

Spain Mc Labe



SUBSCRIPTION RATES	
TWELVE ISSUES	
South Africa:.....	R20
Neighbouring States (Air Mail):.....	\$15
All Other Countries	
Surface Mail:.....	\$10
Air Mail:.....	\$20

P.O. Box 3393, Port Elizabeth, 6056, South Africa VOL. 13 NO. 1

SHIAH ATROCITIES

LAHORE At least eleven people died and scores were injured in two acts of terrorism in Lahore and Multan on Wednesday when assailants attacked prayer-offering people in Lahore and lobbed a bomb in a Multan mosque. Eight people were killed in Lahore firing while three succumbed in Multan bomb blast, reports at past mid-night said. In Lahore tragedy, eight people were killed and over a dozen injured when unidentified assailants opened fire at Maghrib prayers in Shahi Mosque in Begum Pura, Gujjar Pura, on Wednesday. The scene of gory incident is adjacent to Madrisa Ziaul Aloom, reportedly a stronghold of Sipah-i-Sahaba Pakistan, and located in a lower-middle class locality. As a result of indiscriminate firing four people were killed on the spot while four succumbed to their wounds in various hospitals. Zahid Husain, an eyewitness of the scene said: "About 200 people were in the middle of prayer when three men entered the mosque from the rear gate—the front gate was kept locked during prayers as a security measure—and shot security guard, Habibullah, in the head." He said before anybody could know what was going on a young man wearing shalwar suit made his way to the front of the gathering offering prayers in mosque's courtyard and started firing with an AK-47 rifle while two others opened fire from the rear. Several people sustained bullet injuries and fell to the ground while others ran for life. The assailants entered the rooms and kept on firing. The inner walls of the mosque were badly damaged by bullets and several more people were injured. After emptying their guns the accused escaped with their two accomplices waiting in front of the mosque gate on motorcycles. While leaving the accused also took away the .22 rifle of Habibullah. The accused were seen going towards Sukhi Talli, a Kachi Abadi in Gujjar Pura. The rescue operation started soon afterward and the injured were taken to Shalimar Hospital. Five serious injured were shifted to Mayo Hospital while four to the Services Hospital. Habibullah (20), a student and security guard of the Jamia who was an Afghan national, Fakir Mohammed (70), the gate keeper of a girls seminary and Mohammed Asghar (20), a student from Sawat, and Shamsad Ali (40), a leather trader and Ibrahim (20), a student, were pronounced dead in the Shalimar Hospital. Shahid Beg (65), a Panorama trader, Shaukat Sheikh (45), a railway employee, and Mohammed Khalid (45) succumbed to their wounds at the Mayo Hospital. The condition of injured Bashir (15), Zaheer (12), Usman and Abdul Haleem was described as critical by doctors. While the prayer leader Haji Latifur Rehman, Mujeeb Rehman, Haji Abid and several others were stated to be in a satisfactory condition. Doctors said majority of the victims sustained bullet injuries in the head and chest. A heavy police force led by the Lahore SSP and other senior officials arrived on the scene but were given a hard time. As police made their way towards the

DISRESPECT

Disrespect is the product of pride. When a man thinks of himself as great, he disrespects others. When he does so, the Wrath of Allah descends on him. When one thinks of oneself as great, it is evidence for the corruption of his brains. (Hakimul Ummat)

scene several students of the Jamia and locals attacked them with batons. The upset city police chief took a few steps backward which served as a cue for the rest of the force to run for their life. A panic retreat by police resulted in injuries to a number of employees and they also fired shots in the air to scare the people. One student, Ejaz, was injured when a bullet hit his forearm. Being pushed back in the first attempt police made no second effort to reach the scene. The protestors blocked the G T Road and reportedly fired shots in the air and towards the police. The window panes of at least 20 vehicles were smashed by students armed with batons. Traffic remained suspended on the road for three hours. The bodies have been taken away without autopsy and the police have not registered any case. **MULTAN:** Three worshippers were killed and 15 injured, five of them seriously, when a bomb exploded in a local mosque on Wednesday night. Isha prayers were being offered in the Masjid Moavia in Lohari Gate near the shrine of Shah Gardez when the bomb, reportedly planted in old mats, exploded. Those killed were identified as Haji Yaqoob, Haji Ramazan and Shahid Jamil. The injured were rushed to the Nishtar Hospital where the condition of five of them was reported to be serious. According to APP, 19 people were injured in the explosion. Those injured are: prayer leader Manzoor Ahmad, Farooq, Mustafa, Ishaq, Hafeez, Tayyab, Raza, Yaseen, Rehmat, Abdur Rasheed, Khaliq, Islamuddin, Taj, Munir, Rashid, Habib, Khalid, Shahid and Naseer.

07 August 1997 Thursday 02 Rabi-us-Saani 1418, Dawn Daily, Karachi, Pakistan

Soul of Hijaab

IN SURAH AHZAAB, the Qur'aan Majeed states the purpose of Hijaab (Purdah):

"And remain within your homes, and do not make an exhibition (of yourselves) like the displays of jaahiliyyah (the times of ignorance) of former times; establish Salaat, pay Zakaat and obey Allah and His Rasool. Verily, Allah only desires to eliminate from you filth, O People of the Home. And, He (desires) to purify you thoroughly." (Aayat 33, Surah Ahzaab)

Everything has a physical body and a spiritual soul. Hijaab too has its physical and spiritual dimensions. Among the physical aspects of Hijaab are the jilbaab (the outer-cloak which conceals the woman's body) and the niqaab (face-veil). The spiritual dimension or the Rooh (Soul) of Hijaab is the attitude of the heart. If the heart is devoid of Purdah, the aim underlying the command to observe Hijaab, viz. Moral purity, will not be achieved.

A woman who wears a jilbaab and a niqaab, but lacks Purdah of the heart is not a true observer of Hijaab. Her outer-garments are the products of deception and base motives. Nowadays, some women consider Hijaab-dress to be fashionable. Some wear outer-cloaks, not because they regard it to be a Shar'i demand, but merely in imitation of the long cloaks of Shiah women. Shiah women in their style of Purdah, move about freely and mingle freely with males. There is not much restriction in the Shiah style of Purdah. Some ignorant Muslim women considering the Shiah style fashionable, adopt it and wander around the streets and market-places deluding themselves.

Hijaab dress and the niqaab are not a licence for To page 12

Shaitaani Games

SCIENTISTS ARE WARNING against video and computer games. A new civilisation-related ailment has been observed by scientists at the Clinical Hospital for Comprehension Difficulties in Mainz, Germany. 25 percent of the 4- to 6- year-olds examined had difficulties in expressing themselves. Only 10 years ago, this figure was 4 percent. The scientists attributed this development to television, computer games and video recorders. Some of these children suffered irreparable damage, because they are exposed practically only to a one-way communication. The children do not learn to arrange their thoughts and respond in a logical sentence—they start to stutter. (THE INSIDER—Vol. 8 No. 12)

MURDER—PRODUCT OF KUFR

THE DISGUSTING AND cowardly act of atrocity reported elsewhere on this page can be the perpetration of only men devoid of Imaan. Only hearts saturated with kufr are able to mercilessly and brutally mow down Muslims engaging in Salaat inside Musaajid. The Shiahs are adept in the commission of such atrocities. In Pakistan they are wroughting havoc by the perpetration of such acts of anarchy and cruelty. This attack on Muslims inside the Musaajid is not an isolated episode. Such anecdotes are common in Pakistan.

When people claiming to be Muslims, and raising the slogan of 'Sunni-Shiah' brotherhood, stoop to such a base and cowardly level as to shoot down Muslims performing Salaat in the Musjid, there can be no greater evidence for their villainy, satanism and kufr.

While Shiahs for political motives based on their accursed doctrines of Taqiyyah, deny their murderous perpetrations, the world knows well that only they (Shiahs) are responsible for these cruel episodes. Sunnis or Muslims will never stoop to the barbaric level of murderously shooting people at prayer in places of worship even if they happen to be Jews or Christians. Shooting Muslims worshipping inside Musaajid is a standing practice of Shiahs. People who have the slightest fear of Allah Ta'ala embedded in their hearts can never commit such dastardly atrocities. Only Shiahs with their political 'religion' of baatil are capable of murdering Muslim musallis inside the Musjid.

Muslims should take lesson from these gruesome incidences committed by Shiahs. They should not allow themselves to be deluded by Shi'i propaganda of 'brotherhood'. They have nothing but daggers in their hearts for Muslims. Those who slander, abuse, and villify the Sahaabah can never have the slightest vestige of love and concern for those who follow the Sahaabah of Rasulullah (sallallahu alayhi wasallam).

INSIGNIFICANCE

If a junior considers himself to be on par with a senior, then even if he has some excellence, he will begin to shrink. His decline and fall will be incremental. It is therefore necessary to always regard oneself insignificant. Keep your insignificance in mind and have respect and honour for elders. If you lack this, then employ your intelligence so that you observe the rights of seniors. (Hakimul Ummat)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. After having made the first Salaam of Asr, my wudhu broke. This happened years ago. Should I repeat just that one Salaat?

A. Yes, you should repeat only that one Salaat.

Q. The modernists argue that Jumuah is compulsory on even women because the Qur'aan in proclaiming the compulsion of Jumuah, addresses all believers. Believers as mentioned in the Qur'aan applies to both men and women. They further maintain that the Hadith severely denounces those who miss three Jumuahs. Therefore, the consequences of women not performing Jumuah are fatal for Imaan. The Ulama, according to these protagonists, are liable for these fatal consequences because they prohibit women from attending the Masjid. Please comment on these arguments.

A. Ignoramuses and slaves of western libertinism lack the intelligence to understand Shar'i arguments. The density of their minds and their intellectual stagnation brought about by their complete diversion from Islam, have effaced not only their ability to understand, but even their very Imaan. The colossal degree of their stupidity is conspicuously exhibited by this type of fallacious reasoning. Have all the Sahaabah misunderstood the Qur'aan and the Hadith? Did all the illustrious Shar'i authorities among the Taabieen and Tabe Taabieen misconstrue the Qur'aan and the Sunnah? Did the entire Ummah, right from the epoch of the Sahaabah down to the present age fail to understand the Qur'aan and the Ahadith while these modernist ignoramuses, deficient in Imaan and lacking in entirety in Islamic virtue, have understood? Stupidity too has its limits, but such limitations apply to ordinary, sincere people whose minds have not been deranged by the touch of Iblees. But, the minds of these modernists have been thoroughly corrupted by the spell of shaitaan. They are therefore his agents. They deliberately, and flagrantly aid and abet shaitaan in all his schemes of dhalaal and kufr. Only minds deranged by shaitaani poison argue in the way these slaves of western libertinism do.

Not a single Math-hab, not a single Faqeeh, not a single Muhaddith and not a single Mufasssir has ever propagated the idea of Jumuah being incumbent on women. Not even the baatil sects propagate this fallacy of the slaves of the west. There is no shred of evidence in the Qur'aan, Hadith and Islamic history for this baseless claim of shaitaan's league. Do these ignoramuses claim to understand the Qur'aan and Sunnah better than the Sahaabah—the Students of Rasulullah (sallallahu alayhi wasallam)? If Jumuah was incumbent on women, why did the Khulafa-e-Raashideen not ensure that women attended Jumuah? Far from ensuring their attendance, the Khulafa-e-Raashideen and the Sahaabah as a whole banned women from the Musajjid. Rasulullah (sallallahu alayhi wasallam) commanded the Ummah to follow his Sahaabah. He did not command Muslims to follow modernist who seek expression for their libertine emotions under guise of Islam and its practices.

The phrase, 'Ya ayyuhal latheena aamanu' (O Believers!), while it literally brings within its scope all believers—men and women—does not in every instance bring within its purview females. While in most cases this Qur'aanic term refers to women as well, there are many instances where the reference is solely to males. The verses pertaining to Jihad—in which Jihad is made obligatory on males are directed to only males although this same phrase is used in the address. Armies of women never went into Jihad at any time in Islamic history, from the time of Rasulullah (sallallahu alayhi wasallam), right down to the present day. While a handful of women would accompany their husbands, they did not participate in response to the command directed to the male. Just as Jihad is not incumbent on women, so too is Jumuah and Jamaat not incumbent on them. For the interpretation of the Qur'aanic aayaat, it is imperative to resort to the expositions of the Sahaabah who had acquired the tafseer of the verses and the teachings of the Shariah directly from Rasulullah (sallallahu alayhi wasallam). Only Shi'ahs believe that the Sahaabah did not understand Rasulullah (sallallahu alayhi wasallam). In fact, they (the Shi'ahs) claim that the Sahaabah were not Muslims. If these munaafiq

modernists overtly proclaim their kufr and announce their allegiance to Shi'ism, then everyone will understand and the matter will be settled. The ludicrous ideas and misinterpretations of ignoramuses who reject the authority of Rasulullah's (sallallahu alayhi wasallam) Students (the Sahaabah) are of no substance and should be dismissed as utterly fallacious.

Q. Is marriage between cousins allowed?

A. Marriage between cousins is permissible, whether paternal or maternal cousins.

Q. Does wudhu break if one touches his male organ?

A. According to the Hanafi Math-hab, wudhu does not break. However according to the Shaafi Math-hab, it does break.

Q. In an Islamic country, if a Muslim kills a Muslim, can the family of the slain Muslim accept money and forgive the killer? If they do accept money, can the Qaadhi still order the execution of the killer?

A. It is the right of the slain man's heirs to forgive the killer. If even one person among his heirs forgives, the death sentence falls away. Monetary compensation can be arranged between the parties. Once the killer has been forgiven by the family, the Qaadhi cannot order him to be executed.

Thikr and Obedience

ALLAH TA'ALA SAYS in the Qur'aan Majeed:

"Remember Me, for then I shall remember you."

Thikr—remembrance of Allah—is the function of the heart. Verbal thikr accompanied by the alertness of the heart will be the perfect thikr. This does not mean that a verbal thikr unaccompanied by an attentive heart is futile. Even such verbal thikr has its value.

A man complained to Hadhrat Abu Uthman (rahmatullah alayh) of his inability to experience the sweetness and pleasure of thikr. Hadhrat Abu Uthman (rahmatullah alayh) advised him to be grateful to Allah Ta'ala Who had bestowed to him the taufeeq to employ his tongue in His Thikr.

The thikr or remembrance of Allah Ta'ala has to be on the basis of obedience to Him. One who is not obedient to the laws of Allah Ta'ala is not a thaakir. He does not truly remember Allah Ta'ala. He should therefore not expect to be granted the special privilege of Allah remembering Him in a special way. Hadhrat Saeed Jubair (radhiyallahu anhu) defining thikr as obedience to Allah Ta'ala, said:

"Whoever does not obey Allah, has not remembered Him even if his Salaat and Tasbeeh are in abundance."

Rasulullah (sallallahu alayhi wasallam) said:

"Every one who is obedient to Allah is a thaakir (i.e. one who engages in thikr)."

Q. A man is physically assaulted and forced to write out talaq to his wife. The wife's relatives threatened to kill him if he refused to write the talaq. While being severely assaulted he agreed to write out three talaqs. Are these talaqs valid?

A. As long as he did not verbally utter the talaqs, divorce has not taken place. A written talaq extracted by force is not valid if unaccompanied by verbal utterance.

Q. If the husband increases the mehr amount after a sum was fixed mutually by the parties, can the wife claim the extra amount, if he refuses to pay?

A. The increase is also part of the mehr. It is incumbent on the husband to pay the initial amount plus the extra sum. It is the wife's right which he has to discharge.

Q. Some organizations which distribute free Islamic books, print on the books: "For Free Distribution. May not be sold." Is it permissible for the recipients of such books to sell them?

A. Yes, it is permissible. The 'instruction' printed on the books has no Shar'i validity. The books are given as free gifts. The gifts become the property of the persons to whom the books were given. The owner is therefore entitled to give away or sell the books.

When he dies, the books form part of his estate which will be distributed among the heirs,

Q. Can books bought with Zakaat money be given to a Muslim library?

A. The Zakaat is not discharged by donating the Zakaat books to a library. Muslims who qualify for Zakaat are the only ones to whom such books may be given. Zakaat is discharged only if the Muslim poor are made the owners of the Zakaat, whether in cash or kind.

Q. I did not pay Zakaat on my gold jewellery for the past 12 years. Today, the only assets I own are the jewellery. I am unemployed and have no fixed source of income. Am I still liable for paying the Zakaat?

A. Zakaat which was not paid in the past is not cancelled. You are liable for the Zakaat. If you have no money nor are you able to obtain cash from anyone to pay your Zakaat, you should sell part of your jewellery to pay the Zakaat. You have no other option. However, if over the years you had debts, the amount of which was more than the value of the jewellery or equal to the jewellery or so much which makes you the owner of less than nisaab, then Zakaat was not obligatory on you, e.g. if the value of the jewellery is R1000 and the amount of debts R800, the balance of R200 is less than the Zakaat nisaab. The present Zakaat Nisaab is about R400.

Q. Many people purchase Ithuba tickets with the intention of aiding charity. What happens if perhaps one wins a prize or a large sum of money? Can one utilize this money?

A. It is haraam to buy these tickets. Participation in this game of chance is gambling even if the intention is charity. Buying these tickets is haraam and the prize won is haraam. It is not permissible to utilize this haraam money. If anyone has won such money, it should be given to charity without niyyat of thawaab.

Q. I am a member of a club of a certain chain store. The only reason I joined was to contribute my monthly club-fee towards charity. Every month the store has a draw of the names of club members who stand a chance of winning money. If I win money in this draw, may I utilize it?

A. A good intention does not legalize a haraam act. Since this too is gambling in terms of the Shariah it is not permissible for you to make any contribution nor may you utilize the haraam money won.

Q. Is it allowed for the husband to pay his wife's Zakaat?

A. The husband may pay his wife's Zakaat with her consent. If he pays it without having informed her prior to payment, the Zakaat will not be discharged.

Q. Is the two year duration of breastfeeding according to the solar calendar or the Islamic months?

A. The two years are in terms of Islamic months. The 12 months of which the year consists, and which is mentioned in the Qur'aan, are Islamic months.

Q. A man left his house to his wife. In his will he directed that after the death of his wife, the house should be distributed to his children according to the law of the Shariat. Is his will valid in the Shariah?

A. His will is invalid. The stipulation that the house will be inherited by the heirs only after the death of his wife, is invalid. It is not permissible to tamper with the Law of Allah Ta'ala. His wife is entitled to only her share, viz. one eighth, of the house.

Q. In Kitaabut Tahaarat is mentioned that it is Mustahab to recite Surah Inna An Zalna after wudhu. However, in some kitaabs it appears that there is no basis for this narration. Please comment.

A. The fact that great Auliya and Ulama, including Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi, taught the virtue of this practice, should be sufficient guidance for us. If in some kitaabs the narration is disclaimed then in other kitaabs it is accepted. But, our strongest evidence for the validity of this practice is the Ta-aamul (practice) of our Akaabireen. It was transmitted to one after the other in the successive generations of senior Ulama and Auliya. Their Ta-aamul is adequate for us.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. In some kitaabs is written that the distance a person has to travel to qualify for Qasr Salaat is 48 miles. What type of miles are these? Does this refer to English miles or Islamic miles? If Islamic miles, how much is it?

A. A person becomes a Shar'i musaafir when he sets out on a journey of three manzils or more. A manzil is the distance which a person can normally walk in one day. Day in this context is not 24 hours. Day here means from sunrise to sunset. Furthermore, it does not mean a continuous walk without stopping from sunrise to sunset. The usual time required for Salaat, eating, and other necessary acts is excluded. To make it easy for people, our senior Ulama have calculated the distance. They say that three manzils are the equivalent of 48 English miles or 77 kilometres.

Q. I intend to travel to two places. The first place is less than 48 miles from my home. I intend to stay at this place a few days, but less than 15. The second place is less than 48 miles from the first place, but is more than 48 miles from my hometown. Should I perform Qasr Salaat at both destinations?

A. You have to perform Qasr Salaat since your final destination is more than 48 miles and when you depart your intention will be to journey 48 miles or more.

Q. I travel to a place more than 48 miles from my home (the same place mentioned in the abovementioned question). I shall, however stop over for a day or two at the first town which is less than 48 miles from my home. Although I have an intention to proceed to the second town, I am doubtful. I am not sure if I shall actually go. I will make a decision only after having reached the first destination. How should I perform Salaat?

A. You have to perform Salaat in full. Qasr is not permissible since you have no firm intention of travelling more than 48 miles. Thus, if after reaching the first place, you intend to proceed to the second town, the too you may not make Qasr because the second destination is less than 48 miles from the first destination where you were not a Shar'i musaafir. Only if you intend to travel 48 miles or more from the second destination, whether onward or returning home, will you have to perform Qasr.

Q. After I have reached my destination which is more than 48 miles from my home, I decide to perform the Salaat which I had missed while travelling. I make the intention of staying 15 days or more. When making qadha at this place, do I have to perform the Salaat in full or Qasr?

A. You have to perform Qasr. Salaat missed on a journey should also be made Qasr when making qadha whether the qadha is made along the journey or at home. However, it is not permissible to forgo Salaat even on a journey. If for some pressing reason, Salaat was missed, qadha should be made at the first available opportunity. It should not be unnecessarily delayed.

Q. Is it permissible to recite Dua-e-Qunoot audibly in Witr Salaat?

A. No, it may not be recited aloud.

Q. Just as I was making the first Salaam, my wudhu broke. What should be done when this happens?

A. It is Waajib to make both Salaams. When wudhu breaks after the first Salaam, but before the second Salaam, leave and renew wudhu. Return and complete the second Salaam. This is all that is required. However, while proceeding to make wudhu and while returning, do not indulge in any activity, e.g. speaking, drinking water, etc., which normally nullifies Salaat.

Q. A daughter died before her mother. The deceased daughter left behind two daughters. Several years thereafter, the mother (i.e. the mother of the deceased) died. She leaves behind sons and daughters. Her assets were distributed among her children who were living at the time of her demise. Now her grand daughters (daughter's daughters) are also claiming a share. They contend that their deceased mother's share should be given to them. What is the Shariah's ruling?

A. A predeceased child is regarded as non-existent. There is no transference of shares of such children.

The grand daughters are in error for making this demand. According to the Shariah they do not inherit.

Q. When permission was granted by the municipal authorities to the Muslim community to construct a Masjid, the Muslims gave an undertaking that the Athaan will not be recited over the loudspeaker. On the basis of this undertaking the non-Muslim residents in the vicinity did not object to the rezoning of the site. They consented to the building of the Masjid. Now, after the Masjid has come into operation, the Muslims are insisting that the Athaan be given over the loudspeaker. The non-Muslims and the municipality are objecting. Please comment.

A. It is highly improper for the Muslims to renege from their undertaking. It is not proper for them to violate their promise. They should not behave so despicably and tarnish the name of the community and of Islam by such violation of a solemn undertaking. Islam does not insist on the use of loudspeakers for the Athaan. The community should adhere to its undertaking.

Q. In one Masjid, the Aalim there allows a haafiz who cuts his beard to recite the Athaan and occasionally to lead the Fardh Salaat. Is this proper?

A. It is not permissible to appoint this faasiq haafiz to lead the Salaat. He may neither be asked to proclaim the Athaan. It is Makrooh Tahrimi to allow a faasiq to be the Imaam or the Muath-thin.

Q. After the Muath-thin has completed the Athaan, some people lift up their hands to make dua. Is this a valid practice?

A. This method of making dua after the Athaan has become customary. It is bid'ah. The Masnoon method is to silently recite the Dua after the Athaan without lifting the hands.

Q. While the Muath-thin is reciting the Athaan, some musallis who enter, remain standing in the Masjid for the remaining duration of the Athaan. Is there any significance in this practice?

A. This is another bid'ah practice. When one enters the Masjid while the Athaan is being recited, it is not Masnoon to remain standing.

Q. What was Hadhrat Mufti Muhammad Shafi's view on copyright? Some doubts are being created on this issue.

A. Hadhrat Mufti Shafi and Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayhima) were of the view that copyright is not permissible.

Q. Nowadays we see Aalims are being tutored and trained by secular school teachers and non-Aalim educationists in the methodology of teaching Deeni subjects. Please comment.

A. Such 'Aalims' are lacking in Ilm. They have not understood the Ilm which they had pursued or seemed to pursue in the Madaaris. If they had possessed true Ilm, they would not have insulted themselves and the knowledge of the Deen by appointing unqualified persons to teach them the methodology of teaching Deeni subjects. It is quite understandable if an Aalim learns the trade of shoe-repair or plumbing or any other worldly activity from someone qualified in that field. But it is ludicrous in the extreme when an Aalim makes himself stupid by sitting at the feet of unqualified men of the dunya to learn how to teach the Deen. They should hang their heads in shame for the disgrace they are inflicting on themselves.

Q. Some Ulama while wearing their trousers above their ankles, have their cloaks (jubbahs) or long flowing kurtas hanging below their ankles. What is the condition of Salaat performed in this way?

A. Wearing garments below the ankles is haraam. This is not restricted to the trousers. It applies equally to the kurtah and the jubbah. It is sinful to wear the garments below the ankles. This prohibition is not confined to Salaat. At all times it is haraam to wear the garments below the ankles.

Q. It has become a practice for many huffaaz to shave or trim their beards less than the Shar'i requirement. Throughout the year they adopt this practice. Just before Ramadhan, they start growing their beards because they intend to make imaamate in Taraaweesh. What is the ruling in this

regard?

A. It is not permissible to appoint such huffaaz to lead the Taraaweesh Salaat. Many of them revert to their haraam practice after Ramadhan. Huffaaz who conduct themselves in this shaitaani way should not be allowed to lead the Salaat. They are desirous to act as Imaams solely for ostentation and pride. They are unfit to lead the Taraaweesh. If only such fussaah are available, it is infinitely superior to perform Taraaweesh from Alam Tarakaifa.

Q. Some musallis while in Ruku', bend their arms in such a manner that their elbows bulge out forming a semi-circle. In the endeavour to separate the arms from the body, is it proper to adopt this way?

A. No, it is not correct. While the arms should be kept away from the body, they should not be bulged out in the way described in the question.

Q. It appears that a woman due to her animosity, jealousy or hatred prevents her husband and children from visiting his parents without any valid reason. On the other hand, she encourages them to associate with members of her family. The husband, in order to maintain an amicable relationship with his wife is constrained to succumb to her un-Islamic dictates. This is causing heartache and mental agony to his aged parents. How can the son fulfil the rights of his parents under these circumstances?

A. According to the Hadith, the type of son described by you is in danger of losing his Imaan at the time of Maut. He has no valid reason for his cowardly and callous attitude. His argument of maintaining amicable relations is not acceptable in the Shariah. He should ignore the evil demands of this evil woman. It is haraam for him to succumb to her haraam wishes. He is the man and should behave like a man. In the circumstances, the only way he has for fulfilling the rights of his parents, is to ignore the spiteful and stupid demands of his wife. He should not be bothered even if she howls the roof off. His disobedience is akin to kufr. The heartache of parents form a barrier for the Kalimah at the time of Maut.

Q. Can a wife have her nikah annulled by having Khula' imposed on her husband through the agency of a body of Ulama?

A. While a body of Ulama can annul (declare Faskh) a nikah on valid Shar'i grounds and after following the proper Shar'i procedure, Khula' cannot be imposed. The validity of Khula' requires the acceptance of the proposed Khula' by the husband. If he refuses to be a party to the Khula', it cannot be imposed on him.

Q. If a person, due to a cold, sneezes several times, should he say, Al-hamdulillaah, each time?

A. It is best to recite 'Al-hamdulillaah' each time although it is not compulsory. However, it will be Waajib on the listener to respond with 'Yarhamukallaah' three times.

Q. If a non-Muslim infant dies, will he/she be able to intercede on behalf of his/her parents on the Day of Qiyaamah?

A. Even Hadhrat Nabi Ibraaheem (alayhis salaam) will not be able to intercede for his non-Muslim father. Intercession (Shafaa'ah) for the kuffaar will not be permissible for anyone in the Aakhirah.

Q. How is it to sell chocolates which have been made into the form of animals such as rabbits? This type of product is usually sold during Easter time.

A. It is haraam to sell such products. It is not permissible to sell products which are in human or animal form. It is also not permissible to sell items which have religious significance in kuffaar religions.

Q. When raising the hands for Takbir Tahrimah, how should they be held?

A. The thumbs should be in line with the lobes of the ears and the palms should face towards the Qiblah.

Q. In Tashahhud should the fingers bend over the knees or remain on the thighs?

A. The fingers should not encroach on the knees.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

They should be held straight pointing to the Qiblah, slightly above the knees.

Q. Men generally do not observe purdah for the maids working in their homes. Is purdah for them necessary?

A. Purdah for them is Waajib just as it is Waajib for all women. A man may not speak or look at even the maid working in his house.

Q. I have been told that a fowl which runs around eating filth and dirt is haraam and may not be eaten. Please comment.

A. It is not permissible to slaughter such a fowl immediately it is acquired. It should be enclosed for a few days and fed with halaal feed. Thereafter it may be slaughtered. If it is slaughtered immediately, it will not be permissible to eat its flesh.

Q. A friend mockingly said that Salaat is a mere physical exercise. What is the Shariah's ruling regarding such a statement?

A. One who mocks any teaching or practice of Islam loses his Imaan. This 'friend' has lost his Imaan. His nikah, if he is married, has terminated. He has to repent, renew his Imaan and nikah. Jestng with any law, teaching or practice of Islam is kufr.

Q. A divorced woman is in her iddat. It is time for Hajj. She has sufficient money and a mahram to accompany her. Can or should she go for Hajj?

A. It is not permissible for her to go for Hajj during her iddat, even if Hajj is Fardh on her.

Q. Can a woman go on a journey with her na-baaligh son?

A. A Na-baaligh son is not an adequate mahram for a journey. She cannot travel only with her Na-baaligh son.

Q. Islamically how should one react when reading a poisonous, insulting and a falsely accusing letter written to one anonymously?

A. The best thing to do is to tear and dump such letters written by people who have cowardly dispositions. After having read the initial few lines, you will quickly understand the theme of the letter. At this juncture do not proceed to read it. Simply tear it up and throw it away. There are several benefits in this method. (1) You will be saved from mental anguish which gheebat and buhtaan generally cause a person. (2) Since the author is unknown, there is the likelihood of one suspecting this one and that one. There may be tell-tale signs (and there usually are) in such letters written by cowards and you may conclude who the person is. Your conclusion may be right or it may be wrong. Whether right or wrong you will also become guilty of gheebat because you will think bad of the person whom you have suspected of being the author of the letter. No matter how sure you may be, the fact remains that your conclusion is based on supposition. Thus, by refraining from reading the letter and destroying it, you save yourself from the evil and major sin of gheebat. (3) The author of the anonymous letter is guilty of gheebat even if his accusations are true. If untrue, he is guilty of a worse crime, i.e. of slander (buhtaan). According to the Hadith, the one who indulges in gheebat and buhtaan washes the sins of his victim. Furthermore, your sins are transferred to his account. The slanderer and the one who commits gheebat is in actual fact, according to the Qur'aan Shareef, consuming your flesh, i.e. the flesh of your dead body, hence on the Day of Qiyaamah he will be fed the meat of dead human bodies. (4) Abstention from reading such letters saves you from wasting time with falsehood, nonsense and baatil. In the time that you wasted reading the trash, you can recite a few Tasbeehs, the tremendous benefit of which you will behold on the Day of Qiyaamah.

If perhaps a person has read the poisonous letter, he should not brood over it. Think that the person who has written the letter is, after all, also the Makhloq (creation) of Allah Ta'ala. Therefore, make dua for him. Ask Allah Ta'ala to grant him good hidaayat. You will gain much thawaab from

this act of ibaadat, forgiveness and kindness. Never react with malice. Simply convince yourself that criticism, insult and false accusations are all part of our test on earth. Imaan will be tested. Such gheebat and buhtaan were made of even the Ambiyaa, the Sahaabah and the Auliya. No Mu'min who seeks to follow the Haqq should ever expect to be in the favour of all people.

Q. Can Zakaat money be used to subsidize children who attend Islamic school?

A. If by Islamic school you are referring to the secular schools which some Muslim groups are conducting, then understand that such schools are not Islamic schools. As far as Zakaat is concerned, the obligation will be discharged if the children are poor. If the child is a minor (Na-baaligh) and his/her parents are wealthy (i.e. they own the Nisaab or more), then it is not permissible to give or use Zakaat for such children. If the child is a minor and his/her parents are poor or if the child is baaligh (adult-15 years) and poor, then Zakaat may be given to him/her. Once the Zakaat has been given to a child who qualifies for it, the obligation is discharged even if the child then misuses the money.

Q. If a person contributes to a pension or provident fund at work, does he have to pay Zakaat on the value of the fund at the end of the year?

A. If the fund is a voluntary one, i.e. the worker is not compelled to join, and he entered into the contract he will be guilty of committing a haraam act because such contracts in their present form are riba dealings. In this case he has to pay Zakaat on the amount he has contributed, not on the value. If the fund is compulsory, in that compulsory deductions are made by the employer, then there is no contract between the parties in terms of the Shariah. The deductions will simply not be considered part of the worker's wages. His wage will be the nett amount he is given by the employer. There will, therefore, be no Zakaat to be paid on anything which stands to one's credit in the fund. Zakaat will have to be paid only after one actually receives the money.

In the former case, i.e. where one had contracted willingly, one will be entitled to take only the actual amount one had paid by way of contributions to the fund. The excess will be riba which should be given away to the poor.

Q. If a person has gold jewellery but does not have cash to pay the Zakaat, what should he do?

A. Obtain a loan to pay the Zakaat or sell part of the jewellery.

Q. In our locality, Musjids are decorated with lights on the Prophets birthday. Please comment.

A. It is bid'ah and in emulation of the idolaters to decorate the Masjid with lights on any occasion. It is not permissible to adopt this practice of the kuffaar.

Q. Is there a Hadith of Nabi (sallallahu alayhi wasallam) that if a person celebrates his or her birthday, his/her lifespan is shortened by one year?

A. Birthday functions are practices of the kuffaar. It is not permissible to emulate the kuffaar. There is no authentic Hadith on this issue as mentioned by you.

Q. How does the Shariah view a person who derisively speaks about the past sins of a man who has repented and reformed?

A. Such a person is guilty of gheebat and buhtaan. He slanders a brother Muslim. Such slandering motivated by spite and malice is an indirect criticism against Allah Ta'ala, Himself. Rasulullah (sallallahu alayhi wasallam) said that the sincere repenter of sins is like one who has no sins on him. When Allah Ta'ala promises forgiveness and elevation of ranks for the sincere repenter, then the haasid (envious) man who seeks to ruin the reputation of the person whom Allah Ta'ala has purified, implies disagreement with Allah Azza Wa Jal. The spiritual and moral condition of the slanderer is at a very low ebb. He has to make taubah and beware of the consequences of his slander which he will witness even here on earth.

Q. Can a woman go out on Jamaat with her husband?

A. A husband is permitted to take his wife with on any safar (journey) he undertakes.

Q. A man lost his business and most of the assets he owned. He has much debt. At present he is working but his salary is barely enough for his needs. Can such a person be given Zakaat to pay his debts?

A. Yes, it is permissible to give him Zakaat.

Q. On the occasion of Mi'raaj did Rasulullah (sallallahu alayhi wasallam) lead the Ambiya in Salaat in heaven or in Musjidul Aqsa?

A. In Musjidul Aqsa.

Q. What should a Muslim do when it is the birthday of Nabi (sallallahu alayhi wasallam)?

A. There is nothing special and no Islamic custom to be observed on the birthday of Rasulullah (sallallahu alayhi wasallam). Rasulullah's (sallallahu alayhi wasallam) 'birthday' has to be observed every day throughout life by giving practical expression to his Sunnah. Whoever claims to have love for Nabi-e-Kareem (sallallahu alayhi wasallam) should remember him daily by practising his Ta'leemaat and by recitation of Durood Shareef in abundance.

Q. When the Muath-thin is reciting the Iqaamah, at what stage should the musallis stand up to join the Jamaat? Should they get up when the Muath-thin says: 'Hayya alas Salaah', or at the beginning?

A. The musallis should ensure that they are in proper saff-formation by the time the Imaam says the Takbeer for the commencement of Salaat. A musalli who is sitting far from the Imaam in a big Masjid, for example, should start walking forward seconds before the Muath-thin even commences the Iqaamah. The musallis can get up at any stage during the Iqaamah. They should only ensure that they are in the saff to commence the Salaat with the Imaam.

Q. Can a person perform Hajj if he has a bond on his house?

A. Yes, it is permissible for him to perform Hajj.

Q. When husband and wife have had sexual relationship at night should the wife take ghusl immediately on waking up or can she prepare food, etc., before ghusl?

A. How can she prepare food, etc., in the morning when she has not yet performed her Fajr Salaat? And, how can a man eat the food prepared by a woman who has not yet performed her Fajr Salaat but wanders around in the state of janaabat? It is necessary that she takes a ghusl immediately she wakes up. In fact, it is advisable although not compulsory, to take ghusl immediately after relations. It is detestable to sleep the entire night in impurity—in the state of Hadth-e-Akbar which repels the Angels of Rahmat. Sleeping too becomes an ibaadat when the Mu'min sleeps correctly. While laying in bed, one should fall asleep with Thikr on the tongue. The whole night's sleep will then be recorded as ibaadat. While it is permissible to engage in non-Qur'aanic Thikr even in the state of janaabat, it is repulsive for a Muslim to sleep in a filthy state. Maut can come at any time. If one lacks the courage to take ghusl immediately, ensure that one is up in time for the ghusl and the Fardh Salaat. After ghusl and Salaat, then only should the wife busy herself with food, etc. Her first duty is to Allah Ta'ala, not to her husband. However, if it happens to be Ramadhaan, and the inmates of the house overslept and if there is only a short time left for the expiry of Sehri time, then in this exceptional case, the woman may prepare food, etc. quickly even before her bath. After Sehri, she can take ghusl.

Q. The Imaam of the Masjid announced after Jumuah Salaat an 'Islamic' play which had been organized by a school and which was scheduled to be held in a hall where there will be a mix gathering of men and women. Is it proper for the Imaam to make such an announcement in the Masjid?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. It is haraam for any Muslim to announce and advertise any haraam activity even in the street. To announce the haraam activity and to invite people to it from the Masjid's platform is a kabeerah crime of great magnitude. The Faasiq Imaam is guilty of misleading people and instead of calling them to the Path of Allah, he directs them to Jahannum. It is haraam to attend such evil plays falsely dubbed 'Islamic'.

RETRIBUTION

RASULULLAH (sallallahu alayhi wasallam) said:
"Whoever puts to shame (or seeks to disgrace) his (Muslim) brother with a sin (for which he has repented), will not die until he also commits it."

Q. A man who is insolvent and owes merchants many thousands of rands, is taking his whole family for Umrah. Is he allowed to proceed for Umrah when he is insolvent?

A. An insolvent person can go for Umrah. However, if he has not paid his debts, then it is not permissible for him to go for Umrah, especially with his family. It is incumbent that he uses the money to pay his creditors. Almost all those who are insolvent take gross and undue advantage of the kuffaar law of insolvency. Since the creditors have no hold over them after they have been declared insolvent, they feel that they are absolved of the debt. But, in Islam, they will have to pay on the Day of Qiyaamah if they do not satisfy their creditors here on earth. There is no merit in the Umrah of a man who does not pay his debts, but goes with his family for Umrah.

Q. In our town on the Mosque noticeboard is written: "Join us every Friday after Fajr to the qabrastaan to make dua for the Ummah in the graveyard." Is this a proper to do?

A. During the time of Rasulallah (sallallahu alayhi wasallam) and the Sahaabah and for always thereafter, there existed qabrastaans. Rasulallah (sallallahu alayhi wasallam) taught the Ummah how to make dua for the amwaat (the deceased) and the Ummah. The Sahaabah practically put into practice the teachings of Rasulallah (sallallahu alayhi wasallam). People who seek to supersede the Sahaabah in acts of ibaadat are deviates who have strayed far from the Path of the Sunnah. This new-fangled practice in your town is a dark bid'ah. It has neither origin nor sanction in the Sunnah. It is not permissible to organize acts which appear to be ibaadat when in reality they are instigations of shaitaan. Shaitaan destroys people with bid'ah. He adorns bid'ah to make it appear like ibaadat. Whoever wishes to visit the qabrastaan may do so and derive the thawaab thereof. But, people should not fabricate practices which have no origin in Islam. Why don't these people invite people for Jama'ah Salaat? Islam emphasises Jama'ah Salaat. They should invite people to the Masjid for Jama'ah Salaat, not to the graveyard.

Q. A women's group organized a gathering in our town and a fund-raising lunch was held. Tickets were sold for this lunch. The tickets cost R 65. Is it permissible to purchase these tickets and attend such gatherings? The money will be used for good Islamic causes. Previously such money was utilized for Masjid purposes. The venue for the ladies was the town hall. Men were accommodated elsewhere. A Maulana was the guest of honour. Admission was by ticket only.

A. Rasulallah (sallallahu alayhi wasallam) said:
"Sin is what bothers your conscience."

Every Muslim whose Imaan has not become completely clouded with evil and spiritual rust will find his soul agitating whenever confronted by an act of transgression. Only those in whom all taufeeq has been obliterated and in whose hearts Allah Ta'ala has created a barrier, will be unmoved and indifferent to the evil they perpetrate. One does not require taqwa nor much knowledge to understand the evil of the type of function you have described and which was organized by the fussaah in your town. When the Shariah prohibits women from even the Musaa'id for the Fardh Salaat, how can it ever be permissible for them to satanically emerge from their homes and pollute their souls in public gatherings at public

venues? How can their emergence with all their adornment and decorations ever be halaal? Women who emerge in this way have been described by Rasulallah (sallallahu alayhi wasallam) as 'adulteresses'. The function is haraam. The money is haraam, the food served is haraam. Every facet of that haraam function was haraam. It is not permissible to purchase such tickets. Besides the moral issues involved, the transaction is a riba one. It is therefore haraam to eat the food since it was procured by a riba transaction. In addition, it is morally and spiritually contaminated food because it was served in a haraam setting. Everyone participating was aiding and abetting in transgression.

It is not permissible to utilize this haraam money for any charity whatsoever. The money has to be returned to the owners. In terms of the Shariah the ticket-money is not Sadqah. It is not a donation. It is haraam riba money which has to be returned to its owners.

As far as the unfortunate Maulana is concerned, we can only say that he has lost all his Shar'i bearings. He has placed himself in the category of the ulama-e-soo (evil ulama) whose motive and function are the ruin of the Deen whether intentionally or unintentionally. For the cravings of their nafsani desires, they betray and destroy the Deen of Allah Ta'ala. Such learned men have caused great disaster and destruction to Islam in every century.

WHERE TO FIND GOOD CHARACTER

"Remain resolutely in the company of those (Auliya) who call (remember) their Rabb morning and evening intending (thereby) only the Pleasure of Allah."
(Qur'aan)

ADAB OR AKHLAQ OR GOOD CHARACTER IS OBTAINABLE ONLY IN THE SUHBAT (COMPANY) OF THE PIOUS MEN OF ALLAH (AHLULLAH).

Q. What is a Sufi?

A. A Sufi is a pious Muslim whose every action, statement and thought conform strictly to the Shariah and the Sunnah of Rasulallah (sallallahu alayhi wasallam). He meticulously observes the minutest detail of Rasulallah's (sallallahu alayhi wasallam) life-style. He is constantly involved with his spiritual purification, reformation and elevation. He abandons all types of sin, be it zaahiri (external or physical) or baatini (internal or spiritual). This is termed Tasawwuf. Any brand of Tasawwuf which conflicts with the Shariah, is not Islamic Tasawwuf. It is satanism.

During the initial golden epochs of Islam (Khairul Quroon), the titles, Sahaabah, Taabieen and Tab-e-Taabieen, were sufficient for distinguishing the Ahl-e-Haqq (People of the Sunnah and truth). The elite among the people of knowledge and piety then became known as Zuhhaad and Ubbaad. Thereafter entered the periods of fitnah, anarchy and strife. Even the Ahl-e-Bid'ah and Fitnah appropriated the titles of Ubbaad and Zuhhaad. Henceforth in order to distinguish the Ahl-e-Haqq from the Ahl-e-Baatil, the title, Sufi was coined. This title gained prominence in the second century of the Hijri era.

Q. Is it permissible to put in the Masjid a clock which chimes musically every hour?

A. It is not permissible to have such a clock even in one's home. Since music is haraam, it is necessary to disconnect the musical gadget. The sin is aggravated by putting such a clock in the Masjid.

ALLAH'S LOVE

"The sign of love for Allah and His nearness is abstention from all things which prevent from the attainment of His Love."

(Hadhrat Maulana Masihullah)

Q. A modernist said that the Shariat is man-made and the product of the Molvis. It is for this reason that so much 'nonsense' is taught in the name of Islam. What is the Shariah's ruling regarding this man?

A. This modernist has lost his Imaan. He is a

murtadd. His nikah has dissolved. It is haraam for his wife to live with him.

Q. When a man took the permission of his niece for performing her nikah, there were no witnesses present. At the nikah ceremony, the Imaam performed the nikah with the consent of the uncle. Is this nikah valid? Is it not necessary for two witnesses to be present when the girl consents to the marriage?

A. The nikah is valid. It is not necessary for two witnesses to be present when obtaining the girl's consent. Two male witnesses are necessary for the validity of the nikah contract.

Q. A Muslim was shot and killed in a robbery. Should he be buried as a shaheed?

A. Yes, he died a shaheed (martyr) and has to be buried as a shaheed. Ghusl will not be given to the body nor will his clothes be removed.

Q. Recently a non-Muslim was buried in the Muslim qabrastaan. The non-Muslim undertakers were warned by Muslims who were present in the cemetery to refrain from using the qabr which was dug by Muslims in the Muslim qabrastaan. The undertakers ignored the warning and buried the non-Muslim in the Muslim grave. Later, Muslims demanded the exhumation of the body. The city council heeded their protests and the body was exhumed and reburied in the non-Muslim section of the cemetery. Some Muslims are of the opinion that exhumation should not have been demanded. What does the Shariah say in this matter?

A. Muslims were justified to demand exhumation of the non-Muslim body. The qabrastaan is reserved for Muslims. Every community has its own burial cite. The undertakers acted in flagrant violation of not only the religious tenets and sentiments of Muslims, but also in conflict with the law of the land.

Q. In prison we are unable to correctly ascertain the commencement of Ramadhaan. What should we do?

A. If there is simply no way in which you can establish the commencement of Ramadhaan, then use your discretion. Reflect and seek a 'fatwa' from your heart. Accept the direction offered by your heart after reflection (Taharri).

Q. How is the time for Sehri and Iftaar calculated in places where the sun remains above the horizon for half the year?

A. The times of the nearest locations will be taken. The same rule will apply to Salaat times in abnormal time zones.

Q. If a person paid his Zakaat with interest which he has received from the bank, is the Zakaat discharged?

A. It is compulsory to dispose of all the haraam interest. It is not permissible to pay Zakaat with interest. His obligation remains. He has to pay with his own halaal money.

Q. Before my reformation, I dealt in stolen goods. I performed Salaat wearing stolen garments. This carried on for years. I have been told that in view of the stolen clothing my Salaat was not accepted. Should I make qadha of all the Salaat which I had performed wearing such clothes? I have no idea of how many Salaats I had performed with haraam clothes.

A. Although it is haraam to perform Salaat wearing garments obtained in a haraam way, the Salaat obligation has been discharged. The meaning of the Salaat not being accepted in this context is that there is no thawaab for such Salaat. You should perform Nafil Salaat in abundance. Repent and hold the hope that Allah Ta'ala will, out of His mercy, compensate your ruined Salaat with the Nafil.

Q. During Hajj if I meet an acquaintance in Ihraam reciting the Talbiyah, should I make Salaam?

A. Salaam should not be made to a person engaged in reciting the Talbiyah.

Q. If a person recites the Talbiyah only twice when donning Ihraam, is his Ihraam valid?

A. It is fardh to recite the Talbiyah once at the time of Ihraam. Reciting it thrice is Sunnat. His Ihraam is therefore valid.

THE FALLACY OF THE EQUALITY OF SEXES

THE DISEASE OF apologetism and inferiority in thinking has set in deeply even in the ranks of the Ulama. Some Ulama too are grovelling to make Islam and its teachings palatable to western liberals and modernists even at the expense of baseless interpretation. Some Ulama claim: "In Islam there is equality between the sexes, however there is separation of roles". Besides the self-contradiction in this statement, it is baseless to claim that there is equality of sexes in Islam. This baseless claim is the result of the attempt to appease protagonists of modernity.

DIFFERENCES

What is wrong with inequality? Equality is not a virtue or a holy concept or doctrine to be upheld for the sake of blending kuffaar ideas with Islamic teaching. With such an abundance of clear-cut differences between man and woman according to Islam, how can intelligent people even attempt to force a baseless idea of equality between the sexes?

Islamic teaching very clearly establishes that there is no equality between the sexes. The concept of the equality of sexes is a kufr idea—a baseless theory—to which the kuffaar pay only lip-service. While they vociferously proclaim the equality of the sexes, kuffaar are the worst exploiters of women and the worst discriminators against females.

The following differences ordained by Islam will amply illustrate the inequality between the sexes and the dominant and superior rank Allah Ta'ala has given to men.

(1) Rasulullah (sallallahu alayhi wasallam) said that if Sajdah (prostration) was permissible for human beings, he would have ordered wives to prostrate to their husbands. This Hadith speaks volumes for the superior rank of the man. Rasulullah (sallallahu alayhi wasallam) did not say that he would order men to make sajdah for women.

The Malaaikeh and the jinn were commanded to prostrate to Aadam (alayhis salaam). The superiority of Aadam (alayhis salaam) over all creation is an established Islamic fact. Only a propagator of baatil will intransigently aver that there is equality between Aadam (alayhis salaam) and the Malaaikeh. The prostration was offered by those of lesser rank to the one who enjoyed a superior rank.

(2) According to the Qur'aan, the testimony of two women is the equivalent of the testimony of one man. What is the equality here?

(3) A man can lead females in Salaat, but a female cannot lead males in Salaat. What type of 'equality' is this inequality?

(4) The Qur'aan states very unambiguously that men have been given ranks above women and that Allah Ta'ala has given them superiority over women. No matter what baseless interpretation the modernists and the apologists fabricate, the fact remains that Allah Ta'ala, Himself declares the superiority of men in the Qur'aan. The reasons for such superiority and inequality between the sexes are not under discussion. Everything has a reason. But we are not discussing reasons. The discussion pertains to equality and inequality between the sexes.

(5) During Jamaat Salaat if a woman has to draw the attention of the Imaam to an error, she may not do so verbally. She has to once strike the palm of her right hand on the back of her left hand while the male will exclaim: 'Subhaanallaah!'

(6) A son inherits double the amount/share a daughter inherits. While valid arguments can be produced to explain this inequality, the fact remains that it is an inequality, not an equality.

(7) If two males sight the moon in overcast weather for Eid, their testimony will be accepted. But, if a large group of women, irrespective of their number and piety, sight the moon and there is not a single male to corroborate their claim, the combined testimony of the women will be rejected.

(8) The satr of a man is from the navel to the knees while the satr of the woman is her whole body from head to feet. Regardless of the reasons for this inequality, it remains an inequality. In cannot be

intelligently argued that this is equality. For valid reasons the Shariah imposes this inequality.

(9) Ambiya were only men, not women. If Islam condoned the theory of equality between men and women, then at least there should have been female Prophets to cater for the requirements of women. But, Islam chose men to be Ambiya for even women and to explain even the intimate masaa-il for women's tarbiyat.

(10) Jumuah Salaat is Fardh for men, but not for women.

(11) Jamaat Salaat is Waajib for men, not for women.

(12) The postures in Salaat for men and women are different.

(13) The right of Talaaq is vested in only the man. The women cannot proclaim Talaaq in the way the man does. Even if she utters Talaaq a thousand times, it will not affect the Nikah while a single utterance of Talaaq by the husband will invalidate the Nikah.

(14) A male murtadd will be executed after three days if he fails to repent and re-embrace Islam. On the otherhand, the female renegade will not be executed, but held in prison for life or for as long as she refuses to repent.

(15) A woman is not allowed to go on a journey without a male mahram. A man does not require any mahram to accompany him.

(16) A woman is not permitted to be a Muath-thin. Only a man is allowed to proclaim the Athaan and Iqaamah.

(17) A man is allowed to marry four women while a woman cannot marry more than one man.

(18) A woman is not allowed to leave home without her husband's consent. The husband does not require such consent.

(19) While the Qur'aan permits the husband to lightly beat his wife if the situation has deteriorated to this level, under no circumstances is it permissible for the wife to beat even the most unjust husband.

(20) While the man is allowed to banish his wife from the marital bed as a warning and admonition, the wife has no right to banish her husband from the bed. These are some of the differences which confirm and uphold the inequality between the sexes. It is now not intelligent for Muslims to argue away this Islamic inequality simply to satisfy the stupid theories and tastes of the kuffaar. If they interpret Islamic inequality of the sexes to be discrimination and unfair, there is no need for us to be apologetic. They even deny our concept of Tauheed and Risaalat. They deny everything of Islam. Should we then lick the bottom of the barrel of corruption by feebly and miserably painting Islamic teachings in kufr hues to make them acceptable to the western kuffaar which modernist Muslims emulate and woo?

INEQUALITY

There is nothing wrong with inequality. Inequality exists in even the ranks of the Ambiya. The Qur'aan is categoric in its assertion of the different ranks of the Ambiya. The mother has superiority over her son and daughter. There is inequality in the ranks of Ustaadh and Taalib (student). There is inequality between Shaikh and Mureed. There is inequality between Muslim and Kaafir. There is inequality between male and female. Justice and fairness demand that everyone be maintained on his rank and level.

What Islam forbids is pride. It is haraam to despise anyone or even an animal. Every person is required by Islam to believe that he or she is the most inferior being in the creation of Allah Ta'ala. One is not allowed to become arrogant and contemptuous of others as a result of the superior rank bestowed to one by Allah Ta'ala.

THAWAAB

As far as thawaab for ibaadat is concerned, everyone, male and female, will acquire the reward for his or her acts of worship and obedience. Even in this field there is not complete equality because reward depends on the quality of ibaadat and sincerity. The rewards will be unequal and differ by virtue of the standard of

quality. The greater the sincerity and the better the quality the more thawaab and divine proximity one will enjoy. Hence, the Qur'aan Majeed says:

"Verily, the noblest of you by Allah are your most pious."

Rasulullah (sallallahu alayhi wasallam) said:

"Treat (or respect) people according to their ranks."

Allah Ta'ala has bestowed ranks (fadhilat) to different people. The Ameer in the nation has to be honoured in accordance with the rank granted to him by Allah Ta'ala. The rank and file in the Ummah have to incumbently honour him and regard him as their superior—as a man higher than them.

The inequality between father and son is so great that a father cannot be executed for the murder of his son. While he will be punished in the Aakhirah by Allah Ta'ala for his crime, the Law here on earth is not allowed by the Shariah to punish him. Inequality thus exists in almost every domain and dimension according to the Shariah. Those who seek to argue away the existence of inequality between the sexes have descended to the depths of absurdity.

The inequality between men and women will be even in Jannat where woman will have her one husband while the man will have countless houris.

LIBERTINISM

The apologists in the community, especially in the ranks of the Ulama, now belatedly, should understand that when the kuffaar speak of equality of the sexes, they actually have in mind the introduction of libertinism which is the forerunner of immorality and vice. Female nudity and female expression are the hallmarks of the kuffaar concept of equality of sexes. Regardless of how the Shar'i rules applicable to men and women are explained, the kuffaar will perceive these as discriminatory and unfair just as they understand our beliefs and doctrines to be false. There is, therefore, no need to grovel at their feet to present Islam apologetically and acceptable to them. Muslims who attempt to make Islamic teachings presentable to kuffaar by painting such teachings with kufr colours and by giving credence and according acceptability to the concepts of the kuffaar are in actual fact rendering Islam a great disservice.

EAVESDROPPING

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Whoever eavesdrops, will have hot irons inserted into his ears on the Day of Qiyaamah."

(Targheeb Wat Tarheeb)

Eavesdropping or to surreptitiously listen to the conversation of people is haraam. It is among the major sins hence the severe threat of punishment.

DISTANT HOPES

AMONG THE PLOYS of shaitaan to divert man's attention from the transitoriness and futility of this worldly life, is to trap him into distant hopes which he cannot attain. He hankers after abundance of worldly possessions and fixes his gaze on its acquisition. In this way he destroys his short life on earth to return empty-handed into the Aakhirah. Exhorting us to banish hopes, Rasulullah (sallallahu alayhi wasallam) said: *"When you rise in the morning, do not concern yourself with the evening and when it is evening, do not concern yourself with (the next) morning."*

CONCEALED CHARITY

"Seek aid (in your problems) by means of concealment." (Hadith)

CHARITY WHICH IS given in concealment, without publicity and show countenances the Rahmat of Allah Ta'ala. The benefit of such charity is a solution for many problems.

CLEANLINESS

REMOVAL OF UNDER-ARM and below navel hairs is Mustahab once a week. If this is not observed every week, then at least once every fifteen days. It is haraam to leave these hairs on the body for 40 days. It is afadhil (of greater merit) to observe this practice on Fridays.

SHIAH AVERSION FOR THE SAHAABAH

AVERSION AND VILIFICATION for the Sahaabah of Rasulullah (sallallahu alayhi wasallam) are salient features of Shi'ism. Their books of religion devote whole chapters to the denigration of the Sahaabah. Hatred and abuse for the Sahaabah are considered acts of thawaab (reward) in the religion of the Shiah. The belief of Shiah is that almost all the Sahaabah reneged from Islam, i.e. become murtadd—Nauthubillah!, after the demise of Rasulullah (sallallahu alayhi wasallam).

In his book, *Kashful Asraar*, Khomeini, the 'sinless' Imaam of the Shiah of this age, states:

"Abu Bakr, Umar and Uthmaan were not the Khulafa of Rasulullah (sallallahu alayhi wasallam). In fact, they had altered the laws of Allah. They made lawful (halaal) the things which Allah has forbidden. They oppressed the children of Rasulullah (sallallahu alayhi wasallam). They held in contempt the laws of Allah and the Deen..."

(*Kashful Asraar*, page 110)

In a vain bid to find justification and proof for the Shi'i concept of Imaamate, Khomeini tries to explain away the total lack of Qur'aanic evidence for this fabricated doctrine of the Shiah. In his book, *Kashful Asraar*, he says:

"Assuming that Allah had mentioned the name of the Imaam in the Qur'aan, it would not have eliminated the dispute among the Muslims (the dispute refers to the issue of Khilaafate), because they (i.e. Abu Bakr and Umar, etc.) had entered Islam motivated solely by the lust for power. They united and conspired to acquire it (political power). They were not obedient to the clear directives of the Qur'aan and its verses. Thus, they would not refrain from their pernicious motives and desires. On the contrary it is probable that they would have increased their plots and conspire to demolish the foundations of Islam...."

For these reasons it would have been in conflict with the interests of the concept of Imaamate to have mentioned the name of Ali Bin Abi Talib in the Qur'aan."

The venom in the hearts of Khomeini and the Shiah for the Sahaabah has completely effaced their rational thinking. When the plots of the entire land of Arabia and the kuffaar world of that time could not extinguish Islam nor shake its foundations, how could the plots of Abu Bakr and Umar (i.e. alleged by the kuffaar Shiah) destroy Islam? At one stage prior to his acceptance of Islam, Hadhrat Umar (radhiyallahu anhu) together with all the powerful Quraish chiefs were all arrayed in the opposite camp conspiring the destruction of Rasulullah (sallallahu alayhi wasallam) and Islam. But everyone knows that all the plots of the kuffaar miserably failed. Instead of succeeding, they all joined Islam and devoted themselves to the glory of the Deen.

Khomeini's stupid and absurd logic leads to the conclusion that Allah Ta'ala, Himself was scared of Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhum)—Nauthubillaah!, hence He thought it prudent and the better part of valour to withhold the supposedly immutable and sacred concept of Shi'i Imaamate from the Knowledge of the Ummah. In this way, Muslims were perpetually held in deception and error on such a vital issue as Khilaafate. Only kuffaar are capable of such kufr logic.

Pursuing this slanderous and blasphemous theme, Khomeini continues:

"If the name of the Imaam (i.e. Hadhrat Ali) was in the Qur'aan, it is not far-fetched to say that those people (referring to the Sahaabah) who had no relationship with Islam and the Qur'aan, other than a relationship with the world and (desire for) power—those who made the Qur'aan a means for the acquisition of their corrupt motives, would have deleted such verses (in which the name of Hadhrat Ali was mentioned) from the Qur'aan. They would have changed the Kitaab of Allah and would have forever concealed it from the gaze of people."

It Should be remembered that in the unanimous opinion of the Shiah clergy, the Sahaabah in general and Hadhrat Abu Bakr, Umar and Uthmaan in particular, had committed large-scale deletions from the Qur'aan. Hence it is the belief of Shi'ism that the

To page 10

IMAAMATE

IMAAMATE ACCORDING TO the Shiah transcends even Nubuwwat. Shiahs confer the following attributes to their so-called infallible Imaams:

- 1) The Imaam is Ma'soom (infallible and sinless) like the Ambiya.
- 2) Obedience to the Imaam is fardh (compulsory) in exactly the same way as it is obligatory for the Ambiya. Whoever refuses to obey the Imaam is a kaafir.
- 3) The authority of halaal and haraam is vested in the Imaam, i.e. the Imaam can decree halaal things to be haraam and vice versa.
- 4) Just as the Angel brought Wahi to the Ambiya, so too does the Angel bring revelation to the Imaam.
- 5) All previous heavenly Scriptures are in the possession of the Imaams.
- 6) The Imaams are the possessors of all the Mu'jizaat (Miracles) of the previous Ambiya.
- 7) Maut (Death) is subservient to the Imaams.
- 8) The twelve Imaams have been divinely appointed, i.e. by Allah Ta'ala. People do not have the right to appoint an Imaam.

It should now be clear that the Shi'i concept of Imaamate is in fact Nubuwwat or even higher than Nubuwwat. Imaamate is thus an extension of Nubuwwat in terms of Shiah belief. Thus, this is one of their worse beliefs of kufr.

DEFECTIVE

IF A MAN derives pleasure from the praise people laud on him, he should understand that he suffers from defect. Only a man defective morally and spiritually will fail to discern the hollowness of people's praises. Even if the praise is sincere, a wise man of spiritual excellence will understand himself to be unqualified for praise. Since people may be unaware of his defects, they praise him. But in reality, man can never afford to regard himself as deserving of even the slightest praise. When vanity blinds a man, he becomes oblivious of his defects and faults and feels himself entitled to praise, hence his pleasure when he hears people praising him.

KUFR

"To be annoyed with people on account of hasad (envy) is an attitude of kufr." (Sufyaan Thauri)

Evil of Gheebat

THE DISEASE OF gheebat is the consequence of hubb-e-jah (love of fame). Generally this evil is not followed by regret. On the contrary, the one who indulges in gheebat becomes proudful and vain. The vice of ujub (conceit, self-esteem) is a necessary corollary of gheebat because only a person who regards himself as being pure and holy will indulge in gheebat.

When the pride of a person is hurt or something disagreeing with his disposition occurs, he voices himself with complaint. He is angered and gheebat rises out of his anger. He now speaks ill of the one who had annoyed him. The one who indulges in gheebat throws overboard all respect, honour and regard for the truth. His prime objective is to malign the person who had annoyed or offended him. Experience has proved that a man indulging in gheebat has no regard for the Deen. Passion blinds him and he recklessly adulterates and even denies truth. He will seek to soothe his heart with even falsehood. Maligning others in his constant obsession.

The one guilty of this vice will also be devoured by hasad (envy) when he observes his victim in a prosperous condition. Great effort and struggle are necessary to curb and subdue the nafs. If the nafs will be allowed to indulge in gheebat, the person will be morally and spiritually destroyed.

KINGDOM OF THE HEARTS

Hadhrat Shaikh Kabir Abu Mudayyan Shaheer (rahmatullah alayh) said that there are two types of kingdoms:

- A. The kingdom of territory.
- B. The kingdom of the hearts of men.

The true king is he who rules over the hearts of people.

IMPORTANT NOTICE

THE JAMIATUL ULAMA (Natal) hereby notifies the Muslim Public that **PACKO** is wrongfully using the name and / or certification seal of the Jamiatul Ulama (Natal) on their **2,5 kg BISTO GRAVY** for Halaal purposes.

BISTO GRAVY is supplied to wholesalers, supermarkets, take-aways and other businesses and is being used in the preparation of gravy for catering purposes, including the making of pies.

The Jamiatul Ulama (Natal) has in its possession such "Halaal" packaging as well as various other photographs of this gross misrepresentation by the **PACKO** group.

We wish to draw attention to the fact that the Jamiatul Ulama (Natal) has not issued a Halaal certificate to PACKO for any of the products currently marketed by PACKO and particularly BISTO GRAVY.

THE JAMIATUL ULAMA (Natal) hereby notifies the Muslim Public that **Browns and Weirs Cash and Carries** is wrongfully and unlawfully using the name and / or certification seal of the Jamiatul Ulama (Natal) on their **Econo Pack Whole Frozen Chicken**.

The Jamiatul Ulama (Natal) has in its possession such "Halaal" marked packaging as well as various other photographs of this gross misrepresentation by **Browns and Weirs Cash and Carries**.

We wish to draw attention to the fact that the Jamiatul Ulama (Natal) has not issued a Halaal certificate to Browns and Weirs Cash and Carries for the aforesaid product.

We urge the Muslim public to be extremely cautious and wary in the case of such deceptive methods adopted in order to attract Muslim businesses. We also appeal to our Muslim brethren to assist us by reporting such abuse promptly.

'Halaal' Certificates

ON THIS PAGE appear two notices issued by the Jamiatul Ulama of Natal. According to these notices non-Muslim firms are falsely and fraudulently utilizing the Jamiat's 'halaal' certification seal to market their haraam products.

Notices of this nature are not the answer for the mess which the plethora of 'halaal' certificates issued by a variety of organizations, has created. The only purpose which these 'halaal' certificates have served was to break down Muslim inhibition to haraam. The 'halaal' certificates have only acclimatized weak Muslims to haraam. Muslims have become accustomed to purchase meat products from non-Muslim business houses on the strength of these baneful certificates. Their addiction of consuming the haraam meat products sold by non-Muslims has created in them a disregard for even the type of 'Important Notices' which appear on this page.

Discrepancies in non-Muslim business premisses occur from time to time. Neither do they always observe the conditions stipulated by those who issue 'halaal' certificates nor are these organizations in position to fully police and monitor the plants of the kuffaar. Haraam consumption has severely damaged and eroded the Imaan of innumerable Muslims.

Even those Muslims who heed these notices, unintentionally continue consuming haraam during the time that the notice has not yet appeared. Even long after the appearance of such notices, numerous people remain unaware. It takes considerable time for the information to filter through to all people. In the interim, they continue devouring and relishing the haraam products. While the organizations doling out these confounded certificates are directly responsible for the consumption of haraam by Muslims, the Muslims too cannot be absolved of blame. Since they simply relish these haraam products, they lean on the 'halaal' certificates for justification of their insatiable desire for haraam.

The only solution for this problem is to revoke all 'halaal' certificates and to abandon this thoroughly evil practice.

DEAFNESS

SLEEPING ON A full stomach can lead to deafness. After having eaten, never go to sleep before two hours have passed. (Hakimul Ummat)

Malfoothaat of Hakimul Ummat

- ★ NOWADAYS NUMEROUS CUSTOMARY Molvis are oblivious of fulfilling the requirements of culture.
- ★ It is indeed a great fitnah for an Aalim to desire that people come and sit around him.
- ★ When one gains kamaal (perfection or excellence in the moral and spiritual realms) then one will realise that one is in actual fact a jaahil (ignoramus).
- ★ I always maintain that the Ulama are in greater need of moral reformation.
- ★ Nowadays if a person is able to deliver a few lectures and is able to express himself articulately, he is considered to be a great Allaamah even though he may be a jaahil and an evil man.
- ★ Nowadays, once a person has studied a couple of Arabic kitaabs, he is given the title of Molvi whereas in actual fact he is not a Molvi. A Molvi is a person who understands the laws of the Shariat and practises accordingly in both the Zaahiri and Baatini spheres. He has to be a man of Allah. A man of Allah is never a jaahil.
- ★ Nowadays some (learned ones) suffer under the deception that delivering a speech in Arabic is a great excellence and a source of pride. I maintain that no matter how eloquent you become in Arabic and even if you become Abul Ilm (the father of knowledge), you will not be able to converse in Arabic as Abul Jahl had. If only knowledge of Arabic and ability to speak in Arabic were Ilm, then Abul Jahl would be a greater Aalim. But, inspite of the superiority of his Arabic, he remained Abul Jahl (the father of ignorance).

MAULANA SAHIB!

"I take Qasam (Oath) and say that if the greatness of Allah Ta'ala enters into the heart, you will become ashamed if someone addresses you as 'Maulana Sahib', Haafiz Sahib, etc."

INJUSTICE

NOWADAYS GOOD CULTURE has disappeared. A man becomes a Molvi, but he lacks discernment. There is no barkat in knowledge devoid of practice. Barren (i.e. morally and spiritually) Ulama do not stay in the company of Auliya to gain moral purification. They are therefore devoid of good culture. A man who feels contented because he has (academically) become a Molvi is guilty of perpetrating a grave injustice on his own soul. It is imperative to become enslaved to some Ahlullaah (Man of Allah).

MOLVIS

HADHRAT MAULANA ASHRAF ALI THANVI (rahmatullah alayh) said:

- ◆ We (i.e. Molvis) do very little, but publicize it (our little) much because the desire is only to create a name among the people.
- ◆ Nowadays the Talabah (Students of Deeni Madaaris) are not concerned with Uloom (true Knowledge). Their concern is simply to complete a course (of study). They consider it a great mi'raaj (ascension into the heavens), progress and perfection to have a big turban tied around their heads and be doled out a long certificate. Thus, they (think) they have become Molvis and Maulanas. However, this is not an occasion of happiness nor a sign of having achieved any excellence (kamaal). Nowadays some students although they are turbaned (and officially titled Molvi), lack entirely in Ilm (Knowledge) and Aql (Intelligence).

THE WAY

ONCE WHEN HADHRAT BAYAZID (rahmatullah alayh) saw Allah Ta'ala in a vision in his dream he asked: "O Allah! What is the way to reach You?" Allah Ta'ala said: "Remove your hands from your nafs and raise your feet towards Me."

The way of reaching Allah Ta'ala is to abandon the desires and commands of the nafs, and to submit to the obedience of Allah Ta'ala. Without striving against the nafs, the benefits of ibaadat will not be discernable.

Pride of the Ulama

HAKIMUL UMMAT, HADHRAT Maulana Ashraf Ali Thanvi (rahmatullah alayh) presenting naseehat to the Ulama, said:

"In particular I address the Ulama and students of the Deen and say: You content yourself with pride on account of only the possession of knowledge. You consider yourselves qualified for the lofty ranks of Ilm. Every now and again, whether appropriate or inappropriate, you quote to the masses the Hadith:

"The superiority of an Aalim over an Aabid is like my (i.e. Rasulullah's—sallallahu alayhi wasallam) superiority over the most inferior among you."

But, are you aware what type of Knowledge has this excellence? Does this superiority apply to only knowledge or to knowledge accompanied by practice? If there were no dire warnings of punishment in the Kitaab and Sunnah for non-practicing Ulama, then to some degree your averment could be entertained. But, when there are these warnings (in the Qur'aan and Hadith), how can knowledge alone be a medium of pride?

You display considerable pride, thinking: 'We are Ulama.' Remember, without self-annihilation you are nothing. You have to annihilate yourself and understand that you are nothing. As long as you have not attained this attribute of self-annihilation, then understand that you are ruined.

Man should never have pride, no matter what pedestal he occupies. How can he have pride when he is an embodiment of defects and faults? Always strive in the pursuit of the cultivation of humility. Only then will there be safety. If humility is not inculcated, there will be no safety ahead."

The Treasure of Hifz

THE HUFFAAZ DO not appreciate the wonderful treasure of Hifz Allah Ta'ala has bestowed to them. Failure to understand the importance and tremendous significance of Hifz leads to ingratitude. It is for this reason that most Huffaaz are oblivious of this great treasure. They dishonour the Qur'aan by their practical ways and mannerisms which conflict rudely with the Shariah. Rasulullah (sallallahu alayhi wasallam) said that a haafiz who considers anything on earth superior to the Qur'aan in his heart, has dishonoured the treasure which Allah Ta'ala has elevated and at the same time he (the errant haafiz) has elevated what Allah despises, i.e. the world.

Hifz should be acquired for the Pleasure of Allah Ta'ala and thawaab, not for the sake of standing in front as Imaam in the Taraaweeh Salaat. The haafiz who lives a life in conflict with the Sunnah, has betrayed the Qur'aan and dishonoured the wonderful treasure. He is, therefore guilty of abuse of this great Amaanat (trust) and also of ingratitude to Allah Ta'ala.

According to the Hadith, on the Day of Qiyaamah a crown of Noor surpassing the glitter of the sun will be placed in honour on the heads of the parents of the haafiz. When such will be the honour and reward for the parents, how much more and greater will be the thawaab and honour for the haafiz himself?

This great treasure is within the grasp of every Muslim. Those who are desirous of gaining this immense reward of the Aakhirah, can embark on the pursuit of hifz even at home in their own time. If even one, two or a few lines are memorized daily, the task will be accomplished even if it takes a lifetime. Furthermore, the Hadith gives wonderful news for those who pursue this wonderful treasure. Even if they had not succeeded in completing hifz during their lifetime, Allah Ta'ala will appoint a special Muallim (Teacher) who will be an Angel, to teach this person. In Aalam-e-Barzakh (i.e. the life after death and before Qiyaamah) the Angel will teach this student haafiz who had not managed to complete the hifz during lifetime. On the Day of Qiyaamah, he will then rise in the assembly of Huffaaz qualifying for all the wonderful bounties in store for them.

Most people have ample time. They squander their valuable time in idle and haraam pursuits. If they reflect, they will realise how much they can gain by constructively utilizing only a portion of the time they squander in satanism. Everything which despoils the Aakhirah is satanism in terms of Islam.

LAXITY OF ULAMA

COMMENTING ON THE obliviousness of Ulama, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Some baseless customs are so intensely and extensively practised that even senior Ulama inspite of their Taqwa and Tahaarat, are oblivious. In this regard they display laxity. Their laxity is due to the good opinion they entertain about the general public who indulge in these customs. These Ulama are not aware of the motives of people and their actual beliefs pertaining to these customs. Since the future corruption and harms of these customs are subtly concealed, these Ulama's gaze is not focussed thereon. Only a man whom Allah Ta'ala has selected to eradicate these customs, possesses the ability to detect the harmful effects inherent in these customs."

VANITY

UJUB (VANITY / SELF-ESTEEM) is an extremely subtle and hidden malady. Sometimes even great Auliya fail to detect this disease in themselves. Hadhrat Ibraahim Khawwaas (rahmatullah alayh) narrated:

"Once I suffered extreme hardships on my journey through the desert. After going through the hardships successfully, I finally reached Makkah-Muazzamah. On reaching Makkah, a degree of ujub entered into my heart. During tawaaf a very old lady exclaimed: 'O Ibraaheem! I too was in that wilderness with you. But, I did not reveal myself to you because I did not want your attention to be diverted from Allah Ta'ala. Eliminate the baseless ides (i.e. the ujub) from your heart."

A Wali said: "When man abandons his nafs, he meets Allah, and when he meets his nafs, he remains divorced from Allah Ta'ala."

DISEASES

IN MOLVIS EXIST the disease of hankering after name and leadership. They desire to be honoured and to be recognized as leaders. If four ignoramuses proclaim: 'Molvi Sahib! 'Molvi Sahib!', he begins thinking that he is now truly a leader and an Aalim.

The idea that 'I am an Aalim', is a great barrier because this is takabbur. Takabbur being Hijaab-e-Akbar (the greatest barrier in the path of spiritual elevation) is quite apparent. (Hakimul Ummat)

THE WISEMEN

Hadhrat Imaam Shaafi (rahmatullah alayh) said:

"If a man had bequeathed a sum of money for wisemen (i.e. without specifying any names), the bequest should be awarded to the Zaahids."

Wisemen are in reality the Zaahideen (plural of Zaahid). A Zaahid is a person who has renounced the love of the world. He devotes his life to acquire the Aakhirah by passing a life of abstinence.

THE THREE CLASSES OF MEN

SHAIKH ABU NASR SIRA AJ (rahmatullah alayh) said that mankind (i.e. Muslims) are divided into three categories:

1. Those in pursuit of the world. They are contented with the external dimension of culture.
2. The Pious. They concern themselves with adherence to the external dimension of the Shariah. They observe the limits of the Shariah.
3. The Elite. Those whose hearts are purified from all vestiges of worldliness. They are engrossed in Divine Remembrance and celestial mysteries. They always aspire for the lofty spiritual stations.

GHEEBAT OF THE MUQTADA

DISCUSSING THE SIN of gheebat, Imaam Ghazaali (rahmatullah alayh) said:

"The worst type of gheebat is the gheebat which has become the practice of the Muqtada (Ulama and Mashaaikh) and of (ostensibly) religious people. They indulge in gheebat while thinking that they are pious. They have a unique style of gheebat. (Their gheebat is designed) to criticize other Ulama and to brand them as shameless while it is their motive to proclaim their own piety and ability."

TEACH YOUR CHILD RESPONSIBILITY

TA'LEEM (TEACHING) AND tarbiyat (moral training) of children are obligatory duties of parents. It is required of parents to inculcate responsibility in the child. The Qur'aan and Hadith stress this ta'leem and tarbiyat of children. It is the way in which parents can save their children from entry into the Fire of Jahannum, hence the Qur'aan Majeed commands:

"O People of Imaan! Save yourselves and your families (wives and children) from the Fire."

Hadrath Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) advised that some responsibility should be entrusted to the child. Cultivation of responsibility is necessary for the upbringing of the child. It is not proper for Muslims to allow their children to grow up recklessly like kuffaar children who acquire all the evil traits and characteristics of their shaitaani culture.

Muslims should not make their children adopt the taqleed of kufr cults. Every kufr practice, fad and craze which is gorged out on television or which they see being enacted by kuffaar children is lapped up by Muslim children. Their parents suffering from the malady of taqleed of westernism aid the process of the ruin of their children by actively conniving to destroy their akhlaaq. All measures for the ruin of akhlaaq (Islamic moral character) are made available by ignorant parents wallowing in the pernicious taqleed of kufr cults and cultures.

While the trend is to shake off the holy Qur'aanic concept of Taqleed of the Haqq—Taqleed of he Aimmah-e-Mujtahideen, the taqleed of fisq and fujoor of western civilization is pursued with diligence and relish. In the satanic pursuit of western taqleed and kufr taqleed, parents are oblivious of the Imaani ruin which they are causing to their children. They cannot be concerned even if the Aakhirah of their children is destroyed in this ugly pursuit of fisq and fujoor.

It is indeed most alarming and shocking to observe that parents themselves are destroying the thinking and understanding ability of their children by securely binding them to the taqleed of kuffaar ideologies. Such children, when big, will be incapable of independent and progressive thinking. They will view everything through the coloured glasses of kufr cults. The end result of ruin to children's Imaan and Akhlaaq engineered by parents will be the plunge into Jahannum by both children and their errant parents.

YOUR CHILDREN

HADRATH HAKIMUL UMMAT commenting on child-care said:

- A childhood habit, whether vice or virtue, is enduring. It will endure lifelong.
- Ensure that children sit only in good company.
- Never scare children.
- Feed them at fixed times.
- Maintain them clean and tidy.
- Impose some duties on them to cultivate responsibility.
- Don't make them fashion conscious. Don't dress them gaudily.
- Don't create in girls the love for jewellery from a young age.
- Encourage children to be charitable by giving food, etc., to the poor. However, minors should not be instructed to give away anything which belongs to them as this is not permissible. Parents should give them something (money, food, etc.) to give to the poor with their own hands.
- Discourage them from eating much.
- Teach them to refrain from screaming when speaking.
- Don't permit them to read evil and futile magazines and papers.
- Narrate to them stories of the Sahaabah, Ambiya and Auliya.
- Create in them the habit of rising early in the morning.
- Don't allow them to sleep very early.
- Never tolerate any bullying tactics by children.
- Never satisfy their obstinacy.
- Never allow children to do anything clandestinely.

PARENTS

AHADITH PERTAINING TO parents:

- Rizq and age increase in consequence of service to parents.
- Glancing with kindness at parents is the equivalent of an accepted Hajj.
- Service to parents is superior to Jihaad.
- By serving parents, one receives the thawaab of Hajj, Umrah and Jihaad.
- Jannat lies under the feet of the mother.
- Disobedience to parents is among the greatest of the major sins.
- In the Hadith curse has been invoked thrice on those who are disobedient to their parents.

Obedience to parents is obligatory in all lawful things even if the Shariah has not decreed such things compulsory. Obedience is not permissible if parents instruct their children to violate any law of the Shariah. If the wishes and instructions of parents conflict with the Laws of Allah Ta'ala, obedience to parents is then not permissible.

ELDERS

"Whoever does not honour our elders, is not of us." (Hadith)

Disrespect for elders is among the attributes of kufr hence Rasulullah (sallallahu alayhi wasallam) said that such persons 'are not of us'.

THE WORST PEOPLE

A WOMAN WHO publicizes her home affairs, i.e. her relationship with her husband and who speaks ill of her husband to others is under the constant Wrath and Curse of Allah Ta'ala and the Malaikah. In the same way, it is not permissible for a man to publicize the defects of his wife. In the Hadith such a man and woman have been described as the worst of people.

PRODUCT OF PIOUS LADIES

IMAAM RABEEAH AR-RAAI was the illustrious Ustaadh of Imaam Maalik (rahmatullah alayh) and of Hadrath Hasan Basri (rahmatullah alayh). Imaam Rabeeah's father was Farrookh. During the reign of Bani Umayyiah, Farrookh was in the employ of the Islamic army. He participated in many battles in the far flung parts of the world. When Farrookh left home to join the Islamic army, his wife was pregnant with Rabeeah who was destined to become the Ustaadh of Imaam Maalik and Hasan Basri. Farrookh had left 30,000 dinars (gold coins) in the custody of his wife when he had left home. The Islamic wars in the distant parts of the Islamic empire kept Farrookh 27 years away from home. Meanwhile Imaam Rabeeah was born in his absence.

The intelligent and pious mother utilized all the money (30,000 dinars) for the Deeni education of her son. After 27 years when Farrookh returned home he asked his wife about the 30,000 dinars. She responded that she had taken well care of his Amaanat (trust). Meanwhile it was the daily practice of the son, Imaam Rabeeah to give discourses in the Masjid on Hadith. The next morning when Farrookh went to the main Masjid for Salaat he observed (after Salaat) a huge assembly of men sitting at the feet of a Muhaddith who was lecturing on Hadith. On enquiring about the Muhaddith, he was informed that the name of the Muhaddith was, Rabeeah Ibn Farrookh. When he learnt that the Muhaddith was his son, he (Farrookh) could not contain his happiness. He was proud of his great son. He exclaimed:

"Allah has indeed elevated the son of Farrookh."

On returning home he related his happy experience to his wife who informed him that she had expended the thirty thousand dinars in the Ta'leem of their son. She now asked him to say what was better: the thirty thousand dinars or the wonderful Ni'mat of his son's rank which he had observed? He spontaneously said that the thirty thousand dinars had no value in comparison to the Ilm of his son.

Such intelligent and pious ladies of the Ummah produced great Auliya, Fuqaha, Muhadditheen and Mufasssireen of the calibre of Imaam Rabeeah Ar-Raai (rahmatullah alayh).

ACCURSED MONEY

Wallaah! If millions of rupees are obtainable, but in accepting the money if the honour of the Deen will suffer, then curse such money, leave alone hankering after it. (Hakimul Ummat)

TASAWWUF

THE SPIRITUAL AND moral being of the human being is termed Baatin which literally means the 'inside' or hidden dimension of the human being. The Baatin refers to all things, states and attributes related to the rooh and nafs.

Relative to the baatin are two types of attributes. The one type comprises the Mahmood (Praiseworthy) qualities and the other type consists of the Mazmoom (Disgusting/evil) attributes.

Islaah means moral reformation. With regard to the attributes of man, Islaah means the cultivation of the Mahmood qualities and the effacement of the Mazmoom characteristics of the nafs. Adornment with the Mahmood attributes is known as Tahliyah while elimination of the Mazmoom attributes is known as Takhliyah.

The knowledge of this system of Islaah is called Tasawwuf.

Although the Auliya have coined special terms to describe the various ways, methods, conditions and states of Tasawwuf, the pursuit of Tasawwuf, i.e. cultivation of the praiseworthy attributes and elimination of the disgusting qualities, is the command of the Qur'aan and Hadith. The quest of the Saalik (the one who engages in Tasawwuf) is only to strive against his nafs to gain moral reformation and spiritual elevation by means of total adherence to the Sunnah, abundance of Thikr and constant Fikr (Muraaqabah and Muhaasab, i.e. contemplation and self-reckoning). Spiritual experience and states of ecstasy and spiritual joy are not among the Maqaasid (Goals) of Tasawwuf. The Saalik who attains such experiences should not become detracted from the true Goal. Such experiences are simply bounties of Allah Ta'ala which He confers occasionally to those who have spiritually purified themselves by having achieved the subjection of their nafs to the Shariah.

Many people labour in deception and error by having understood Tasawwuf to be a mystical cult of spiritual experiences in which the Shariah plays no role. Such a concept is not Tasawwuf. It is Satanism.

NISBAT

IN CONSEQUENCE OF sincere and prolonged Mujaahadah, the ability of gaining Divine proximity is created in the heart of the Saalik. (Mujaahadah means to struggle against the desires of the nafs and to firmly subdue it). After the creation of this inner ability, there follows purely by the Fadhl of Allah, a yearning and enthusiasm in the heart of the Saalik for gaining Nearness to Allah Ta'ala. This yearning is a pure gift of Allah Ta'ala. This yearning and close relationship is termed by the Sufiyah as Nisbat-e-Sakeenah (The Relationship of Tranquillity). It is also referred to as Noor. This special Nisbat (Relationship) is known as Wusool (Attainment), i.e. Divine Proximity has been attained.

REQUISITES OF WISAAL

HADRATH SAM-OON (RAHMATULLAH ALAYH) mentions the following requisites for attaining the Divine Presence (Wisaal):

- i. Kill what is alive in you, i.e. the nafsani desires (base emotions).
- ii. Bring to life what is dead in you, i.e. the heart.
- iii. What is absent, bring it into your presence, i.e. the Aakhirah.
- iv. What is in your presence, consider it to be absent, i.e. worldly pleasures and comforts.
- v. Perpetuate what is perishable to you, i.e. Taqwa and fear for Allah Ta'ala.
- vi. Annihilate what appears everlasting to you, i.e. your emotional desires.
- vii. Love and derive solace from things which terrify people.
- viii. Flee from the things people derive pleasure from.

DUROOD

WHEN THE BLESSED name of Rasulullah (sallallahu alayhi wasallam) is mentioned, it is Waajib to recite Durood Shareef. Abstention from Durood when his blessed name is mentioned is sinful. However, if his name is mentioned more than once in the same gathering, it will not be Waajib to repeat Durood Shareef although it is better to recite Durood each time Rasulullah's (sallallahu alayhi wasallam) name is mentioned.

FUTILITY IS RUIN

AMONG THE ATTRIBUTES of the Mu'min is abstention from futility. The Qur'aan Majeed praising the Mu'min who abstains from futility, says:

"And, they (the Mu'mineen) turn away from futility."

Everything which is devoid of benefit is described as 'laghw' (futility). Even a permissible act which is devoid of benefit in so far as the Akhirah is concerned, is a ruinous act. The Mu'min is not permitted by Islam to squander his time in futility. When the Mu'min indulges in 'laghw' he makes himself reprehensible to Allah Ta'ala. It is the incumbent duty of the Mu'min to morally beautify himself. Among the ways of moral adornment is abstention from futility, hence Rasulallah (sallallahu alayhi wasallam) said:

"Of the beauty of a man's Islam is that he abandons whatever is of no benefit for him."

TOTAL EVIL

"Two traits do not combine in a Mu'min—miserliness and an evil temperament." (Hadith)

When these two vices combine in a Muslim, his evil becomes total. All understanding of virtue is then effaced. Virtue cannot coexist with these vices.

THE SAHAABAH

A VERY CLEAR proof of the intellectual excellence and Noor of Imaan of the Sahaabah is the accuracy of the Qiblah which they plotted for the numerous Masaajid which they erected in the various parts of the conquered world. Without the aid of instruments, the Sahaabah correctly set the Mihrabs of the many Masaajid in the far flung lands of the Islamic empire. (Hakimul Ummat)

Kufr of Farrakhan

MANY MUSLIMS, INCLUDING learned ones, in the Muslim World are misled regarding Louis Farrakhan of America. While professing to be a Muslim, Farrakhan subscribes to the kufr beliefs of his kaafir mentor Elijah who had propagated that Allah Ta'ala had appeared on earth in human form. Elijah had proclaimed himself to be the messenger of Allah.

It is indeed surprising how the sheiks of the Arab lands have been beguiled by the baseless claims of Farrakhan. That kuffaar such as Qazzafi of Libya honour Farrakhan is understandable. But sheikhs and 'grand muftis' lauding accolades on such a transparent protagonist of kufr as Farrakhan, is indeed lamentable.

Whoever accepts and honours an imposter who had proclaimed himself to be the Nabi of Allah is a kaafir. Whoever teaches that Allah Ta'ala came to earth in human form is a kaafir. Besides the other aspects of kufr of Elijah's religion, these two fundamentals of kufr constitute the basis of Elijah's teaching to which Farrakhan subscribe. To this day Farrakhan lauds praise on Elijah. The sheikhs, muftis and grand muftis of the Arab World are thus displaying colossal ignorance by regarding Farrakhan as a 'mujaddid' of this century. May Allah Ta'ala save the Ummah from these ulama-e-soo who themselves are astray and leads others astray.

BEAUTY

NOWADAYS PEOPLE WHO intend to marry search more for beauty in women. However, nowadays, there is greater safety and comfort if the wife is not very beautiful. Although beauty is also a ni'mat, nowadays it is accompanied by considerable fitnah. (Maulana Ashraf Ali Thanvi)

THE THAAKIR

Hadhrat Zunnun Misri (rahmatullah alayh) said:

"The man who truly is a thaakir, forgets everything besides Allah Ta'ala. Allah Ta'ala protects him, dispenses his affairs and rewards him for everything he does."

Sadqah—Cure for Sickness

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said that sickness should be treated with Sadqah. From this Hadith it is clear that by virtue of the barkat (blessings) of Sadqah, sicknesses are cured.

It should however be understood that the belief that Sadqah for this purpose is restricted to slaughtering a sheep, is baseless and bid'ah. Some people believe that it is necessary to slaughter a sheep/goat and distribute the meat for the sake of gaining cure. There is no basis in the Shariah for this belief. The Sadqah may be given to the poor in any form whatever, whether in cash, groceries, clothes, meat purchased from a butchery or an animal slaughtered and distributed. It is a crime to exceed the unrestricted method and practice of the Sunnah.

SABR

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"The Mu'min is a wonderful being. If goodness / prosperity comes his way, he praises Allah and offers shukr (gratitude). And, if hardship / adversity strikes him, he (also) praises Allah and adopts Sabr (patience)."

The Mu'min is required to have sabr in all conditions of difficulty. Complaint is not or should not be in the constitution of the Muslim. Complaining in times of distress is actually a display of displeasure for the decree of Allah Ta'ala. Whatever befalls man is by the command of Allah Ta'ala. The Mu'min is, therefore, exhorted to be Saabir (patient). The rewards for Sabr are tremendous, hence Rasulallah (sallallahu alayhi wasallam) said:

"It is of the good fortune of the son of Adam (i.e. man) that he is pleased with whatever Allah Ta'ala has decreed for him."

Salaat and Salaam

IN MA-AARIFUL QUR'AAN, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) says:

"According to the Jamhoor Ulama it is not permissible to use the word, Salaat (i.e. Durood) for any person other than the Ambiya (alayhimus salaam). In his Sunan, Imaam Baihaqi (rahmatullah alayh) narrates that Hadhrat Ibn 'Abbaas (radhiyallahu anhu) related:

"Durood (Salaat) shall not be invoked on anyone, but the Nabi (sallallahu alayhi wasallam). However, supplication may be made for the Muslimeen and Muslimaat by way of Istighfaar."

According to Imaam Shaafi (rahmatullah alayh) it is forbidden to use the term 'Salaat' alone for a non-Nabi. This is also the view of Imaam Abu Hanifah (rahmatullah alayh) and his companions. However, it will be permissible to use this word to apply to the Family of Rasulallah (sallallahu alayhi wasallam), his Sahaabah and the Mu'mineen in general only when they are mentioned in subservience to Rasulallah (sallallahu alayhi wasallam), i.e. when it is said:

"Salaat and Salaam on the Nabi, his family, his companions and the Mu'mineen."

Imaam Ju'eni (rahmatullah alayh) said that the ruling applicable to the word, Salaat, also applies to the word, 'Salaam'. In other words, it may not be used for a non-Nabi except when offering the Masnoon salutation of Assalaamu Alaikum. It may thus be used for an absent person, whether verbally or in writing. (Khasaais-e-Kubra of Imaam Suyuti).

According to Allamah Liqai (rahmatullah alayh), Qaadi Iyaadh (rahmatullah alayh) said that this is the view of the Muhaqqiqeen Ulama and it is the correct view. Imaam Maalik, Sufyaan Thauri (rahmatullah alayhima) and numerous Fuqaha have adopted the view that the terms, Salaat and Tasleem, are not permissible for non-Ambiya (alayhimus salaam), in the same way as the terms Ta'ala and Subhaanahu are exclusive for Allah Ta'ala.

From page 7

SHI' AVERSION

present Qur'aan we have is not the authentic Qur'aan.

The authentic Qur'aan according to Shi'ism is in the custody of their imaginary twelfth Imaam who disappeared into a cave when he was a boy of 8, some centuries ago. When the appointed time arrives, Shi'ism teaches that their Imaam will appear with the true Qur'aan.

When this is the teaching of the Shiahs, what prevented Khomeini from the direct accusation that the name of Hadhrat Ali (radhiyallahu anhu) did in fact appear in the Qur'aan, but was excised along with the innumerable other verses which the Sahaabah allegedly deleted from the Qur'aan? The absurdity of such a claim was evident to even Khomeini, hence he stopped short of categorically claiming that Hadhrat Ali's name was part of the Qur'aanic Wahi.

Continuing with his kufr argument, Khomeini states in his Kashful Asraar:

"Furthermore, assuming that nothing of this (i.e. deletions from the Qur'aan) would have taken place (if Ali's name was explicitly mentioned in the Qur'aan), it is expected of that group (Abu Bakr and Umar, etc.) desirous of and greedy for political power, to fabricate a false hadith attributing it to Rasulallah (sallallahu alayhi wasallam) just prior to his demise. In the hadith they would have claimed that Rasulallah (sallallahu alayhi wasallam) had dismissed Ali Bin Abi Talib from the office of Imaamate and that he had decreed that the issue of Khilaafate be settled by consultation among them."

By this hypothesis of kufr, Khomeini implies that the Islam of the Ahlus Sunnah Wal Jama'ah is a fabrication of the Sahaabah led by Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhumā) and that for the past 14 centuries the entire Ummah has been following a religion fabricated by these two illustrious Sahaabah.

Categorically accusing the first two Khulafa of having perpetrated fraud in the Qur'aan, Khomeini says in his Kashful Asraar:

".....Verily, we know that those two (Hadhrat Abu Bakr and Hadhrat Umar) had publicly opposed the Qur'aan. The people (i.e. the other Sahaabah) did not refute them. On the contrary, they accepted the opposition (of the Qur'aan) of these two."

From all this it will be understood that even if the name of the Imaam had appeared in the Qur'aan, they would not have abandoned their quest for

political power..... It is not far-fetched for Umar to have claimed that Allah or Jibraeel or the Rasool had erred by having mentioned the name of the Imaam in the Qur'aan. Therefore no heed should be paid to it. Then the group of the Sunnah (i.e. the Sunnis) would have followed him (Umar) in his claim and audaciously abandon the Qur'aan as they had followed him in all his interpolations which he had effected in the Deen of Islam. They (the Sahaabah) gave preference to his words over and above the Qur'aan and its verses, and they accorded priority to it (Umar's statements) over the Ahadith of Rasulallah (sallallahu alayhi wasallam)."

This Shi'i falsehood throws adequate light on the Shi'i doctrine of hatred for the Sahaabah in general and for Hadhrat Abu Bakr and Hadhrat Umar in particular. This venomous attitude has been very clearly gorged out by Khomeini, the political Shi'i priest whose slogan was 'Shiahs and Sunnis are brothers!'. Khomeini had raised and vehemently propagated this slogan for the achievement of his political goals. He had dreamed of being the Ameerul Mu'mineen of the Ummah of this age. In spite of this dream and devious slogan in an endeavour to woo the Ahlus Sunnah, he could not restrain his venom for the Sahaabah. Kufr destroys a man's rational intelligence. When this was the attitude of the political priest (Khomeini) who had aspired to dominate even the world of the Ahlus Sunnah, then one can imagine the degree of blasphemy, intolerance, kufr and aversion for the Sahaabah of the former Shiah authorities who may not have had motives similar to Khomeini. Hence, their books of religion are replete with kufr and the vilest calumny and hatred for the Sahaabah.

While the foregoing wicked and slanderous claims sufficiently reflect the Shiah mentality and kufr beliefs, the Qur'aan proclaims the integrity of the Sahaabah in the following aayat of praise:

"Allah is pleased with them (the Sahaabah) and they are pleased with Him."

Numerous Qur'aanic aayaat vouch for the integrity of the Sahaabah and proclaim their greatness—a greatness which the kuffaar Shiahs conspire and plot to destroy. But, kuffaar cannot extinguish the Noor of Allah Ta'ala.

The malice of the Shiahs for the Sahaabah has been cited from the claims of Khomeini whom the Shiah in this age believe to be the representative of Imaam Mahdi and whom some childish Muslims (non-Shiah) believe to be a reformer of the Ummah.

THE IBAADAT OF TILAAWAT

(MUFTI MUHAMMAD SHAFI—RAHMATULLAH ALAYH)

THE QUR'AAN IS no ordinary book. It is not to be compared with other books of which the primary purpose is only the meanings or the theme of the book. The words in other books are secondary and do not constitute an aim of the book. It is for this reason that other books admit such alteration which do not change the meanings. Reading other books without understanding the meanings will amount to a totally meaningless and futile exercise. In contrast, the words of the Qur'aan Shareef are essential just as the meanings are important. Specific rules of the Shariah govern the recitation and the writing of the words of the Qur'aan Shareef. In view of the great importance which Islam accords to the precise words of the Qur'aan Shareef, the definition of the Qur'aan Shareef is given in Usoolul Fiqh as follows:

"It (the Qur'aan) is the combination of words and meanings."

It should therefore be quite clear that a translation of the Qur'aan Shareef is not the Qur'aan. If the meanings of the Qur'aan Shareef are written in even Arabic, this will not constitute the Qur'aan. Such meanings even if fully in accord with the Qur'aan, will not be said to be the Qur'aan. If the exact meanings of the Qur'aan are recited in Salaat, but in another language or even in Arabic, but altered from the divinely revealed form, the Salaat will not be valid. Similarly, the rules applicable to the revealed Qur'aan will not apply to a translated version. One may not touch the Qur'aan Shareef or even a single aayat written anywhere without being in the state of wudhu. But, a translation may be touched without wudhu. It is not permissible to recite a single aayat of the Qur'aan Shareef while in the state of janaabat whereas it will be permissible to read a translation of the Qur'aan. Sajdah will be obligatory when reciting an aayat of Sajdah. But Sajdah will not be made if the same aayat is recited or read in a translated version. Similarly, many other Shar'i rules applicable to the revealed words of the Qur'aan will not apply to an altered version or translation.

In view of the extreme importance and essentiality of the words of the Qur'aan Shareef, the Fuqaha (Jurists) of the Ummah have prohibited reproduction of the Qur'aan Shareef with only the translation minus the revealed Arabic text. It is therefore, not permissible to write or print a Qur'aan translation without the Arabic text appearing in the translation. It is not befitting to refer to an English translation as "an English Qur'aan" or an Urdu translation as an "Urdu Qur'aan". Such versions are not the Qur'aan Shareef.

Coming back to our original discussion, the aayat (cited above) indicates that Tilaawat is one of the functions of Risaalat and that this function is apart from the function of Ta'leem of the Qur'aan Hakeem. Tilaawat consists of reciting the words, not the meanings. It goes without saying that the actual aim of the Qur'aan Shareef is to offer practical guidance and a code of life for mankind as envisaged by Allah Rabbul Izzat. The teachings and meanings of the Qur'aan Majeed have to be understood and implemented in everyday life. It is not sufficient to be contented with only Tilaawat. One who restricts himself to only the words shows lack of understanding of aim and purpose of the Qur'aan Majeed while at the same time he demonstrates his dishonour for the Qur'aan Shareef. Such an attitude of indifference is not compatible with concern for the Akhirah and it betrays one's total lack of understanding the actual purpose of man's life on earth. But, at the same time, it must be observed that it is highly inappropriate and erroneous for any Muslim to aver that Tilaawat of the Qur'aan without understanding its meanings is mere parrot-fashion recitation which is devoid of value and benefit. Nowadays many people labour under the influence of this baneful conception propagated by those deficient in Imaan and Islamic character. They assert that if the meanings of the Qur'aanic words are not understood, Tilaawat of the Qur'aan Shareef is futile and a waste of time. This opinion is highly fallacious and is not to be expected of those who have true love for the Qur'aan Majeed. They have erroneously and unjustly understood the Qur'aan to be like an ordinary human book which has to be

necessarily read with understanding otherwise reading will be futile and a waste of time. These exponents of the futility of pure Tilaawat have failed to realize that the Qur'aan Shareef is not confined to only meanings, but is a combination of word and meaning. Minus the revealed words there can be no Qur'aan, but even without understanding the meanings, the Qur'aan remains in its revealed form with the preservation of its text. Tilaawat is as incumbent as are the understanding and practising of the meanings.

Tilaawat of the Qur'aan Shareef is an independent ibaadat which occasions considerable thawaab and Divine Pleasure. The Sahaabah upheld and adhered to this ibaadat of Tilaawat throughout their lives even after having fully comprehended its meanings and after having given the greatest and best practical demonstration of its teachings, commands and prohibitions. No generation had ever understood and practised the Qur'aan better than the generation of the Sahaabah-e-Kiraam. But, inspite of this, Tilaawat of the words of the Qur'aan was their most important way of Zikr and Ibaadat. The Sahaabah accorded such tremendous importance to Tilaawat that many among them would complete Tilaawat of the whole Qur'aan daily. They never contented themselves with only the meanings. Some Sahaabah would complete one Tilaawat of the Qur'aan every two days while the majority among them completed one recitation every three days. In the early days of Islam, the ma'mool (standing practice) of the entire Ummah was to complete Tilaawat of the Qur'aan Majeed once every seven days. The seven manzils (stages) in which the Qur'aan Shareef is divided is an indication of this ma'mool of the Ummah.

The permanent practice of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah in regard to Tilaawat of the Qur'aan Shareef bears ample evidence of the fact that Tilaawat is an independent Ibaadat apart from understanding the meanings of the Qur'aan Majeed. They considered Tilaawat a highly distinguished act of ibaadat in whose wake cascaded such colossal thawaab and Divine Pleasure which ensure one's falaah (success) and najaat (salvation) in the Akhirah. It is, therefore, indeed among the greatest misfortunes for a Muslim to fall in the snare that reciting the Qur'aanic Words without understanding the meanings is a futile exercise. One refraining from Tilaawat deprives himself of great thawaab. The greatest form of Zikrullah is Tilaawat of the Qur'aan Shareef. One who does not understand the meanings of the Qur'aan should make an effort to acquire such understanding. But, he should never refrain from Tilaawat because of his inability to understand the meanings.

The second important factor for the differentiation between Tilaawat and Ta'leem of the Qur'aan Shareef is that mere proficiency in the Arabic language is insufficient for understanding the Qur'aan Hakeem. The Ta'leem (instruction and teaching) of the Rasool in this regard is imperative. In spite of the Sahaabah being experts in the Arabic language, they stood in need of the Rasool to instruct them in the meanings of the Arabic Qur'aan revealed by Allah Ta'ala. Every profession and science require to be imparted by experts. It cannot, therefore, be expected that the Divine Qur'aan be understood by all and sundry without the Ta'leem of an Instructor appointed by the Divine Author, Allah Ta'ala.

(Extracted from Ma-aariful Qur'aan)

MU'MIN'S HEART

"Nothing can contain Me (i.e. Allah Ta'ala), but the heart of the Mu'min."

(Hadith-e-Qudsi)

THE HEART OF the Mu'min is the Receptacle of Allah Ta'ala. Allah Ta'ala resides in the heart of such a Mu'min who is ever alert with Thikrullaah. When the Mu'min's heart becomes ghaafil (oblivious and unmindful), shaitaan asserts his hold and influence over the Mu'min. Thus Rasulullah (sallallahu alayhi wasallam) said:

"Verily, shaitaan sits resolutely on the heart of man. When he engages in Thikr, shaitaan flees. When he (man) is ghaafil, shaitaan whispers (into his heart)."

FAILURE OF IMMUNIZATION

We are told in pamphlets displayed in the doctor's waiting room that the MMR vaccine is safe and that it provides "life-long protection against all three infections with a single shot."

But from July 1990 through April 1994, 5,799 adverse incidents following MMR vaccination have been reported to the United States' Vaccine Adverse Events Reporting System.

The National Vaccine Information Center believes that because of massive under-reporting, these figures represent only 10 percent to 15 percent of the total number of side effects.

The reason behind all the recent fuss has to do with the fact that no form of the measles portion of the vaccine seems to be working.

The measles vaccine in its various forms has been in effect since 1957. The combined shot has been in effect since 1975. With immunization rates as high as 98 percent in some areas due to enforced vaccination, epidemic of measles still occur at three- to four-year intervals. Although the government targeted 1982 as the date of the virtual elimination of the disease, the Centers for Disease Control (CDC) in Atlanta reported a provisional total of 27,672 cases of measles in 1990. This represents a virtual doubling of cases from 1989, which were double the number of cases from 1988.

The medical establishment has attempted to place the blame for the recent epidemic on clusters of the unvaccinated, particularly among poor, nonwhite populations, but the statistics prove otherwise. Of the 1989 CDC statistics, half the college-aged victims had been previously vaccinated. And between 1985 and 1986, two-thirds of all measles cases occurred in school-aged children, the majority of whom had been vaccinated.

Stumped by these stubborn clusters of cases, the CDC is scratching around trying to figure out what is going wrong. Some theorize that the vaccine wears off in time, as does the individual's immunity, or that those vaccinated between 1957 and 1980 received a less stable version of the vaccine. Other theories blame the problem on shots given too early, which were interfered

MMR (Measles, mumps, and rubella)

The United States recently suffered a measles epidemic, mostly among young adults who all dutifully received their shots.

Still, we are experiencing the age-old pressure applied to parents to give their kids the live triple vaccine, even going so far as to hold welfare payments to those mothers refusing to vaccinate their child.

Childhood shots have been given a further boost by the Clinton administration's Childhood Vaccine Act, which now makes it more difficult to get exemptions in your state for vaccination.

This, despite the fact that about one in 400 children given the shot will suffer from convulsions as a result (the *Lancet*, Oct. 28, 1989), and nearly one-fifth of young adults given measles boosters will suffer major side effects, (*Annals of Internal Medicine*, vol. 90, no. 6).

Reward of Tasbeeh

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said that when a Faqeer recites with sincerity the following Tasbeeh once, the wealthy person will not be able to gain its thawaab (reward) even if he spends 10,000 dirhams (silver coins) in the Path of Allah:

Subhaanallaahi wal hamdulillaahi wa laa ilaaha il lallahu wal laahu akbar.

Thawaab of Sadqah

THE QUANTITY OF Thawaab (Reward) for Sadqah is based on niyyat (intention), not on the amount given in charity. If a poor man having only one rand, gives 50 cents in Sadqah while a wealthy man owning a million, gives a hundred thousand, he will gain more thawaab than the wealthy person. Since the poor person gave half his wealth, he is entitled to more thawaab than the wealthy man who gave a lesser fraction of his wealth.

Sadqah is not an act which only the rich are able of executing. Even the poor can derive the great benefits and rewards of Sadqah. Since the basis of thawaab is not amount of wealth contributed, no one has a valid excuse for abstaining from giving Sadqah in the Path of Allah Ta'ala.

Jamaadul Aakhir 1418

ZAKAAT NISAAB R460
MAHR-E-FATIMI R1305

BANGLADESH

THE INCUMBENT STRUGGLE

HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhl and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far 300 Maktab in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted—in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed—in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

This is an ongoing struggle, and it is the incumbent Fardh of all Muslims, not only of South Africa, to aid this Project of Allah Azza Wa Jal. The Qur'aan says about such Projects of the Aakhirah:

"O People of Amaan! If you aid Allah, He will aid you and plant your feet firmly (against your enemies)."

Every Muslim has the incumbent obligation to assist in this task of the Deen. Every contribution, be it little, but given with Ikhlās (sincerity), will serve to gain much thawaab for the contributor. Your duas are also required, for the well-being and success of this Project. There are inimical forces among Muslims, even among the Ulama, who are bent on sabotaging this Work of Allah Ta'ala. But, they will miserably fail, for the Qur'aan-e-Hakeem declares:

"They conspire to extinguish the Noor of Allah. But Allah will complete His Noor even though the criminals detest it."

In addition to our project in Bangladesh, we are also engaged in similar Deeni activities in other countries.

The cost of establishing a simple straw and bamboo structure which will serve as a Maktab for 50, 100 or even more children is approximately between R4,000 and R5,000 (US\$1,000 dollars).

The yearly maintenance cost for a Maktab is approximately R4,000. This includes the Ustadh's wages. This is the cost in Bangladesh. Elsewhere the cost is more—double and treble. Those who have the means will find it quite easy to sponsor a Maktab. Those who are not by the means can contribute whatever they wish for the Pleasure of Allah Ta'ala and join in the Sadaqatul Jaariyah of this noble work. Your duas too are of vital importance. Jazaakumullah!

Send your contributions to the Mujlisul Ulama and state whether it is Zakaat of Lillah:

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA
Bank: Standard Bank, Berry's Corner, Port Elizabeth
Branch Code: 0517
Acc. No.: 0806 45240

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain if the amount has been correctly credited to us by the bank.

If the contribution is Zakaat do add a few extra rands to cover bank charges.

ISLAM—A STRANGER

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Verily, Islam commenced forlorn. Soon will it return to (its early state of) forlornness. Therefore, give glad tidings to the forlorn."

Like Islam was forlorn and strange in the beginning, so too has it returned to that initial state. While Islam was a stranger and forlorn to the Makkan kuffaar in its inception stage, it is today forlorn and a stranger to the Ummah. Wherever Muslims are, Islam is a stranger. Muslims view with contempt the Islam which Rasulullah (sallallahu alayhi wasallam) taught and which the Sahaabah practised. That original Islam is frowned on and even despised by most Muslims. Muslims or so-called Muslims—Muslims because they were born in Muslim homes—have become the worst enemies of Islam.

While many with Muslim names were born of Muslim parents, their beliefs are kufr and their lifestyle is the culture of the libertine kuffaar. Rasulullah's (sallallahu alayhi wasallam) prediction stated in the aforementioned Hadith has fully materialized in this age.

Anti-Biotics

DOCTORS ROUTINELY PRESCRIBE antibiotics for people with colds even though the drugs do no good and may increase the risk that future bacterial infections become resistant to the drugs, researchers said Tuesday. Most colds, upper respiratory tract infections and cases of bronchitis are caused by viruses and taking antibiotics provides "little or no benefit," University of Colorado researcher Ralph Gonzales wrote in the Journal of the American Medical Association. Yet between 50 percent and 70 percent of patients suffering from these common respiratory ailments who went to the doctor for treatment were prescribed antibiotics, his study found. In 1992, patients with these ailments who went to the doctor accounted for 12 million drug prescriptions, or about one in five of all antibiotic prescriptions given to adults, the study said. Women and patients in rural areas were more likely to get prescriptions, while blacks were less likely to be prescribed the antibiotics. The difficulty in halting the practice rests largely on "unrealistic patient expectations, coupled with insufficient time to discuss with patients why an antibiotic is not needed," Benjamin Schwartz of the Centres for Disease Control and Prevention wrote in an accompanying editorial. He also blamed "inadequate knowledge" among some physicians. Patients with colds must understand that coughs can persist for 10 days, and resist the inclination to demand prescription drugs, Schwartz wrote. The danger of overprescribing antibiotics is that bacteria that can cause illnesses become resistant to treatment if an infection develops. "The increasing prevalence of resistant organisms has been attributed, at least in part, to high rates of antibiotic prescribing, not all of which is necessary," wrote Margaret Winker, a senior editor at the Journal.

"O Believers! Do not take for friends your brothers and your fathers if they prefer kufr over Amaan." (Qur'aan)

From page 1 Soul of HIJAB

emerging from the home. When real need constrains a woman to emerge from the home, she then dons her jilbaab and niqaab. But nowadays, women in jilbaab and donning the niqaab exhibit themselves by driving cars, walking the streets and the supermarkets like 'the displays of the former times of jaahiliyyah'. Such women are devoid of the Rooh of Hijaab. Even their niqaabs are designed to attract.

It should be understood that Allah Ta'ala is well aware of the immoral and surreptitious glances cast from behind the veil. He is also aware of what the hearts conceal. To gain the pleasure of Allah Ta'ala and the thawaab of donning Hijaab dress, the imperative requisite is to inculcate the Rooh (Soul) of Hijaab. Only when the Soul exists, will Allah Ta'ala maintain the purity of the woman in Hijaab.

Women should not deceive themselves into believing that since they don outer-cloaks and niqaabs they are allowed to drive around in cars, visit the market-places and even stand in the shops of their husbands. The place Islam has assigned to the woman is her home, not her husband's shop and least of all, the street.

Burden of Debt

DEBT IS A self-imposed hardship and disgrace. Most people languishing under the yoke of debt have unnecessarily burdened themselves with disgrace and difficulty. In most cases the debt is avoidable. However, impatience, desire and unpreparedness to sustain even a little difficulty and discomfort constrain people to assume the burden of unnecessary debt. To incur debt should be the very last resort when there is absolutely no option for manoeuvring.

Imaam Ghazaali, expounding the theme of the Sunnah, said that the basic requirements of man are three: Food, garments and shelter. Allah Ta'ala always provides ample in these three fields. The earnings of people are adequate for these three requisites of life. However, greed and desire drive people to acquire luxuries which they cannot afford. In the process they chain themselves to creditors and for the sake of providing a little pleasure and comfort to the nafs, they purchase disgrace and unnecessary hardships. They are then constrained to run hither and thither to meet commitments beyond the range of their income.

Hadhrat Ali (radhiyallahu anhu) narrates that Allah Ta'ala said in the Tauraah:

"O man! If you are not satisfied with the rizq (earnings) which I have ordained for you, then you will run hither and thither, from door to door (disgracing yourself), and in the final analysis you will obtain only that what I had decreed for you."

We therefore require only a bit of Sabr, Yaqeen and Qanaa'at (contentment). When these attributes have been cultivated, Allah Ta'ala will open up the doors of rizq and affluence.

Sins

WHILE REMEMBRANCE OF past sins is praiseworthy, such remembrance should not be pursued to the degree of engrossment. Once sincere taubah (repentance) has been offered, the sins are forgiven. This should be one's firm belief. After sincere taubah, it is not spiritually healthy to repeatedly recall past sins. If the sins come to mind of their own accord, renew the taubah.

Gifts to Children

THE SHAR'I LAW of inequality in the distribution of the assets of the mayyit (deceased) among his/her heirs is related to only inheritance. During their lifetime, parents are required to treat their children, both boys and girls, equally. Thus, if parents make gifts to their children, it is incumbent to give all children (boys and girls) in equal amounts. It is not permissible to discriminate between sons and daughters in the matter of gifts. Most parents are careless in this respect.

ZAKĀT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakāt Organization is to guide Muslims in their Zakāt affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakāt themselves as far as possible. However, where Muslims find it difficult to distribute their Zakāt in accordance with the Shariah, they may divert their Zakāt to us. To enable us to distribute the Zakāt, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakāt in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakāt-payers.

When sending your Zakāt it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakāt to us.

Mujlisul Ulama Zakāt Organization
PO Box 3393, Port Elizabeth,
6056, South Africa



SUBSCRIPTION RATES

TWELVE ISSUES

South Africa:	R20
Neighbouring States (Air Mail):	\$15
All Other Countries	
Surface Mail:	\$10
Air Mail:	\$20

P.O. Box 3393, PORT ELIZABETH, 6056, SOUTH AFRICA

VOL. 13 NO. 2

But, We fling the Haqq against Baatil and it smashes out its brains... (Qur'aan)

SHURA—THE ISLAMIC SYSTEM

THE SHURA SYSTEM

THE SYSTEM OF administration and government envisaged by the Shariah is Shura (consultation and taking advice) under the command of a single Ameer. In fact, a whole Islamic empire stretching across continents was governed by this Shura system of the Sunnah.

In the Islamic system the practice of voting will not be condoned. Voting is entirely a kuffaar system in its present form. Allegiance and other ties of affiliation and affinity constitute the directive forces in voting processes. Generally, people ignorant of the Shariah's requirements pertaining to an issue will vote merely because they are members of the organization. Ignorant people will vote and their decision will be sustained solely on account of their majority, not because the decision conforms to the Shariah. Even if the majority decision conflicts with the Shariah, it is adopted because the majority has decided so. This is entirely un-Islamic. This is not the way in which Muslims should conduct their affairs.

In an Islamic system the Shariah is the determinant. The decision of the Ameer will override the majority provided that his decision conforms to the Shariah. Allah Ta'ala states this method in the following aayat of the Qur'aan:

"And, consult them in affairs, and when you have (finally) decided, then have trust in Allah (and act according to your decision)."

On the otherhand, the decision of the majority will be rejected if it conflicts with the Shariah. The Qur'aan Majeed says:

"It is not lawful for a Believing man nor for a woman to have any choice in a matter when Allah and His Rasool have decided."

Neither can a majority vote nor the casting vote of the chairman change any ruling of the Shariah. However, Muslims following blindly in the footsteps of the west have deemed it proper to put the Shariah in subservience to kuffaar systems.

MAJORITY OPINION

(Hadhrat Maulana Ashraf Ali Thanvi)

THE DETERMINANT in the parliamentary system is majority opinion. In the face of majority opinion, the Sultan is helpless. This system is in total conflict with the Qur'aan and Hadith. The Qur'aan Shareef decrees:

"Consult them in affairs. When you have resolved (any course of action) then repose trust on Allah (and act according to your decision)."

People generally cite this aayat in substantiation of the parliamentary system because of the command, (And consult them). However, this deduction is incorrect because after this command, Allah Ta'ala says:

"When you have resolved then repose trust on Allah."

In this statement the address is directed to Rasulullah (sallallahu alayhi wasallam). The aayat instructs him to act according to his own decision. In spite of the command to consult, the advice and opinion of the consultants are not binding. This aayat indicates that even if the majority opinion conflicts with Rasulullah's opinion, he is not obliged to adopt the majority opinion. The aayat does not say: (When

To page 12

Even the affairs of Musajjid and Madaaris are subjected to un-Islamic systems.

THE SUNNAH

The Sahaabah would consult among themselves in matters of importance and the Ameer would make the final decision in the affairs affecting Muslims. The same system has to be adopted by Muslim Jamaats in all their affairs, especially with regard to their Deeni institutions. On the contrary, the effort is in the direction of westernization. The modernists who proliferate these organizations are averse to the Sunnah methods which are branded as orthodox, unworkable, etc.

The kuffaar are undoubtedly the enemies of Allah Ta'ala. It, therefore, does not behove Muslims to adopt the ways and methods of those who stand in opposition to Allah, His Rasool and Islam. It does not behove us to turn away from the Sunnah and become subservient to western systems, and that too, when it is totally unnecessary. In reality, by our adoption of a western system and abandonment of an Islamic system, we are implying the imperfection of Islam and the Sunnah. Allah Ta'ala says in the Qur'aan Hakeem:

"O People of Imaan! Do not take My enemies and your enemies as friends, inclining towards them with love. Verily, they have rejected that truth which has come to you (from your Rabb)."

Adopting the ways of the kuffaar and discarding the methods of the Sunnah are forms of befriending the kuffaar. In accepting a kaafir system and pushing aside the Islamic system is testimony for the Muslim's preference and love for the enemies of Allah Ta'ala. If this was not so, it is inconceivable that the kaafir system would have been adopted. In the hearts of Muslims—modernists—the value, honour and respect of the kuffaar and their ways have settled, hence the Sunnah methods are abandoned under a variety of pretexts and baseless excuses.

Masters of Conspiracy

CONSPIRACY IS AN ingrained trait of the Yahood. History bears ample testimony to this characteristic in them. The Qur'aan gives many examples of Yahoodi scheming and plotting. Their conspiracies against Muslims and Islam are also recounted in the Ahadith.

According to the Qur'aan Majeed, during the era of Bani Israaeel, the Yahood killed a number of Ambiya on a single day. During those times, there were numerous Ambiya at the same time. Different tribes of the same nation had their own respective Nabi. The Yahood aversion for the truth and their love for the world led them to the conspiracy of killing a number of Ambiya on a single day. They enacted their conspiracy so superbly that their evil plot of killing the Ambiya was successful, yet they believed themselves to be the chosen ones of Allah Ta'ala and that Jannat was reserved only for them.

This conspiratorial attitude and ability is even today demonstrated with supreme adeptness by the Yahood. In spite of their small number and despicable status, they control the economy and the politics of the world. They possess the ability and dexterity to dupe and ensnare all nations of the world.

Allah has aided you in many regions." (Qur'aan)

REQUISITES FOR MUSLIM VICTORY

THE SUCCESS OF Jihad is dependant on some vital needs.

1) The motive (niyyat) for Jihad must necessarily be to gain the Pleasure of Allah Ta'ala by embarking on I'la Kalimatullah (Raising the glory of Allah's Word—the Shariah). If anything else is the motive, the struggle is doomed to failure.

2) Islaah (moral reformation) and spiritual elevation of the participants in the Jihad must have been achieved. In the attainment of this vital requisite, the Sunnah of Rasulullah (sallallahu alayhi wasallam) has to be adopted. This Sunnah comprises of an initial period of moral and spiritual training. The process of Tarbiyat has greater importance than the process of physical training. Physical training which has not been preceded by a high degree of moral upliftment, will not benefit the Muslim mujahideen.

The initial 13 years of the mission of Rasulullah (sallallahu alayhi wasallam) consisted of nothing but Islaahi service—reforming the morality of the Sahaabah and moulding them for the control and leadership of the world. The fundamental basis of Muslim success is Islaah-e-Nafs. Only if moral reformation has been attained can Muslims achieve success and victory.

3) The victory of the Muslimeen is not reliant on kuffaar aid. When Muslims have acquired the desired degree of Roohaaniyat, Allah's Aid will be with them. Divine Aid is the answer for the technological superiority of the kuffaar. In the face of Allah's Aid, the most sophisticated and lethal weapons of the kuffaar will be reduced to mirages.

The greatest deception in which Muslims are dwelling is that they can achieve victory over the kuffaar if they too possess an abundance of sophisticated weaponry. But experience has debunked this theory. There is no dearth of weapons in the Muslim world, yet they grovel at the feet of the kuffaar.

The Jihad machine cannot be driven by kuffaar and fussaah. If vital installations and projects of the Jihad machine are in the control and supervision of kuffaar or Muslim fussaah who look to the kuffaar for guidance, never will the Jihad be successful. As long as Muslims have not gained total independence in every facet of their lives, their struggles waged in the name of Jihad will miserably fail. If Muslims have developed true Taqwa, they can achieve victory over the kuffaar with obsolete weapons of inferior quality and quantity even if they are confronted by the so-called super-powers with their vast array of modern weaponry. Allah Ta'ala declares in the Qur'aan Majeed:

"Allah suffices for the Mu'mineen in war."

But, first we must become Mu'mineen in the true sense of the word.

THE QUR'AAN SAYS:

- ★ Verily, Allah has the complete power to help them (Mu'mineen). (Surah Hajj, Aayat 41)
- ★ Seek aid with Allah and have patience. Verily, the earth belongs to Allah. He bestows it to whomever He wishes among His servants. (Surah A'raaf, Aayat 128)
- ★ If they (the kuffaar) intend to deceive you, Allah suffices for you. (Surah Anfaal, Aayat 63)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Recently in a radio programme Mufti Nizaamuddin of Pakistan explaining the transportation of television sets across Afghanistan said that this is not with the approval of the Taliban. In view of the lack of border control, the transit of televisions across Afghanistan cannot be effectively controlled. According to the Mufti Saheb, the Taliban are not condoning television. It is simply their inability to control the borders. He also denied the allegation of television being sold in Afghanistan. He claimed that since the television stations have been smashed, television cannot be viewed. Please comment.

A. Mufti Nizaamuddin Saheb had met us recently and had discussed Afghanistan with us for quite some time. He came specially to Port Elizabeth to discuss the Taliban with us. He never mentioned the question of lack of border control. If the Mufti Saheb had in fact made these claims as you say, then the distortion is indeed lamentable. Mufti Nizaamuddin visits Afghanistan every few months. It is said that he is closely associated with the Taliban hierarchy. While people who are unaware of the situation in Afghanistan may swallow what has been said by the Mufti Saheb about television, those who know, understand that these claims are simply a misinterpretation to justify even the wrongs of the Taliban.

The trucks bringing television into Afghanistan and transporting it to Pakistan, do not travel by night or by some clandestine mountain or jungle road across rivers and over mountains hidden from view. Each truck carries a thousand TV sets. The trucks enter Afghanistan at the official borders. They are stopped and checked. Duty or tax is levied on every truck. An official receipt is issued to the truck. Only then is it allowed to pass on its infamous journey into Jahannum with its machinery of vice. The trucks ALL stop over on the main road and in the main streets in Kandhar, the Taliban headquarters. We can say for emphasis that the trucks park right inside Mullah Omar's yard and he himself collects the taxes. The taxes are collected by the Taliban, not by bandits manning roadblocks. In Kandhar we counted 20,000 new television sets being transported.

Mufti Nizaamuddin's cover-up interpretation is also debunked by the Taliban themselves. The governor of Kabul, the governor of Kandhar and the Minister of Information in Kabul explicitly told us that the reason why television is being allowed to pass through in transit for Pakistan is that while viewing television is haraam, transporting it is permissible. The Minister of Information went a bit further to justify this haraam act. He said that in view of Afghanistan's dependence—total dependence on Pakistan for everything, even food and sweets, it is not possible to prevent the trucks carrying television from crossing Afghanistan. Mufti Nizaamuddin's arguments are thus devoid of substance. It would have served the image of the Mufti Saheb better to have maintained silence on this issue. The indefensible cannot be defended.

If the Mufti Saheb did not see television on sale in Afghanistan, we saw it with our own eyes in Kabul.

Furthermore, the televisions were not tucked away in a back street in some obscure corner. They were on full and open display right in front of the Ministry of Information building in the busiest part of Kabul. We cannot have any respect for the utterly baseless claims made by Mufti Nizaamuddin Saheb.

Q. On the question of American support, Mufti Nizaamuddin said that this is not possible. He argued away this allegation by saying that all the senior Pakistani Ulama are in support of the Taliban. He named a galaxy of senior Ulama of Pakistan who are all supporting the Taliban. How can they all be wrong? How is it possible for the Taliban to collude with Pakistan?

A. By enumerating the names of the galaxy of Ulama of Pakistan, the honourable Mufti Saheb has only side-stepped the question and the charge. He has not answered the specific claims made in support of the contention that America and Pakistan are in full support of the Taliban. Whoever persists to deny this irrefutable fact is attempting to deny the existence of the sun during daylight hours. The Mufti Saheb should explain the following:

• What are the Taliban doing in Washington?
• Why are the Taliban craving for UN recognition?
• Why has such a kufr government as the Pakistani government which is Islam's implacable enemy, recognized the Taliban government?

• Why does Pakistan aid the 'ultra-fundamentalist' Taliban who smash TV?

• Why have Saudi Arabia and the Emirate states—American surrogates—recognized the Taliban? Pakistan to a degree has a valid reason for supporting the dominant party in Afghanistan. But, what constrains Saudi Arabia to recognize the Taliban as the official government of Afghanistan when both the American and UN masters of Saudi Arabia have not recognized them? Saudi Arabia has no trade links with Afghanistan. It has no borders with Afghanistan. In every respect, Afghanistan is a non-entity and non-existent as far as Saudi interests are concerned. But, it is necessary to dance to the American master's tune and command.

• Why did the State of Qatar make a presentation of a fleet of new vehicles to the Taliban? What do they have in common with the Taliban? Why would the TV and Dish loving Saudis and Qataris consort with mountain 'illiterates' who smash television?

• Why would CIA officials visit Kandhar?

• Why would senior American government officials visit Kandhar and discuss with the 'ultra-fundamentalists' when America is spending millions and millions of dollars to eliminate the 'Islamic fundamentalists'?

• Why would Saudi Arabia recognize and accept the Taliban when the latter are 'harbouring' Osama Bin Ladin, the arch-enemy of Saudi Arabia? Millions of dollars in reward have been put on Osama's head. Saudi Arabia is charging Osama with the explosion in Dahrhan which killed couple of dozen Americans. Something is distinctly fishy here.

There are other questions too. But we shall withhold them for the present. The Mufti Saheb will have to do some homework if he wishes to satisfactorily, rationally and honestly answer these questions. Beating about the bush is not the answer. While we love the 'fundamentalists' and while we have greater love for the 'ultra-fundamentalists', our love is, Alhamdulillah, tempered with intelligence. Baatil cannot be condoned even if it emanates from our own ranks. The Taliban are of our own ranks. Mufti Nizaamuddin Saheb is of our own ranks. May Allah Ta'ala guide us all and open our eyes and hearts to fathom and accept the truth.

Q. If Tawaaf-e-Ziyaarat is made before shaving the head on the 10th, is the Dum penalty Waajib?

A. It is Masnoon to make Tawaaf-e-Ziyaarat after shaving the head. The Dum penalty is not Waajib if it is done before.

Don't Aid Frauds with your Gullibility

The gullibility of Muslims is aiding many unscrupulous crooks and embezzlers to perpetrate their fraudulent trade of fleecing the public of Sadqah, Lillah and Zakaat funds. Muslims should exercise caution when contributing funds to fund-raisers and faceless so-called religious organisations which exist in only the deceptive pamphlets and posters they issue in their notorious bid for conning the unwary donors.

Especially during the Ramadhaan period, there is usually a flood of pamphlets from various bodies, including non-existent and fictitious 'bodies', appealing for funds. Do not aid them in their 'business' with your contribution which will be misused, stolen and embezzled by the faceless scoundrels operating under the mask of 'deen' deception. Ignore the plethora of posters and pamphlets. Be absolutely certain of the person / organisation to whom / which you entrust your holy charity. Consult reliable Ulama and don't rely on letters of 'authorisation'. The frauds are adept at faking such letters.

Read our reports on page 3 regarding fraudulent devourers of charitable funds.

Our advice is to totally abstain from contributing to any unknown body / organisation whose appeals arrive through the post. Also refrain from contributing to any outsider collecting funds.

Q. After the Iqaamah was recited, the Muath-thin realised that he was without wudhu.

Should the Iqaamah be repeated?

A. It is Makrooh to intentionally recite the Iqaamah without wudhu. However, the Iqaamah should not be repeated.

Q. Sometimes our Muath-thin recites the Iqaamah while walking towards the saff or while moving from one spot to another in the saff. Is the Iqaamah given in this manner valid?

A. The Iqaamah is valid, but it is Makrooh to move about when reciting the Iqaamah.

Q. When raising the hands at the time of Takbir Tahrimah, how should the palms be held?

A. The palms of the hands should face the Qiblah, not one's cheeks as some people are in the habit of doing.

Q. What is meant by standing shoulder to shoulder in the saff for Salaat? Does it mean that the shoulders of the musallis should physically touch?

A. Yes, the shoulders of the musallis should physically touch. There should be no gap between two musallis. Shaitaan occupies the gap.

Q. If a person has a wet dream while asleep after the ending of Sehri time, will his fast be valid?

A. Yes, the fast is valid.

Q. While sleeping during the day, I ejaculated mani. Is this fast valid? Should I make qadha of the fast?

A. There is no qadha for this fast because it was not broken. The fast remains valid.

Q. A man had an illicit sexual affair with his young step-mother. They have realised the terrible mistake, but the woman does not know how to face her husband. She understands that her nikah with her husband is over. But how should she broach the subject with her husband. In order to separate herself from her husband she resorted to a plan. She picked a fight with him and went to stay with her parents. Now her husband demands her return, but she refuses. How can this matter be solved?

A. The only solution is to broach the subject, i.e. they will simply have to face the music. She should not return to him. She should inform the man what had transpired and he should silently accept the reality. To save themselves from the heartache of a public scandal, the man can convey the impression that he has divorced her. Both the woman and the man's son need to repent often. Allah Ta'ala has indeed blessed the Fuqaha with foresight and profound wisdom. Although marriage is not valid between a man and his step-mother or a man and his mother-in-law or a man and his daughter-in-law, the Fuqaha have ruled the need for a certain degree of Purdah to be observed by such people in view of the danger of carnal lust latent in people. It is for this reason that this type of mahram is not a proper guardian on a journey for a woman (i.e. for his daughter-in-law, or step-mother, etc.) It is not permissible for a man to be free with his step-mother. Similarly a woman should exercise caution with regard to her father-in-law. The nafs and shaitaan are ever present. Many instances of this type of misconduct have been recorded.

Q. If a person oversleeps during Ramadhaan and wakes up only after Fajr, will his fast still be proper?

A. Yes, his fast is valid. Even if he has overslept he has to fast.

Q. Does the use of toothpaste break the fast?

A. It is Makrooh to use toothpaste while fasting. However, the fast will be valid. If even a tiny speck of the paste slips down the throat the fast will not be valid. One should not use toothpaste while fasting. There is no adequate substitute for the Miswaak. There are both physical and spiritual benefits in the Miswaak. On the contrary, toothpaste has only harm, physical and spiritual.

Q. If one is in need of a compulsory ghusl during Ramadhaan, but wakes up just a few minutes before ending of Sehri time, can one have the Sehri meal before bathing? If one takes ghusl, the time for Sehri will end.

A. In this case one should first partake of the Sehri meal. Ghusl can be taken later. It should be

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

remembered that when one is in need of a Waajib ghusl, one should first rinse one's mouth before drinking or eating. It is not permissible to even drink water if the mouth has not been rinsed. The janaabat (greater impurity) permeates every part of the body, including the mouth, hence it is necessary to first rinse the mouth.

Q. A Maulana during his Friday talk refuted the validity of Kashf and Ilhaam of the Auliya. He said that this is only the fabrication of the peers (spiritual guides). Kashf and Ilhaam have no reality and no Shar'i substance. Many people are confused by what the Maulana has said. Please comment on the validity or invalidity of kashf and ilhaam.

A. Kashf and ilhaam are Shar'i realities. Denial of these truths is tantamount to kufr. Perhaps the people misunderstood the Maulana. The validity of Kashf and Ilhaam is upheld by the Qur'aan and Hadith. Revelation to the Ambiya is called Wahi. Revelation to the Auliya is termed Kashf and Ilhaam. They experience such revelation by inspiration from Allah Ta'ala. The Qur'aan explicitly mentions the 'Wahi' (Ilhaam) from Allah Ta'ala to the mother of Nabi Musa (alayhis salaam). The Qur'aan also speaks of such Ilhaam to Khidhr (alayhis salaam). Both of them were not Nabis. The Hadith mentions about the Kashf received by Hadhrat Umar (radhiyallahu anhu) while he was delivering the Jum'ah Khutbah. As a result of the Kashf he miraculously issued orders for the army which was hundreds of miles from him. The Kashf and Ilhaam of the Auliya are so numerous and so well established that only a complete ignoramus will have the audacity to refute its reality. Either an ignoramus or a man extremely defective in Imaan will deny this reality.

to reply even before having completed the Talbiyah, it is better to delay the reply until the end of the Talbiyah if there is sufficient indication that the person will not be leaving before the end of the Talbiyah.

Q. Is it valid for women to pelt Jamrah Aqbah on the 10th before sunrise? After sunrise, it becomes too difficult for women to mingle in the huge crowd?

A. It is permissible for women to do the Rami (pelting) before sunrise on the 10th. The valid time for this pelting on the 10th, is from Subh Saadiq on the 10th until just before Subh Saadiq on the 11th. However, the Masnoon time is from after sunrise on the 10th until Zawaal. From Zawaal to Maghrib is Mubaah (permissible) time. From after sunset to Subh Saadiq of the 11th is Makrooh time. However, due to the large crowds, it will not be Makrooh for women to pelt at this time. In fact it is better for women to do the pelting in darkness.

Q. When in doubt about the number of pebbles thrown, should more pebbles be thrown to compensate for any possible shortfall?

A. It is Makrooh to throw more than seven pebbles intentionally. If more than seven are thrown on account of doubt, it will not be Makrooh. It is then permissible.

Q. When will it be permissible to appoint another person to do the Rami on one's behalf?

A. When a person is so weak and sick that he is unable to stand and perform Salaat, then appointing another will be valid. However, if after the representative has pelted, one regains sufficient strength to go to the Jamraat and do the pelting, it will be incumbent to pelt. The pelting by the representative will then not be valid.

forms of life—animal life—on different 'worlds'. According to the Qur'aan there are seven 'earths'. Allah Ta'ala Alone knows what and where these earths are. The Hadith mentions clearly the existence of life on these 'earths'.

Q. Is there any virtue in hanging in the house a picture of the Raudha-e-Mubaara (The Holy Grave of our Nabi - sallallahu alayhi wasallam) for the sake of thawaab?

A. It is not permissible to hang such a picture for the sake of thawaab. The picture is not the Sacred Grave of Rasulullah (sallallahu alayhi wasallam). Initially the intention is thawaab. Besides it being baseless to expect thawaab from the picture, later on the idea of its sanctity will settle in the mind. The Picture can become a medium for idolatry. Pictures believed to be sacred by the idolaters were the first stepping stones of idolatry.

SURAH WAAQIAH

ACCORDING TO THE Hadith, recitation of Surah Waaqiah daily after Maghrib is efficacious for increase of rizq (earnings). Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu)—a very senior Sahaabi—had four daughters. When he was on his deathbed, the Khalifah of the time, Hadhrat Uthmaan (radhiyallahu anhu) visited him. Hadhrat Uthmaan (radhiyallahu anhu) asked him if he had any request to make on behalf of his daughters with regard to their maintenance. Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said that there was no need for any arrangement in this regard because he had taught all his daughters to recite Surah Waaqiah after Maghrib. Hence Allah Ta'ala is sufficient for them.

Q. Is a monarchy compatible with Islam?

A. As long as the monarch, king, Sultan, Ameer or whatever he is called, is a just ruler and governs according to the Shariah, he will be a legitimate Khalifah. The system of monarchy is not incompatible with Islam, Allah Ta'ala Himself, had appointed kings among the Bani Israa'eel hence the Qur'aan says: "He (Allah) made you (i.e. Bani Israa'eel) kings." Taloot was the king appointed directly by Allah Ta'ala through the agency of the Nabi of the time. Hadhrat Dawood (alayhis salaam) and Hadhrat Sulaimaan (alayhis salaam) were monarchs. Hadhrat Zul Qarnain (alayhis salaam) also was a king. While Islam permits a monarchy, it proscribes the nafsani parliamentary system. A government of fussa'iq and juhala has no viability in Islam.

Q. Is it permissible to wish for death?

A. If overtaken by worldly hardships and grief, it is not permissible to wish for death. In times of hardship the Shariah teaches patience (sabr) and resignation to Allah Ta'ala (Tafweez). If the wish for Maut is on account of yearning to meet Allah Ta'ala, then it will be permissible. Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala loves to meet a person who yearns to meet Him. But, this is the rank of the Auliya. Only Auliya have a true yearning for meeting Allah Ta'ala.

Q. If cooked food is given to the poor as thawaab for the deceased, is it necessary to read a faatihah and blow on the food?

A. This method is bid'ah. There is no need for this. The food or money or garments, etc. should simply be given to the poor with the intention of the thawaab being for the deceased.

Q. How does one acquire the pleasure of thikr? While I do make regular thikr, I do not experience any pleasure.

A. Thikr is for gaining the Pleasure of Allah Ta'ala, not for the pleasure of the nafs. Whether you experience any pleasure or not, is immaterial. Of importance is constancy in thikr. Constancy indicates taufeeq from Allah Ta'ala and acceptance. If at times anyone experiences sweetness or pleasure in thikr, it is a pure bounty of Allah Ta'ala. Such states are not acquirable by effort. These states are called ghair ikhtiyaari (beyond one's ability of acquisition). Halaat (states) are gifts of Allah Ta'ala.

Q. I have an intense jealousy for someone. I know that this is wrong, How should this be remedied?

A. Hasad or jealousy destroys good deeds like fire

BEWARE OF FRAUDS OPERATING FROM PORT ELIZABETH UNDER THE FICTITIOUS NAME OF AL BAITUL ILM S.A.

A gang of two thieves, frauds and crooks has recently commenced its fraudulent / thieving activities in Port Elizabeth under the title: **AL BAITUL ILM S.A.**

There is no such organization in Port Elizabeth. These frauds are writing letters of appeal to the Muslim community making the following blatantly false claims:

1. That Al Baitul Ilm S.A. is a Madrasah having numerous Ustaadhs and pupils.
2. That Al Baitul Ilm S.A. has lost all its funds in the collapse of the Islamic Bank.

These crooks are even sending with their satanic appeal, cuttings of the Sunday Times in which appear the reports on the collapse of the Islamic Bank, so as to give a hue of authenticity to their fraud.

Either with the collaboration or the gross irresponsibility of a postal counter clerk, these frauds have been stealing the mail of the **MUJLISUL ULAMA OF S.A.** The clerk has been giving them our letters over the counter. We feel convinced that these scoundrels must have stolen many cheques / cash / postal orders which we normally receive by post. We have reported the matter to the police who have opened an investigation. The frauds operating under the fictitious name, Al Baitul Ilm S.A., have given the following details to the public via their letters of appeal for funds: Bank: The Standard Bank of S.A., Account No.: 383542545, Branch Code: 0416, (This branch is located in the town of Uitenhage near to Port Elizabeth.) Their address: PO Box 1709, Uitenhage, 6230. This account has been opened by these frauds as a channel for their stolen cheques. Their address on the fraudulent letter-head is given as: PO Box 55, P.E., 6000

Contributors who have recently sent any cheques etc. to us should please check their paid cheques. If the cheques were paid by the bank through the above mentioned account number, then know that your contribution (cheque) was stolen by the thieves and deposited in their own account. If so, send us a copy of both sides of the cheque. Also make a report to the police.

We urge our contributors to take the following precautions when sending cheques and postal order contributions:

Make cheques out to Mujlisul Ulama of S.A.


♦ Write clearly on the cheque/postal order: **For a/c payee only. NOT TRANSFERABLE.** Also cross out words or bearer on the cheque.

♦ Below is a specimen cheque. Write out cheques according to this specimen. Even if the cheque is then stolen, the crooks will not be able to cash it.

♦ Avoid sending cash. Deposit cash directly into our banking account. Particulars of account are:

Mujlisul Ulama of South Africa. Standard Bank, Berry's corner, Port Elizabeth. Branch code: 0517. Acc. No: 0806 45240

Besides these unscrupulous thieves/crooks, nowadays theft of letters by post office workers is on the increase. Letters are stolen, opened and cash, etc. removed. When cash / postal orders are stolen in this manner, we may never discover it as contributors seldom write to enquire if their contributions have been received or not. It is our policy to always acknowledge cash and postal order contributions. Contributors are therefore advised to check their paid cheques to ensure if their cheques were deposited into our banking account, details of which appear in every issue of the Majlis.

 Standard Bank Not Transferable Pay to the order of Amount in Words One Hundred Rand Only	For a/c payee only. 12-77-16-44 11/11/96 Mujlisul Ulama of South Africa R R100.00
	12-77-16-44 11/11/96 Mujlisul Ulama of South Africa R R100.00

Q. Is it permissible for a woman to breast-feed her baby while fasting?

A. Yes, it is permissible.

Q. Is Zakaat payable on jewellery of 9 ct gold?

A. Zakaat is not payable on 9 ct gold. Zakaat has to be paid on 12 ct and more.

Q. If someone's makes Salaam to a person reciting the Talbiyah, should he respond?

A. Yes, he should respond. Although it is permissible

Q. If one misses Eid Salaat should qadha of it be made?

A. There is no qadha for Eid Salaat. There is no compensation for having missed Eid Salaat other than taubah.

Q. What is the distance for Qasr Salaat?

A. 48 miles or 77 kilometres.

Q. Is there life on other planets according to Islam?

A. There are several Ahadith which confirm different

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

burns up dry timber. Rasulullah (sallallahu alayhi wasallam) said that hasad causes greater damage to one's Imaan than two hungry wolves let loose in a flock of sheep. There are three stages in hasad. (1) Its natural state, i.e. the natural emotion. As long as it remains in this state without one acting according to its dictates no sin is involved. (2) If one gives practical expression to its dictates, it becomes a grave sin. (3) If one subdues its demands and actively struggles to curb the nafs, one is rewarded. When the emotion of hasad develops, reflect and tell yourself that your emotion is misdirected, that you are registering a complaint against Allah Ta'ala because it is He Who has granted that person whatever goodness or excellence he/she possesses. Make dua for the person and in the presence of others speak good of him/her. Insha' Allah, you will soon overcome the hasad.

ACCEPTANCE OF DUA

Acceptance of Dua is in three forms. (1) Sometimes the very object requested is obtained. (2) Sometimes, instead of obtaining the object supplicated for, some calamity is warded off. However, since the person is unaware of the calamity which has been warded off, he develops doubts and feels that his dua has not been accepted. One should have firm faith that the dua is accepted. Allah Ta'ala says in the Qur'aan Shareef: "I answer the Call of the Caller when he calls Me." (3) Allah Ta'ala will bestow the treasures of Jannat in lieu of the object sought here.

Sometimes duas are rejected because of disobedience. Indulgence in transgression and haraam impedes acceptance of duas. People should, therefore, not be surprised when their duas are not accepted.

Q. If someone sees Rasulullah (sallallahu alayhi wasallam) in a dream in some state which is not good, will it be said that he had seen Nabi (sallallahu alayhi wasallam)?

A. Shaitaan cannot assume the form of Rasulullah (sallallahu alayhi wasallam) in dreams. Anyone who sees Rasulullah (sallallahu alayhi wasallam) in a dream, has truly seen him. However, the bad state is a reflection of the spiritual corruption of the person seeing the dream. It is a warning for the person to reform himself.

Q. It has been reliably narrated that some Auliya had seen Rasulullah (sallallahu alayhi wasallam) in visions while they were awake. Will such Auliya become Sahaabah?

A. They will not become Sahaabah. A condition for being a Sahaabi is to have been living during the age of Rasulullah (sallallahu alayhi wasallam).

Q. During Salaat I am greatly troubled by stray thoughts. I feel it very difficult to gain concentration in Salaat. How should concentration be developed?

A. Stray thoughts entering the mind of their own accord should not perturb you. (See next column)

Q. In the Hadith is mentioned that our Nabi (sallallahu alayhi wasallam) had placed a tree-branch on a grave. On the basis of this Hadith can it be said that flowers may also be placed on the grave? If placing a tree-branch is not bid'at how can flowers be bid'at?

A. If people are sincere in their claim of following the Sunnah, why do they not put tree-branches or twigs on the graves as Rasulullah (sallallahu alayhi wasallam) had done? Why do they insist on flowers? The Hadith mentioned by you is not a basis for putting flowers on the grave. Putting flowers on the grave is the practice non-Muslims. It is not permissible to imitate the customs of the kuffaar. Even putting a tree-branch on the grave was not the standard or regular practice of our Nabi (sallallahu alayhi wasallam) and his Sahaabah. Only on one occasion did our Nabi (sallallahu alayhi wasallam) put the tree-twig on the qabr. This was not his normal practice. If it was the intention to adopt this as a regular practice, the Sahaabah would have placed twigs or branches on the graves thereafter. But, this one time practice of our Nabi (sallallahu alayhi wasallam) was not adopted by the Sahaabah. This in itself is adequate indication that placing even branches is not the permanent Sunnah. Furthermore, Rasulullah

(sallallahu alayhi wasallam) had placed the branch on the grave after it was revealed to him that the inmate of the grave was under-going punishment. Since fresh tree branches, grass and plants also recited Tasbeeh, Rasulullah (sallallahu alayhi wasallam) expressed the hope that the punishment may be alleviated by virtue of the Tasbeeh of the plant. Thus, if anyone wishes to follow this example of our Nabi (sallallahu alayhi wasallam), it will be permissible. But, it is not permissible to place flowers in emulation of the custom of the kuffaar.

Q. At a recent funeral, the Imaam of our Musjid behaved very queerly, to say the least. The mayyit was a woman. Although the Imaam is not a mahram of the mayyit, he came into the room where the body was. Other ladies were also in the room. He stepped inside, went to the mayyit, opened her face and placed his hand on her head. He then instructed others to come forward to view the mayyit's face. Please comment on this act of the Imaam.

A. This shocking conduct of the Imaam is intolerable. A man who perpetrates such a major act of haraam in the public may not be an Imaam of the Musjid. He is a faasiq of the highest category. It is not permissible to appoint this faasiq as an Imaam. His act was shameless and a flagrant violation of the Shariah. Surely he must be aware that when a woman is buried, then at the grave Purdah (Hijaab) for the body of the female is observed. Although the body is draped in five sheets, only mahram males descend into the grave to lower the body. He should know that when the body of a woman is being removed from the janaazah, then it is covered (veiled) with a sheet to conceal it from the gazes of men. How could he then behave so dastardly, so shamelessly and rudely remove the sheet from the mayyit's face? The Wali of the mayyit should have expelled him forcibly from the room. The Wali too erred gravely by permitting this kabeerah sin to be perpetrated.

Q. Is it permissible to transport the mayyit from one town to another for burial on account of the cheaper burial fees in the other town?

A. It is not permissible to bury the mayyit in another town when there are burial facilities in the town where the person had died. Cheaper burial expenses do not justify the burial in another town. If the mayyit is a poor person or his/her relatives cannot afford the burial costs, it devolves as an obligatory duty on the Muslim community to bear the burial costs.

Q. In our cemetery almost all the Muslim graves have expensive tombstones in exactly the same style as the tombstones on non-Muslim graves. Some graves are also fully plastered or concreted. Is it permissible to have tombstones on the graves? Are we allowed to concrete a grave or build a wall around it?

A. All these acts mentioned by you are haraam. These practices of the kuffaar are major sins. It is necessary to leave the graves in their natural state. Building walls around the grave, plastering over and placing tombstones are not permissible. These are the practices of the kuffaar.

Stray Thoughts

Commenting on the incidence of stray thoughts during Salaat, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "It does not matter if thoughts enter the mind during ibaadat. The musalli should not be perturbed. He should not worry much about warding off these thoughts. The more one is concerned the more the thoughts will come. However, one should not intentionally introduce thoughts into the mind. Thoughts flowing into the mind involuntarily are not reprehensible.

The heart (or mind) is like an ocean, in which there are innumerable waves. Therefore such thoughts are of no concern."

Q. Kamal Attaturk of Turkey was responsible for the dismantling of the Khilafat. Was he a Muslim?

A. Kamal Attaturk was a shaitaan in human form. Shayaateen are not only among the jinn. Human beings too are devils. One such devil was this atheist who happened to be born in a Muslim home. In Islamic parlance he is called Fir'oun, the Second.

Q. A man who has some doubts about the child born to his wife wants to delete his name from his will. His wife is a woman of loose morals and was having an affair with another man. The husband therefore suspects that the child is not his. Is he allowed to deprive this child of inheritance?

A. He may not deprive the child of inheritance. According to the Shariah, he is the father of the child. He should not act on the basis of doubts. Even if his wife was having an affair, the child will be regarded as the child of the husband of this woman. Since the child was born to a married woman during the subsistence of her nikah, the Shariah rules that he is legitimate. He is entitled to his full share of inheritance.

Q. My normal haidh period is five days every month. This month it continued for thirteen days. How is this change to be regarded. I have read that the maximum haidh period is ten days. Therefore, after the tenth day, I considered it istihaadhah and made ghusl and performed Salaat, taking wudhu for each Salaat time. Did I do right?

A. In this case, your haidh period remains five days. Everything after five days was istihaadhah. You acted correctly by waiting the ten days out. However, you have to make qadha of five days Salaat because the five days after your normal period of five days haidh are istihaadhah.

Q. A husband had relations with his wife during her haidh. How should he compensate for this sin?

A. Taubah is necessary for this major sin. Sexual relations during haidh are extremely harmful, both physically and spiritually. Physically, it affects the mind. In addition to taubah, he should give some charity—whatever he can afford.

Q. After completing all my Sunnat and Nafil Salaat of Zuhur, I noticed some blood on my leg. I do not know if the bleeding had started during the course of the Fardh or Sunnat Salaat. What should be done in such a situation?

A. You should repeat your Salaat. If you had not done so, then make qadha of only the Fardh.

Q. A debt which I had written off as bad debt, was paid to me many years later. Should Zakaat be paid for the past years?

A. Yes, you have to pay Zakaat for all the past years on the amount you have received.

Q. The Qur'aan mentions a coffin referred to as 'taboot' which was a holy relic of Bani Israaeel. What was in the taboot?

A. The Taboot was a trunk or box which contained items of the various Ambiya of Bani Israaeel. It is said that Hadhrat Musaa's Staff (Assa) was also in the Taboot. On their Jihad campaigns, Bani Israaeel would carry the Taboot ahead, in front of the army. By virtue of the barkat of the contents in the Taboot, Allah Ta'ala would grant Bani Israaeel victory over the kuffaar. However, when Bani Israaeel overstepped all limits of transgression, Allah Ta'ala punished them with defeat. The kuffaar Amaaliqah nation defeated Bani Israaeel in a battle and carried off the Taboot. It remained for a considerable time in the possession of the Amaaliqah. After Bani Israaeel realised their evil and error, they repented and reformed themselves. Allah Ta'ala then appointed Hadhrat Taloot (who was not a Nabi), as the king. The Nabi of the time informed Bani Israaeel that the Taboot would be miraculously restored to them by the Malaikah. The sign of the divine appointment of the king would be that the Taboot would be placed at the door of his house.

When Allah Ta'ala desired to return the Taboot to the reformed Muslims, misfortune and calamity struck the Amaaliqah. Wherever the Taboot was carried by them, they suffered calamity. When plagued by ill-luck, the Amaaliqah realised that the Taboot was the cause. They loaded it on two oxen and drove them out of their region. The Malaikah brought the oxen with the Taboot to the house of Hadhrat Taloot (alayhis salaam). Thereafter Bani Israaeel was granted victory over the Amaaliqah.

Q. In the Qur'aan Shareef, Allah Ta'ala uses the plural pronoun, e.g. 'We created', 'If We wish', etc. To whom does the plural refer?

To page 5

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. The plural pronoun refers to only Allah Ta'ala. The plural is used to denote authority.

Q. According to the Hadith, of the 73 sects of Islam, 72 will be assigned to Jahannum. Will these people live in Jahannum forever just as the kuffaar?

A. No, they will not be doomed to Jahannum forever. After serving their punishment, they will enter Jannat. Although followers of the Ahlus Sunnah will also enter Jahannum on account of their sins for which they had not repented, their assignment to Jahannum is not imperative. Allah Ta'ala can and will forgive innumerable such Muslims and enter them into Jannat without sending them first to Jahannum. On the other hand, the followers of the baatil sects will necessarily have to spend time in the Fire. By 'sects of Islam' is meant those deviated Muslims who believe in the essentials of Islam. Those who subscribe to clear-cut kufr are not within the fold of the 72 deviated sects of Islam. Thus, the Shiahs and Qadianis, for example, are not among these 72 sects. On the other hand, the deviated Salafis constitute one of the baatil sects.

Q. Should Janaazah Salaat be performed for a person who had committed suicide? Can he be buried in the Muslim cemetery?

A. It is compulsory to perform Janaazah Salaat and bury in the Muslim qabrustaan a Muslim who has committed even suicide.

THE GOAL

"THE GOAL IS perpetual Thikr. Whatever spiritual excellence anyone attained was on account of perpetual thikr and strict obedience to the Sunnah. Nisbat ma-Allah (i.e. the special close relationship with Allah Ta'ala) is achieved by way of Thikrullah. This in actual fact is the Goal. The ways of mujaahadah (striving against the nafs) are in the category of remedial measures. Thus, the Goal of all four Silsilahs (the four orders of the Sufiyya) is the same, in spite of the differences in methods of mujaahadah."

(Maulana Ashraf Ali Thanvi)

Q. Does vomiting break the fast?

A. Vomiting involuntarily does not break the fast. If vomiting is induced deliberately and a mouthful emerges, the fast breaks.

Q. If a latecomer in the jamaat, who has to complete one or more raka'ats, mistakenly makes Salaam together with the Imaan, but immediately after making the Salaam, he remembers and rises to complete his Salaat, should he make Sajdah Sahw?

A. Yes, he has to make Sajdah Sahw.

Q. If the latecomer in the jamaat completed his Salaat with the Imaan and while engaged in tasbeeh he remembers that he has yet to perform two raka'ats, what should he do?

A. He should immediately get up, complete his missed raka'ats and perform Sajdah Sahw as well. However, if he had done anything which usually breaks Salaat, e.g. talking, turning away from the Qiblah, etc., then he will have to repeat his Salaat.

Q. The Imaan went straight into Qiyaam after the fourth raka't without sitting in Tashahhud. In spite of the musallis reminding him by means of exclaiming 'Subhaanallah', the Imaan completed the fifth raka't. The musallis all joined the Imaan in the fifth raka't. At the end of the fifth raka't the Imaan sat, recited Tashahhud, made Sajdah Sahw and completed the Salaat as usual. Was this the correct thing to do?

A. In this case the Salaat, i.e. the Fardh, is not valid. Everyone in the Jamaat has to make Qadha of this Salaat. If the Imaan had returned to the Tashahhud position before he had made Sajdah of the fifth raka't, the Salaat would have been valid. Sajdah Sahw is also incumbent in this case. Since the Imaan did not fulfil the Fardh requirement of Qa'dah Akheerah (the last sitting), the Fardh Salaat is not valid.

Q. Sometimes some peers (Sufi mentors) demonstrate some wonderful scenes to their mureeds. They introduce the mureeds to the souls of various Auliya. These souls or their noor are observed by the mureeds. Could you shed some light on such demonstrations?

A. All such demonstrations are the products of manipulation of the imagination. There is no reality in these imaginary tricks perpetrated by the Ahl-e-Bid'ah. Such conjuring is usually done by the bid'ati peers. Ignorant persons are destroyed by such deceptions. These so-called peers have become adept in the art of manipulating imagination. It has no relationship with piety or roohaaniyat. They cause the mureed to observe certain noor (light) formations which they falsely claim to be the Noor of Allah and the Noor of Rasulullah (sallallahu alayhi wasallam). Similarly, they conjure up some demonstrations claiming it to be the soul of this Wali and the soul of that Wali. These are all shaitaani deceptions which can destroy the Imaan of the mureed. Therefore, before ever binding oneself to any spiritual guide, it is essential to scrutinize him on the standard of the Sunnah and Shariah. If the peer is not a strict follower of the Sunnah and Shariah, stay far away from the shaitaan even if he flies in the air, walks on water and transforms stones into gold.

Q. A person joins the jamaat in the last raka't of Isha. The Imaan happens to be a musaafir. How should this musalli complete the missed raka'ats?

A. The best method (afdhal) is that the Masboq (the late-comer) stands up after the Imaan's Salaam, and performs two raka'ats without reciting any Qira't. He should sit for Tashahhud only after having made two raka'ats. After Tashahhud he will rise to perform one raka't. In this raka't he has to recite Qira't. It is also permissible to first perform one raka't (i.e. after the Imaan's Salaam). In this raka't Qira't will be recited and the Masboq will observe Tashahhud as well. Thereafter he will perform two raka'ats without reciting Qira't.

Q. Is it proper to make dua with hands raised in the pause between the two Jumua Khutbahs?

A. It is not permissible to raise the hands and verbally make dua on this occasion. Dua should be made only in the heart, i.e. without lip-movement.

Q. How should evil thoughts be warded off? I get numerous such thoughts not only in Salaat, but at all times.

A. Thikr is the best remedy. However, if you are a person given to indulgence in evil, e.g. waste time watching television then your thikr will not benefit you much in this purpose. Rasulullah (sallallahu alayhi wasallam) said that when a person engages in thikr, shaitaan flees, and when he is careless and obliviousness, shaitaan casts evil and stray thoughts in the mind.

Q. If one has a doubt in Salaat, should Sajdah Sahw be made? If Sajdah Sahw is made purely on the basis of a doubt, will the Salaat be valid?

A. Sajdah Sahw should not be made on account of a doubt, nevertheless, the Salaat will be valid. Doubt here refers to a baseless doubt, e.g. while reciting Attahiyaat, the doubt of not having recited Surah Faatihah develops or the doubt in the number of raka'ats. Such doubts should be ignored.

Q. After making Salaam, I remembered that I had only performed three raka'ats instead of four. What has to be done when this happens?

A. As long as the musalli does not do anything which nullifies the Salaat, he should rise, and perform another raka't. Sajdah Sahw should also be made.

Q. Instead of Attahiyaat if Surah Faatihah is recited, will Sajdah Sahw be necessary?

A. Yes, Sajdah Sahw is incumbent.

Q. A man performs Jamaat Salaat at home with his wife who stands in the same way as would one male muqtadi stand alongside the Imaan. Is this the proper way?

A. She should stand behind him, not alongside. If her feet are in line with the feet of the Imaan, then the Salaat of both is not valid. A condition for the validity of the woman muqtadi's Salaat is that the Imaan intends imaamate for her, i.e. he has to make niyyat that he is becoming the Imaan of the female/s behind him. If he does not make this niyyat, the Salaat of the females will not be valid.

Q. The Imaan who was a musaafir performed four raka'ats by mistake instead of two. He did make Sajdah Sahw as well. Is the Salaat valid?

A. If the Imaan did sit in Tashahhud after two

raka'ats, then his Salaat is valid. However, the Salaat of the resident (non-musaafir) musallis is not valid. The last two raka'ats of the Imaan were Nafil while that of the others were Fardh. They have to repeat their Salaat.

Q. In the last raka't, after Attahiyaat, the Imaan by error stood up. A muqtadi exclaimed: 'Assalaamu Alaikum', in order to draw the Imaan's attention to the error. Is this muqtadi's Salaat valid?

A. His Salaat is valid although the proper exclamation is: Subhaanallaah!

Q. Is there anything wrong if there is a long delay before the Sunnatul Muakkadah Salaat after the Fardh Salaat?

A. It is not permissible to engage in any worldly activity between the Fardh and Sunnatul Muakkadah. If the delay is due to thikr, tilawat or any act of ibadat, it will be permissible.

Q. I have divorced my wife. The children left with her, One daughter is 18 years, one is 16 and the son is 19. I have asked the children to remain with me, but they refused and are living with their mother. The woman is going to court to demand maintenance for her and the children. According to the Shariah, do I have to maintain them?

A. The divorced wife has to be maintained only during her iddat (three haidhs). After expiry of her iddat, there remains no longer any relationship whatever with you. Since the children are all baaligh, you are not responsible for them. However, even if children are baaligh, but living with their father, and they have no source of income and for some reason cannot earn, then it still remains the responsibility of the father to maintain them. But in your case, the baaligh children have taken their own road, refusing to live with you. You are, therefore, not obliged by the Shariah to support them.

Q. Is it permissible for a woman to marry the husband of her deceased niece?

A. It is permissible.

Q. Does a man have to maintain hijaab for his maternal uncle's wife?

A. He is not her mahram. He has therefore, to observe hijaab for her.

Q. I am a married woman who has no children by my husband. However, I have two children by another man. This was prior to my marriage. Do these illegitimate children inherit in my estate?

A. Yes, they inherit in your estate. While they will not inherit in the estate of their biological father, they will inherit in your estate.

Q. I have a husband, two illegitimate children, a boy and a girl, and no parents. How should I make out my will?

A. If you also have no grandparents, your husband will inherit one quarter your daughter gets one quarter and your son one half.

Q. My parents want me to marry a boy who is Islamically astray. He is clean-shaven, wears un-Islamic garb, does not perform Salaat regularly, etc. He is a modernist, but on account of the respectable and wealthy family to which he belongs, my parents insist that I accept the proposal. Will I be considered disobedient if I refuse?

A. In the circumstances it is incumbent on you to refuse. Your parents do not have the right to destroy your Imaan and Akhlaaq in this way. No parent has the right of compelling their daughters to marry fussaag. You are fully entitled by the Shariah to refuse.

Q. Explain the mas'alah of a woman standing in line with males in Jamaat Salaat. Does this invalidate the Salaat of the males?

A. If one woman happens to be in the saff and the Imaan has also made niyyat of being her Imaan, then the Salaat of three males will be faasid (invalid): the one on her right, the one on her left and the one directly behind her. If there are two women standing together in the saff in line with the men, the Salaat of four males will be invalids the one on the right, the one on the left and two directly behind them. If three or more women are standing together in the saff, then the Salaat of one male

To page 6

HAJJ-E-BADAL

Hajj-e-BADL means to perform Hajj on behalf of another person. Hajj-e-Badl is permissible for both the living and the dead. The person who requests the Hajj to be performed is called the *Aamir* and the one who performs the Hajj is called the *Ma'moor*.

Hajj-e-Badl on behalf of a living person will be valid only if the person is unable to perform Hajj personally. Hajj-e-Badl cannot be performed on behalf of a person who has the ability to execute the Hajj himself/herself. This rule applies to the Fardh Hajj.

It is permissible to perform Nafil Hajj and Umrah on behalf of another person even if the latter is able to go personally.

If after having failed to execute his Fardh Hajj a person becomes incapable, then it is incumbent on him to appoint someone to perform the Hajj on his behalf. This may be done while he is still alive or after his death. If it will be done after his death, it is Waajib on him to make wasiyyat (to direct by testament) that Hajj-e-Badl be performed for him. After his death, it will be Waajib on his heirs to have the Hajj performed for him. The expenses for the Hajj will be acquired from one third of the value of the assets left by the Aamir who had died. If the one third of the mayyit's estate is insufficient for the Hajj expenses, it will not be incumbent on the heirs to contribute from their own money although it will be an act of merit if they do.

If a person on his way to Hajj dies, he is absolved of the obligation. It is not incumbent on him during his last moments to make wasiyyat for Hajj-e-Badl to be performed for him.

Hajj-e-Badl of the Fardh Hajj will be valid on behalf of a living person only if he is permanently incapacitated from undertaking the journey himself, e.g. life imprisonment, such illness from which there is no hope of recovery (paralysis, etc.), extreme old-age, blindness, lameness. If the obstacle which prevents one from undertaking the Hajj journey is not permanent, i.e. enduring until Maut, then Hajj-e-Badl will not be valid. If after Hajj-e-Badl was made, the obstacle disappeared, e.g. the person was cured of the illness, then he will have to perform Hajj himself. The Hajj-e-Badl which was performed will become a Nafil Hajj.

WASIYYAT

IT IS WAJIB on a person who has failed to execute his Fardh Hajj obligation to make wasiyyat for his Hajj to be performed after his death. This means that when a person has now lost all hope of being able to perform Hajj either due to chronic and incapacitating illness or extreme old-age or he finds himself on his death-bed, then it devolves on him as a compulsory duty to instruct his heirs to arrange for Hajj to be performed on his behalf. This will be Hajj-e-Badl.

Once a wasiyyat has been made, it becomes incumbent on the heirs to ensure that the Hajj is made on behalf of the deceased. The funds required for the Hajj will be taken from one third the value of the mayyit's estate. If one third of his assets is insufficient for the Hajj, it will not be incumbent on the heirs to contribute from their own funds although it will be good if they do so.

If the mayyit had failed to even make wasiyyat, and the heirs arrange for Hajj to be performed on his/her behalf, Allah Ta'ala may accept it and absolve the mayyit.

If the money is insufficient for arranging Hajj-e-Badl from the hometown of the mayyit, then it may be done from any place nearer to Makkah.

SLIGHT ILLNESS

DO NOT RESORT to medical treatment for slight sicknesses and ailments. Treat such conditions by bringing about change in eating, drinking, exercise, fresh air, etc. For example, if a headache develops on account of heat, take a rest in the cool; if heaviness in the stomach (or constipation) is the result of over-eating, skip one or two meals; if the cause of the headache is lack of sleep, take a rest; if lethargy is the result of having slept much, reduce sleep; if mental fatigue has developed as a consequence of much intellectual activity, reduce such activity and take a rest. Only when these measures are of no avail, resort to medicine. (Maulana Ashraf Ali Thanvi)

If someone performed Hajj on behalf of a person who had died without having made wasiyyat, it can only be hoped that Allah Ta'ala will accept it and forgive the mayyit.

It is incumbent for the validity of Hajj-e-Badl that the one who is performing the Hajj (Ma'moor) makes niyyat of performing Hajj on behalf of the Aamir.

It is not permissible to pay the Ma'moor a wage for performing Hajj-e-Badl.

It is permissible to have any type of Hajj-e-Badl performed. Ifraad, Qiraan and Tamattu' are all permissible. However, it is necessary for the Ma'moor to have the consent of the Aamir for Qiraan and Tamattu'. If the Ma'moor performs Tamattu' Hajj without the consent of the Aamir, then the Dum-e-Tamattu' (the sacrificial animal) is the responsibility of the Ma'moor. He may not use the money of the Aamir to purchase an animal.

The Ma'moor is responsible for any jinaayat (violation of the Hajj rules). Any penalty which becomes incumbent for violations has to be paid by the Ma'moor with his own money.

It is haraam for the Ma'moor to spend extravagantly from the money provided by the Aamir for the Hajj-e-Badl. After completing the Hajj, the Ma'moor has to return to the Aamir all money left over.

After having completed the Hajj-e-Badl, it is permissible for the Ma'moor to perform Umrah for himself. However, he may not spend anything from the funds of the Aamir for his own Umrah.

After an arrangement has been made with a person for sending him to perform Hajj-e-Badl, it will be permissible for the Aamir to cancel the arrangement as long as the Ma'moor has not entered into the state of Ihraam.

It is advisable for the Aamir to give the Ma'moor freedom of spending as he wishes. Such general consent will make it easier for the Ma'moor. However, the Ma'moor should not act extravagantly. If any money remains over, he should return it to the Aamir.

Hajj-e-Badl is better than Nafil Hajj.

UNQUALIFIED TRUSTEES

ONE OF THE main causes for the deplorable state of Muslim organizations is the presence of Islamically unqualified trustees. Men with defective Imaan and grossly lacking in A'maal-e-Saalihah have come to the helm of the affairs of the Muslim community. They have hoisted un-Islamic systems in the community and out of ignorance, apathy or loose attachment to the Sunnah, the ordinary musallis of the Musjid tolerate and condone the un-Islamic methods of fussaag mutawallis.

Men dealing in riba, entirely ignorant of the Shariah, even gamblers and clean-shaven modernists have become mutawallis of Musaajid. It is only natural and logical that such men with slack Deenities will always move in un-Islamic directions taking their lead from western sources. Those who are instrumental in the appointment of fussaag to positions of trust, are betraying Allah, the Rasool and the community of Muslimeen. These are the words mentioned in several Ahadith of Rasulullah (sallallahu alayhi wasallam). The Qur'aan and the Sunnah prohibit the appointment of fussaag to positions of trust. Such unlawful appointment constitutes abuse (khiyaanat) of Amaanat.

QABDH

MOST PEOPLE BECOME despondent in the state of qabdh (the state of spiritual depression). Its remedy is to think that this condition is the fadhl of Allah Ta'ala and has been imposed for one's benefit. We should be neither concerned with the state of qabdh nor with bast (spiritual elation) nor with their non-existence. We should be pleased with whatever condition Allah Ta'ala chooses for us.

(Maulana Ashraf Ali Thanvi)

FRIENDSHIP

"A FRIENDSHIP INITIATED on the basis of corrupt motives will culminate in hatred and animosity." (Hakimul Ummat) Friendship struck up for any worldly motive will not endure. It usually ends in acrimony.

QUESTIONS

From page 5

on the right, one on the left and of all the muqtadis in all the rows behind her, i.e. those directly behind her in all the saffs at the back of the women.

Q. Should a five year old girl who has died also be given the Masnoon kafan of five sheets?

A. It is best to do so. However, wrapping her body in two sheets is also permissible.

Q. Are there specific Qur'aanic verses to be recited for expelling jinns who are troubling people?

A. There are specially qualified persons called aamils who are able to exorcise jinns. We are not versed in this science. For protection against evil jinn, and other calamities recite Aayatul Kursi after every Salaat and the last Ruku' of Surah Baqarah every night.

Q. Some Ulama sing naats (songs) at weddings. In their songs they take the names of the bride, her mother, her sisters, etc. in a gathering of men and women. No purdah arrangement is made. Is this permissible?

A. The shayateen behaving in this haraam manner are not Ulama. They hoodwink ignorant people by claiming to be Ulama. Among the Ahl-e-Bid'ah—grave-worshippers—such shayaateen in human form are numerous. Only evil men will descend to this immoral level of haraam described by you.

Q. My father gambled all his life. He illtreats our mother and assaults her in front of the children. He has no concern and love for his family. He hardly performs Salaat and deals in stolen goods. He does not even contribute to the house expenses. How can I have respect for him? How should I react?

A. In spite of your father's misconduct and haraam behaviour, children may not disrespect him. Even if you do not love him, don't disrespect him. Bear his injustices with patience. Behave honourably. After all, he is your father. There is nothing you can do, but to respect him and make dua for him. If you are disrespectful to him, you will be guilty of a grave sin. You should, however, not obey any unlawful wishes or instructions issued by your father. If he wants you to do anything in conflict with the Shariah, decline with respect.

Q. During his last illness, Rasulullah (sallallahu alayhi wasallam) had instructed the Sahaabah to expel all kuffaar from the Arabian Peninsula. This command of Nabi (sallallahu alayhi wasallam) was executed by the Sahaabah. However, the Jews and Christians have returned in large numbers today in Saudi Arabia. Saudi Arabia abounds with kuffaar. Has this situation (of the kuffaar returning to Arabia) occurred before in history after the era of the Khulafa-e-Raashideen?

A. No, it had never occurred. Since the Saudi government is an extension or a surrogate of the American government, there is nothing surprising in the return of the kuffaar. The stage is being set for the great showdown between Muslims and kuffaar. The rule of the Christians will extend to Khaibar. Through the Saudi government, America is ruling Arabia. America has its armed forces in Arabia. Saudi control is only on paper.

Q. What is the opinion of the senior Ulama of the Ahlus Sunnah Wal Jama'ah regarding Ibn Taimiyyah?

A. The senior Ulama say that Ibn Taimiyyah's book-knowledge was more than his understanding. He deviated from the Straight Path by violating Ijma' on many masaa-il.

Q. Is it permissible for women to use nail polish to redden their nails?

A. It is not permissible to use this substance. These substances contain alcohol and other haraam ingredients as well. Furthermore, even if it does not contain haraam ingredients, it is not permissible to use it because it forms an impervious coating on the nails. It does not admit water to seep through. Ghusl and wudhu will therefore not be valid. If any Salaat was performed by a woman with nail polish on her nails, she has to repeat the Salaat.

Q. If a child is born dead, does it have to be named? And, should Aqeeqah be made for it?

A. It should neither be named nor Aqeeqah be made.

"He (Allah) is with you wherever you are."
(Qur'aan)

RASULULLAH'S SUPERIORITY

—Extract from Ma'aariful Qur'aan of Muhammad Shafi rahmatullah alayh—

IT IS RECORDED in Saheeh Muslim that Rasulullah (sallallahu alayhi wasallam) said:

"I have been granted superiority over all Ambiyaa in six things."

These six specialities are:

1) He was appointed as the universal Nabi and Rasool.

2) The duration of Rasulullah's (sallallahu alayhi wasallam) Khilaafat (Vicegerency) is until Qiyaamah whereas the vicegerency of the other Ambiyaa (alayhimus salaam) was restricted to a specific age or period and confined to a specific nation or land. The event of a new Rasool abrogated the Khilaafat of the previous Rasool. However, Allah Ta'ala has appointed our Rasulullah (sallallahu alayhi wasallam) as Khaatamul Ambiyaa. His Khilaafat will last as long as the earth, the heavens and time endure.

3) The Shariah of Rasulullah (sallallahu alayhi wasallam) will remain protected and intact in its pristine purity until the Day of Qiyaamah whereas the purity of the earlier Shariahs and teachings of the previous Ambiyaa (alayhimus salaam) remained guarded for a while. Slowly, adulteration and corruption set in and consequently the previous Shariah became for all practical purposes non-existent. Subsequently, a new Rasool with a new Shariah would be appointed. But, Allah Ta'ala, himself has undertaken the responsibility of safeguarding the Qur'aan Majeed which was revealed to Rasulullah (sallallahu alayhi wasallam). The protection of both text and meaning of the Qur'aan is the promised responsibility of Allah Ta'ala who proclaims in the Qur'aan:

"Verily, We have revealed the Zikr (Qur'aan), and, verily We are its protectors."

Similarly, Allah Ta'ala has instituted a unique system for the protection and preservation of the teachings and sayings of Rasulullah (sallallahu alayhi wasallam) viz., the Hadith. Until the Day of Qiyaamah there will remain a steadfast group which will regard the Hadith of Nabi (sallallahu alayhi wasallam) dearer and more beloved than life. This group will perpetually be engaged in the dissemination of Rasulullah's (sallallahu alayhi wasallam) knowledge and the authentic teachings of the Shariah. No power on earth will be able to eliminate this group of Haqq with whom will always be the unseen aid of Allah Ta'ala.

The summary of the foregoing discussion is:

The manuscripts and books of the previous Ambiyaa (alayhimus salaam) were all subjected to adulteration. As a result of such adulteration they either became lost to the world or remained in a severely mutilated and corrupted form. On the contrary, the Qur'aan brought by Rasulullah (sallallahu alayhi wasallam) as well as his guidances known as Hadith, will remain guarded and intact in their original purity until the Day of Qiyaamah. Precisely for this reason is there no need for any new Nabi or Khalifah of Allah after our Nabi Muhammad (sallallahu alayhi wasallam).

4) The Khilaafat of Rasulullah Khaatamul Ambiyaa (sallallahu alayhi wasallam) is perpetual until the Day of Qiyaamah. He will remain Khalifatullaah (Vicegerent of Allah) until Qiyaamah, and after his demise the order and organisation of the world will be through the agency of Khalifatur Rasool (Vicegerent of Rasulullah — sallallahu alayhi wasallam). On the other hand, the vicegerency of the previous Ambiyaa (alayhimus salaam) was restricted to a limited period. Upon such termination of vicegerency, Allah Ta'ala appointed a new vicegerent to represent Him on earth. The following Hadith appears in Saheeh Bukhaari:

"The Ambiyaa exercised political control over Bani Israeel. When a Nabi died another Nabi would appear after him. And, verily, there will be no Nabi after me (Muhammad). But after me will be Khulafaa (representatives of Rasulullah (sallallahu alayhi wasallam) and they (Khulafaa) will be numerous."

5) Ijma' (consensus) of the Ummah after the departure of Rasulullah (sallallahu alayhi wasallam) was given the same pedestal of significance and law which the Ambiyaa (alayhimus salaam) occupied. The unanimity (Ijma') of the Ummah has been ordained to be ma'soom (divinely safe-guarded and free from error). The Ummah of Rasulullah (sallallahu alayhi

wasallam) as a whole will never unite on deviation and error. The unanimity of the Ummah on any issue will be regarded as the manifestation of Divine Command. It is for this reason that after Kitaabullah (Book of Allah) and Sunnat-Rasool, (consensus) of the Ummah (Ijma') is accorded the pedestal of Hujjat (Proof and source of the Shariah). In this regard Rasulullah (sallallahu alayhi wasallam) said:

"My Ummah will never unite on error."

Further light is shed on this subject by the Hadith which declares that a group in Rasulullah's (sallallahu alayhi wasallam) Ummah will remain ever steadfast on the Haqq. No matter how much the truth becomes blurred, a group will perpetually defend the Haqq, and in the final analysis it is this group of the Haqq which will triumph. This establishes that the entire Ummah will never unite on error and deviation.

Since the unanimity of the Ummah has been proclaimed ma'soom, the appointment of the Khalifah of the Rasool (sallallahu alayhi wasallam) is by way of this Ijma' (i.e. by way of Ijma', the Khalifah has to be appointed). The appointment of the Khalifah after Khaatamul Ambiyaa (sallallahu alayhi wasallam) for exercising vicegerency on earth is thus a law prescribed by the Shariah. He who is appointed to the post of Khilaafat by this Ummah, will be the sole Khalifah of the Rasool (sallallahu alayhi wasallam). The execution of vicegerency to organise law and order on earth will be his responsibility and there can be only one Khalifah for the whole world.

Until the termination of the era of the Khulafaa-e-Raashideen the institution of Khilaafat progressed on the basis of correct principles. Hence, the verdicts of the Khulafaa-e-Raashideen did not pertain to only religious matters of the time nor were their decisions of a temporary nature. Their verdicts constitute a firm certification of law and a hujjat (proof) for the Ummah. In this regard Rasulullah (sallallahu alayhi wasallam) himself declared:

"Adhere firmly to my Sunnah and to the Sunnah of the Khulafaa-e-Raashideen."

GHEEBAT

GHEEBAT is A hurtful statement made in the absence of a person. If the statement is conveyed to him, it will cause him grief. A Sahaabi asked Rasulullah (sallallahu alayhi wasallam): "What if the statement is true?" In response Rasulullah (sallallahu alayhi wasallam) said that gheebat in fact is a true, but hurtful statement. If it is false, it is worse. It will then be known as buhtaan (slander) which is worse than gheebat.

Gheebat is not confined to verbal statements. There are a variety of acts which come within the purview of gheebat. In his kitaab, Tablighuddin, Imaam Ghazalaai (rahmatullah alayh) explains the various kinds of gheebat which he enumerated as follows:

- 1) Verbal gheebat, i.e. a hurtful statement made of a person.
- 2) By the sign of the hand, or eyes, e.g. to mockingly indicate with the hand the short size of another person.
- 3) To mockingly imitate another person's walking or looks or ways.
- 4) Gheebat committed in the heart, i.e. thinking ill of a person.
- 5) Finding fault with anything which is related to a person in such a way that the victim of the statement is grieved.

Gheebat is also committed by means of writing. Those involved in writing anonymous letters in an endeavour to assassinate the characters of others or ruin their good reputation are guilty of both gheebat and buhtaan.

The evil of this sin is illustrated in the following Hadith of Rasulullah (sallallahu alayhi wasallam):

"Gheebat is worse than zina (adultery)"

Both the actual perpetrator of gheebat and the one listening to the gheebat are equal in the crime of this abominable sin. Both will have to consume human carrion in Qiyaamah.

Q. What should a woman in her haidh do when she hears someone reciting an aayat of Sajdah?

A. Sajdah is not incumbent on her.

THE NOBLEST MEN

AMONG THE BEST of creation according to Hadhrat Sufyaan Thauri (rahmatullah alayh) are an Aalim Zaahid, Faqeeh Sufi, a humble wealthy man and a grateful Faqeer.

Aalim Zaahid is an Aalim who has renounced the world. The minimum and compulsory degree of renunciation is to banish the love of the world from the heart. The greater the degree of this banishment, the higher the status of the Zaahid. An Aalim who hankers after the world is an evil man. He will distort and betray the Deen. For the miserable gains of this noxious world he will conceal the Haqq of Allah's Laws and mislead the creation of Allah Ta'ala. On the contrary, an Aalim who is a Zaahid will proclaim the Haqq and lead the creation of Allah Ta'ala towards Him.

A Faqeeh (an Aalim of deep Deeni understanding) who is not a Sufi has to rely on his own limited understanding. While the Ilm of the Faqeeh who is a Sufi is adorned with Ma'rifat and Noor. He reaches into the depths of reality and wisdom by virtue of his divine knowledge. The inner and spiritual dimensions of the Qur'aan and Hadith are unravelled for him.

A humble wealthy person is a comfort and a succour for the creation of Allah Ta'ala. Allah Ta'ala directs people of need to such persons who unhesitatingly spend of their wealth to gain His Pleasure. In every way they are an asset to humanity.

A Faqeer who is grateful is the Friend of Allah Ta'ala. The Hadith speaks glowingly of such a faqeer. When the faqeer is grateful, he displays his love for Allah Ta'ala. He believes and accepts with contentment that his condition of poverty and adversity is a wonderful gift/bounty of Allah Ta'ala. In his adversity he discerns the love of Allah Ta'ala.

Q. If kuffaar prison wardens kill a Muslim prisoner unjustly, will he be a Shaheed?

A. Yes, he is a Shaheed. He should be buried like a Shaheed.

TAUFEEQ

THE QUR'AAN MAJEED says: "... hasten with righteousness."

In the practice of A'maal-e-Saalihah (virtuous deeds) there should be no procrastination. When the opportunity arises for good deeds, these should not be postponed. Delay in the commission of righteousness is an act from shaitaan. The urge to do good is taufeeq from Allah Ta'ala. When this urge is stifled or ignored by procrastination, it is eliminated. When the taufeeq to do good is snatched away, indolence, spiritual lethargy and neglect overcome a person. This is a dangerous spiritual condition to which the following Qur'aanic aayat refers with greater clarity:

"O People of Imaan! Answer Allah and the Rasool when they call you to that which will instil life into you. And know that verily, Allah forms a barrier between man and his heart."

When man ignores the taufeeq bestowed to him by Allah Ta'ala, by procrastinating in deeds of virtue or by abandoning A'maal-e-Saalihah, Allah Ta'ala punishes him by snatching away that inner spiritual ability and inclination (taufeeq). This is the barrier mentioned in this aayat. It is the consequence of ingratitude for the taufeeq.

Taufeeq does not necessarily mean that one will be drawn to virtuous acts like a magnet draws metal. It does not mean that there will be no struggle with the nafs and that one will be in a state of spiritual pleasure which is a state which facilitates the rendition of good deeds. There will always be the struggle against the nafs. When the bandah (Allah's servant) desires to walk the path of piety, Allah Ta'ala aids him. An example is the eyes opening for Tahajjud Salaat. Allah Ta'ala aids the bandah by opening up his eyes. The nafs and shaitaan embark on their plot of preventing the bandah from Tahajjud. If the bandah now struggles and overwhelms his nafs by casting off the blankets, he has then shown appreciation for the taufeeq. Allah Ta'ala then increases the taufeeq and the bandah moves higher on the spiritual ladder. By striving against his nafs, the lowly emotional states are weakened and harnessed. It is therefore essential that the flickers of taufeeq kindled in the heart every now and then not be extinguished by procrastination.

The Essential Need for Taqwa

EVERYTHING WHICH ENTERS the human body has a physical and a spiritual effect on man. If what he ingests is wholesome and halaal, both his physical and spiritual well-being will improve. On the contrary, if the substance he takes into his body is doubtful or haraam, both his physical body and soul (Rooh) will suffer the consequences of its evil and harmful effects. It is for this reason that the Qur'aan and Hadith very strongly emphasise tayyib (wholesome) and halaal food.

While the entry of haraam into the body stunts and even effaces the spiritual faculties, haraam, mushtabah and najis items give impetus to nafsaniyat and shaitaniyat. Taqwa is impossible to acquire without consumption of tayyib and halaal. Taqwa is not the product of only Nafl acts of ibaadat. Furthermore, abstention from haraam and mushtabah is not restricted to food. Even haraam fragrance inhaled exercises its detrimental effect on the Rooh. Hadhrat Sufyaan Thauri (rahmatullah alayh) lived in a room in the Jaami' Musjid. When the fragrant incense was lit for fumigating the Musjid, he would close his nose and flee from the Musjid. He would return only after all the smoke and vapour had disappeared. This attitude was not the result of him believing that fumigating the Musjid with incense was haraam. He resorted to this action because the incense was supplied by the Sultan of the time. Since Hadhrat Sufyaan (rahmatullah alayh) believed the finances of the Sultan were procured unjustly and in conflict with the Shariah, he did not want to inhale the vapours of incense which was purchased with haraam or doubtful money. This is what is termed Taqwa.

Although every person lacks this high standard of taqwa, there is nevertheless, a minimum degree of taqwa, the acquisition of which is incumbent on every Muslim. Rasulullah (sallallahu alayhi wasallam) said:

"When a woman applies perfume and passes by a gathering of men, she is like an adulteress."

The fragrance of the scent applied by a woman is also instrumental in the vice of zina. Zina has several categories. There is zina of the eyes, zina of the nose, zina of the hands, zina of the ears and zina of the mind and heart. The application of perfume qualified the woman for the designation of 'adulteress' according to Rasulullah (sallallahu alayhi wasallam). It follows that inhaling such scent in such circumstances is evil, a stepping-stone to zina or at least a cause for exciting immoral carnal passion hence haraam. Just as it is haraam for women to apply fragrant perfume and pass by a place where ghair mahram males happen to be, so too is it haraam for the men to intentionally inhale such fragrance and derive mental, but evil, pleasure. Therefore, like Hadhrat Sufyaan fled from the fragrance of the doubtful incense, so too does it devolve on Muslim males to flee from inhaling haraam fragrance. As mentioned earlier, the fragrance become haraam when exuded by a ghair mahram female.

It is essential to hold the breath for a few seconds when a perfumed woman (adulteress in Rasulullah's—sallallahu alayhi wasallam—portrayal) passes by. In today's climate, kuffaar and Muslim females alike conduct themselves like 'adulteresses'. They exude (physically speaking) the fragrance of an abundance of perfume, while spiritually and morally speaking they emit the worst stench. Such stench contaminates the Imaan of men and destroys whatever little roohaaniyat they have if they behave carelessly in this regard and are indifferent to the demand of Taqwa.

Since the fragrance of perfume applied by a woman plays an important role in inciting carnal lust in a man, Rasulullah (sallallahu alayhi wasallam) said that the perfume of a man is a perfume of fragrance while the perfume which women should apply is perfume of colour, i.e. colour without fragrance.

It is essential that every Muslim examines himself on this standard of Taqwa commanded by Rasulullah (sallallahu alayhi wasallam).

THE DEAD

Rasulullah (sallallahu alayhi wasallam) said:

"Do not abuse the dead."

The sins and wrongs of the dead should not be raked up. There is no benefit in this futile and self-ruinous exercise. It is among the worst types of gheebat.

WORLDLY DUAS

"Among people are those who say: 'Our Rabb! Give us (goodness and success) in this world.' And, for them there is no share in the Aakhirah."

(Aayat 200, Surah Baqarah)

COMMENTING ON THIS aayat, Hadhrat Mufti Muhammad Shafi (rahmatullah alayhi) says in Ma-aariful Qur'aan:

This aayat refers to a custom prevalent during the time of Jahiliyyah. It was the habit of some people—who although engaging in Thikr and Dua during the days of Hajj—to restrict their supplications (duas) to only material and worldly requirements and desires. They prayed for only worldly honour, wealth, comfort and position. They had no concern for the Aakhirah, hence never made dua for the attainment of salvation and success in the Aakhirah. Regarding such people, this aayat declares:

"And for them is no share in the Aakhirah (for they) supplicate for only worldly needs and desires)."

Such people have no share in the Aakhirah since it is clear that they have gone through the rites of Hajj merely to discharge a custom or to acquire name and rank. They never undertook the Hajj to gain the Pleasure of Allah Ta'ala and Najaat (Salvation) in the Aakhirah.

In this aayat the word حسنة (goodness) is omitted from the supplication of the worldly people. This indicates that even in their quest and supplication for worldly desires and needs, these people are indifferent to good and bad. As long as their desires are fulfilled, they will be satisfied. It does not concern them if the ways and means of achieving fulfilment of desires are evil or virtuous. Their goal is only to find expression and fulfilment for their desires and lowly motives.

In this aayat is a great lesson and admonition for those Muslims who accord priority to worldly motives when making dua during the Hajj season at the sacred places. They spend the greater part of their dua-time supplicating for mundane affairs. The emphasis in dua, in the majority of cases, is on the acquisition of wealth and success in trade and other worldly occupations and professions. When such people engage in Thikr and acts of Nafl Ibaadat, they deceive themselves into believing that they are great and staunch devotees and worshippers of Allah Ta'ala while, in fact, they are a sort of worshippers of the world.

MUNAAFIQ

HADHRAT SUFYAAN THAURI (rahmatullah alayh) said:

"As long as a person does not become a munaafiq, people will not be happy with him."

Munaafiq means a hypocrite. Here, Hadhrat Sufyaan Thauri (rahmatullah alayh) referred to a Muslim who, while believing in the correctness of Islamic teachings and practices, conceals the truth to gain the pleasure of people. In order to avoid offending them, he either conceals the truth or misinterprets it to make it palatable to others. While such a person is not a munaafiq of the kufir category, he is a hypocrite literally speaking because he proclaims what he does not believe to be correct.

It is incumbent on the Mu'min to consider the Pleasure of Allah Ta'ala firstly. If in the acquisition of Allah's Pleasure, the Mu'min has to incur the displeasure of people, then this is unavoidable. He is not allowed to court the pleasure of the people when he will be constrained to displease Allah Ta'ala.

PAST SINS

While remembrance of past sins is praiseworthy, there is a limit for this. Remembrance for the sake of repenting is necessary and praiseworthy. If ideas of vanity and pride assault the mind, recalling one's past sins will assist in the elimination of the false notions of pride.

Hadhrat Shaikh Akbar Ibn Arabi (rahmatullah alayh) said that a sign of the acceptance of Taubah is to forget about the sins after repentance has been offered. In other words, after a sincere taubah, the thought of the past sins should not be dominant in the mind. However, if forgetfulness regarding sins is prior to Taubah, then it will be a reprehensible attitude and will be termed ghaflat (obliviousness).

At The Time of Maut Impediments to Divine Aid

THE AHADITH OF Rasulullah (sallallahu alayhi wasallam), and the statements and episodes of the countless Sulahaa and Auliya convey a very clear picture of the agony of death and the nefarious plots of the shayateen to ensnare the Believer into the rejection of Islam and the adoption of kufir. The forces of Shaitaan, in a final bid to capture the Imaan of the dying Believer, deploy all their tricks and plots. At this critical juncture, man can only save himself from falling headlong into the abyss of kufir by the arrival of Divine aid. This Aid has been promised to the Believers, and at the occasion of Maut it comes in the form of Malaaikeh of Rahmat who ward off the deceptions of shayateen. The falsehood of Shaitaan is bared to the dying one and he rejoices at the Divine aid which saves his life and soul from eternal perdition.

The Malaaikeh of Rahmat will come to the aid of the Believer at the time of Maut as long as there exists no obstacle to block their entry into the presence of the dying person. According to Rasulullah (sallallahu alayhi wasallam) there are several factors which effectively block the arrival of the Angels of Mercy. It is in our own interests—for the protection of our Imaan and for the safeguarding of our everlasting life of bliss in the Aakhirah that we take note of these factors which constitute effective obstacles to the entry of the Malaaikeh of Rahmat—especially so when their presence is most required—at the time of maut.

These obstacles are:

1. The presence of dogs.
2. Pictures and photographs of animate objects.
3. The presence of a person in the state of janaabat.
4. Musical instruments.
5. The presence of bare-headed females in the house.
6. The presence of urine in a container in the house.

These factors which prevent the Angels of Mercy from entering homes, are recorded in the Kitaab, Shifaa-ul Islam Fi ma Tanaffara anhu Malaaikatul Kiraam.

Ibaadat

HADHRAT SUFYAAN THAURI (rahmatullah alayh) said that among the acts of virtue, first comes the rank of Ibaadat in concealment, then of the quest for Ilm (Deeni Knowledge). This should not be misunderstood to mean that ibaadat rendered in any way whatever is superior as long as it is executed in concealment. Ibaadat defectively or wrongly performed is rejected. Ibaadat which is not performed correctly in terms of the rules of the Shariah is unacceptable. The correct discharge of ibaadat depends on the acquisition of Ilm. Without Ilm, ibaadat is not ibaadat.

The purpose of life on earth, in fact the Divine Purpose for the creation of man, is Ibaadat. In other words, man has been created solely for obeying and worshipping Allah Ta'ala. Declaring this purpose, the Qur'aan Majeed says:

"I have not created jinn and man but for the sole purpose of them worshipping Me."

But, this purpose cannot be correctly attained without the acquisition of Ilm. A jaahil (ignoramus) will not understand how to fulfill this purpose. Ilm, therefore, has priority temporarily. The pursuit of Ilm is for the primary aim of Ibaadat. Knowledge without Ibaadat is jahaalat (ignorance). Just as the purpose of Tabligh is Ibaadat, so too the aim of Ilm is Ibaadat. Tabligh and the Quest for Knowledge are laudable only if the purpose is Ibaadat.

GHEEBAT

MOCKING A PERSON and cracking such jokes which hurt him are haraam. Such mocking and joking are also gheebat. Gheebat is not confined to speaking ill of a person in his absence. Even thinking bad of a person is gheebat. Writing ill about a person is also gheebat. Gheebat is the product of anger and jealousy. When a man is unable to vent his anger, it decomposes in his heart. The smouldering rot develops into hasad (jealousy) which in turn prompts him to resort to gheebat in an attempt to destroy the reputation of the victim of gheebat. A man who indulges in gheebat is therefore one who suffers from the disease of cowardice. He thus cowardly vents his smouldering and malicious emotions in ways and methods highly unbecoming of men of true Imaan.

IGNORANCE AND ILLITERACY

"In these times Muslims no longer have the inclination for Deeni education. If they have any inclination for education it is for worldly learning even if it leads the children to Jahannum in Qiyaamat and even if the children will take along with them into Jahannum their parents.

As long as your child has not acquired Deeni Knowledge, do not trap him into western (or secular) education."

(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi - rahmatullah alayh)

WHAT IS ILLITERACY and ignorance? The popular understanding of people wedded and welded to the world and its temporary and defective gains and comforts, is that illiteracy or ignorance is to be without western or secular knowledge, i.e. such secular education which is imparted in the schools, colleges and universities of the kuffaar. But, according to Islam, a man who lacks in such education is not an illiterate person.

Ignorance is lack of Deeni knowledge. A man who is ignorant of the Deen is a jaahil (ignoramus) even if he is a scientist, a lawyer, a doctor or a president of a country. In the Eyes of Allah Ta'ala and in Qiyaamah there will be no value for the western education after which Muslims hanker so much and for the sake of which they are prepared to ruin the Akhlaaq and Imaan of their boys and girls. In Qiyaamah no one will be questioned about science, about geometry, about geography, about engineering, about the English language and about the numerous other branches of secular education.

In the Qabr, the Muslim will be questioned about his Imaan and about the way in which he had made Wudhu. In the Aakhirah he will be required to present a detailed account of his life of obedience and disobedience. He will not be asked about his lack of worldly education: why he did not go to western secular school or why he was unable to operate a computer, etc. But, he will be asked: why he had destroyed his Akhlaaq and contaminated his Imaan by participating in the evil and corrupt kufr and libertine processes prevalent in the universities of kufr. The only valid currency and knowledge in Qiyaamah will be Ibaadat, Taa'at (obedience to Allah) and Ilm-e-Deen (Knowledge of the Deen).

Although the pursuit of secular knowledge is permissible, it is haraam to pursue it at the cost of sacrificing Akhlaaq and Imaan. Even if Akhlaaq and Imaan are not totally abandoned, then too, pursuit of secular education in a kufr environment and in the suhbat (company) of kuffaar and fussaqa tutors remains haraam on account of the spiritual and moral pollution which predominates in the college and university scenario. Imaan and Akhlaaq necessarily become contaminated in an evil environment and in evil company. No one can escape morally and spiritually unscathed from years of kufr and baatil college and university indoctrination and exposure.

If the only avenue for the acquisition of secular education is the universities of kufr then it is infinitely superior and incumbent to opt for the noble attribute which stupid worldly people define as 'ignorance and illiteracy'. As long as a man has his Imaan intact, his Akhlaaq pure and his understanding of Deen, he is regarded by Allah Ta'ala as a wiseman. Wisdom demands that the Muslim strives to secure himself for his everlasting life of bliss, comfort and success of the Aakhirah. Ignorance and downright mental imbecility are to be oblivious of the everlasting life and to ruin one's Imaan and Akhlaaq for the miserable, transitory and defective little pleasures and worldly comforts in whose wake there incumbently follow heartache and grief.

HUMILITY

IT IS NOT difficult for the nafs when a person respects and honours those who are his juniors. Respecting and honouring contemporaries are a sign of humility. Honouring contemporaries is difficult on the nafs because observers may gain the impression of the superiority of the person who is being honoured.

(Maulana Ashraf Ali Thanvi)

Life and Intelligence

"What do you not see that whatever is in the heavens and earth recites the Tasbeeh of Allah, and even the birds in (their) ranks (flying through the skies). Every object most certainly knows its Salaat and its Tasbeeh. And, Allah has the knowledge of what you (all) are doing."

(Aayat 14, Surah Noor)

EVERY OBJECT AND particle in Allah's creation performs Salaat and engages in Thikr and Tasbeeh. This indicates life and intelligence in all things. This substantiates the belief that all things created by Allah Ta'ala has rooh (soul). In Allah's creation, nothing is lifeless—nothing is unintelligent. Life and intelligence are relative issues. In relation to man and jinn the life and intelligence of the so-called dumb beasts are inferior. In relation to man and jinn, plants and stones are described as lifeless and devoid of intelligence. In relation to plants, stones are said to be lifeless.

Since man fails to comprehend the life and intelligence of the lower species or of so-called inanimate objects of Allah's creation, he describes these members of creation as being lifeless and unintelligent. But, it is highly unintelligent for a man of Aql (intelligence) to infer that a plant or a tree is lifeless because even his external senses can perceive the growth, development, nourishment and final demise of this species of creation. Intelligence, i.e. human intelligence, is constrained to conclude that since there exists life in plants, there will exist intelligence in them commensurate to the degree of life Allah Ta'ala has bestowed to them. If plants were devoid of intelligence and life, their engagement in Salaat and Tasbeeh would be meaningless and baseless. But, to deny this explicit proclamation of the Qur'aan is kufr.

If man is unable to perceive life and intelligence in stones and the mineral kingdom, it is not a justification for the denial of these bestowals to these species of creation. When the Qur'aan declares the acts of ibaadat rendered by every object and particle in creation, the Mu'min has to accept the existence of both life and intelligence in these creations. Allah Ta'ala says:

"What do you not see that for Allah do prostrate (make Sajdah) whatever is in the heavens and whatever is in the earth and the sun, the moon, the stars, the mountains, the trees, animals and numerous (people) in mankind."

(Aayat 17, Surah Hajj)

Besides all these physical and tangible items of creation which engage in Salaat, Tasbeeh and Sajdah, even natural phenomena engage in acts of ibaadat. Thus, the Qur'aan Majeed says:

"The thunder recites Tasbeeh with His Hamd (praises) and the Angels (recite Tasbeeh) because of His fear. Allah despatches the lighting which strikes whomever He wishes. (While all this is taking place), they (human beings) dispute about (the laws and existence) of Allah. And, He is mighty in power."

(Aayat 13, Surah Ra'd)

Even the thunder and lighting proclaim the glory, greatness and praises of Allah Ta'ala. But man or numerous among mankind according to the Qur'aan rebelliously deny Him and accept the ghaflat (obliviousness) which shaitaan offers them. While shaitaan is unable to deter the so-called inanimate objects of creation from Allah's remembrance, he succeeds to achieve his designs when man accepts his invitation.

HARDNESS

The hardness of men's hearts devoid of Thikrullaah and Imaan is vividly depicted in the following aayat:

"Then your hearts became hard after this. Thus, they (your hearts) are like stone or harder than stone, for verily, from stone sometimes gush streams. And, verily, from it (stone) sometimes are such (stones) which split open and water gushes forth. And, verily, from stones are those which roll down out of fear for Allah. And, Allah is not unaware of the things you do."

(Aayat 74, Surah Baqarah)

Even stones fear Allah. Such fear is a clear indication of life and intelligence. The Qur'aan-e-Kareem contains many verses which substantiate the Imaan and intelligence of all things created by Allah Ta'ala. In the Hadith, Rasulullah (sallallahu alayhi wasallam) said that the Tasbeeh which green plants recite benefits the mayyit (deceased) in the grave on which

To Page 12

GAMBLING

THE QUR'AAN-E-HAKEEM describes gambling as 'rijs' (filth). Gambling is a disease which is the product of hirs (greed). A gambler, therefore, suffers extreme greed. He is akin to a rabid dog in which the raving disease of rabies has penetrated every nerve. When hirs penetrates every nerve in the human being, he resorts to gambling. In this process, his blind greed leads to his ruin. He gambles away all his assets, his home and even his family. To satisfy his rabid craving for money, he violates and dishonours the rights of his family and the rights of others. His primary concern is to gain money regardless of the manner in which it is obtainable. A man suffering from the rabid disease of hirs cannot be trusted. He becomes morally corrupt in other ways as well, hence the Qur'aan describes this disease as filth.

A Culture Adorned With Imaan

ISLAMIC CULTURE WHICH is the product of Aql (Intelligence) adorned with Imaan is the highest and noblest form of civilization. The world at large today is unaware of Islamic Culture because Muslims are no longer ambassadors of Islam. Muslims themselves have fallen prey to a variety of kufr cults and so-called cultures. The only aspect which differentiates man from the lowly beasts and savages in the present age is the technological ability acquired by man. Other than this, man and beast or so-called civilized man and barbarians of bygone times are on par.

Islamic or Imaani culture permeates every facet of man's or the Mu'min's life, from his rise in the morning to the time he retires for the night. The loftiness of Imaani culture is such that even the sleep of a Saa-im (fasting Muslim) is recorded as ibaadat by Allah Ta'ala and his silence is a Tasbeeh.

The decorum and dignity which the Mu'min has to observe even during the animal act of sexual relations are indicative of the exceptionally high standard of Islamic morality. Even during this state of indulgence in crass animality, the Mu'min is not permitted to engage in conversation. Prior to this indulgence he has to recite a dua which reflects his gratitude to Allah Ta'ala and retains his alertness so that he understands that his indulgence in animality is by the consent of his Creator and designed for a beneficial purpose which forms a cog in the Divine Scheme of creation.

During sexual relations the Mu'min should not behave like an animal or a kaafir who indulges in just any exhibition commanded by the nafs. Thus, unnatural and demeaning acts of sex are prohibited. Total nudity and exposure are precluded by Islam's lofty cultural demands. While there is no hijab (barrier) between husband and wife, Rasulullah (sallallahu alayhi wasallam) castigated those who behave like 'asses' during the state of sexual indulgence. They should not bare themselves in entirety. While engaged with his wife, the Mu'min is not permitted to even think of another woman. If he does, he becomes guilty of the sin of adultery.

At the moment of climax, the Mu'min is required to recite a dua. This should not be by lip-movement. The 'recital' of the dua should be in the mind. Even in this state, the Mu'min should not be unmindful of Allah Ta'ala. After all, the very purpose of man's creation is Thikrullaah.

MOTHERS! BEHAVE INTELLIGENTLY

WHEN MOTHERS VISIT their married daughters, they should conduct themselves with intelligence. They should never find fault with any of the objects in the home of their daughters. If any item of the house does not meet with their approval, fancy or taste, they should not pass adverse comments or remarks. For example, they should not remark on the inferiority of any item or the frugality of the provisions supplied by the son-in-law. Even if the daughter complains about the lack of household items (furniture, appliances, etc.), mothers should inculcate patience not ingratitude, in their daughters. By supporting the complaints of their daughters and by speaking derisively of the provisions procured by their sons-in-law, mothers plant the seeds of strife in the marriage of their daughters. Most mothers are indifferent and speak thoughtlessly. They foster discontent and ingratitude in their daughters. In its wake the love between husband and wife is disturbed.

Q. Which Math-hab will Imaan Mahdi follow?

A. Only Allah Ta'ala knows. We have no awareness of the Math-hab he will follow.

SAJDHA TA'ZIMI

(Extract from Ma'Aarifur Qur'aan)

IMAAM JASSAAS (RAHMATULLAH ALAYH) states in Ahkaamul Qur'aan that in the Shariats of previous Ambiyaa (alayhimus salaam) sajdah for the purpose of honouring elders and people of high rank was permissible. However, this form of sajdah has been abrogated in the Shariah of Muhammad (sallallahu alayhi wasallam). Permission has been given to offer only salaam (verbal greeting) and musaafahah (hand-shaking) as forms of respect and honour. Acts resembling Salaat, e.g. ruku, sajdah and standing with hands folded, have been prohibited.

Kufr, shirk and worship of objects other than Allah are diametrically opposed to the fundamentals of Imaan. Thus, these at no stage ever were permissible in any Shariat. However certain acts and practices although not kufr or shirk by themselves, but due to the negligence and ignorance of people have become a medium of kufr and shirk. Such acts were not prohibited in the Shariats of the previous Ambiyaa (alayhimus salaam).

People were, however, warned not to employ these acts as agencies of shirk. An example is the practice of pictography. Pictures of living objects in themselves are not kufr or shirk, hence their permissibility in previous Shariats. In regard to the episode of Hadhrat Sulaimaan (alayhis salaam) the Qur'aan states:

"They (the jinn) manufactured for him (Sulaimaan) mihrabs and pictures..."

Similarly, Sajdah Ta'zimi was permissible in previous Shariats. Ultimately, this act became a medium of shirk and idol-worship due to the ignorance of people. It was through this avenue that the Shariats of the previous Ambiyaa (alayhimus salaam) were adulterated. The Shariat of Muhammad (sallallahu alayhi wasallam) is the final and perpetual Shariah. Nubuwwat and Risaalat have terminated with Rasool-e-Kareem (sallallahu alayhi wasallam). Therefore, every avenue through which shirk and idol-worship could creep in and mutilate the Shariah, has been effectively sealed and blocked.

With this end in view, all those practices and acts which at one time or the other were agencies of shirk and idol-worship, have been prohibited in this Shariah. Precisely for this reason has pictography of living organisms been prohibited, and for this very reason has sajdah ta'zimi been prohibited. On this very basis has the performance of Salaat been forbidden at times when the mushrikeen and kuffaar worship their gods. Such external resemblance and ostensible emulations can possibly lead to shirk at some time, hence the total avoidance of these dangers. In the Hadith of Saheeh Muslim it is narrated that Rasulullah (sallallahu alayhi wasallam) forbade masters from addressing their slaves by the appellation *abd*. At the same time he forbade slaves from addressing their master with the title, *rabb*. This prohibition has been commanded notwithstanding the literal correctness of using these terms for slave and master respectively. Literally it is correct to call a slave, *abd*, and the master, *rabb*. The use of these terms for slave and master has been prohibited solely because of the suspicion of shirk which would be aroused. The remote danger of opening up an avenue of shirk resulting in slaves worshipping their masters due to ignorance, underlies this prohibition.

EXEMPTIONS

IN QIYAAMA, MAN will be called on to account for every morsel of food he consumed here on earth. The Hisaab (Reckoning) will be strict, severe and frightening. However, according to the Hadith several types of people will be exempted from this reckoning. They are:

- 1) A person who fasted and consumed halaal food.
- 2) A person who ate the food of Sehri (the early morning or late-night pre-fasting meal).
- 3) The Muraabit (the guard) guarding the frontiers of the Islamic state.

The above three categories of people are mentioned in the Hadith. The Auliya have added to this a person who feeds guests for the sake of Allah Ta'ala.

According to the Auliya, also the food fed to a guest will be exempted. The guest is a messenger of Allah Ta'ala. He simply comes to collect his rizq which Allah Ta'ala has assigned as a trust into the custody of the host.

OBLIVIOUS OF THE AAKHIRAH

PORTRAYING THE OBLIVIOUSNESS of people and their total forgetfulness of the purpose of life, Hadhrat Sufyaan Thauri (rahmatullah alayh) said:

"If in a gathering of people it is announced that all who will be alive tonight should step forward, then everyone will do so. But, if it is proclaimed to the whole world: 'Whoever has made preparations for Maut (Death), should come forward.', no one will step forward."

Engrossed in worldly pursuits, people have become completely unmindful of the Aakhirah and oblivious of their impending Maut. Maut is always imminent, but, hearts ruined by moral pollution and spiritual rust as a result of total absorption in the world lack the propensity for perceiving the imminence of Maut. For such people whose hearts have become darkened by ghaflat (obliviousness), Maut will come as a rude shock instead of the Bridge of Love it is. Rasulullah (sallallahu alayhi wasallam) said:

"Maut is a bridge which will unite the lover with the Beloved (i.e. with Allah Ta'ala)."

But for those who refuse to contemplate and engage in constant thikr, Maut will be only fear, shock and grievous disappointment. The way in which to induce life into the deadened soul is to engage in constant thikr in all walks and conditions of life, and in daily solitude of a few minutes. During the period of solitude reflect on Maut, the Qabr, Aakhirah and the Purpose for which Allah Ta'ala has despatched you to earth.

THE TRUE LIFE

"The world to the extent of need is for sustaining the physical body while the heart is for the Aakhirah."

(Sufyaan Thauri)

THE WORLD AND its provisions have been created to facilitate this temporary physical life. There is no pleasure, no comfort and no peace here. True peace, comfort, pleasure and contentment of the heart can be experienced only in the Aakhirah in Jannat. Hence Rasulullah (sallallahu alayhi wasallam) said:

"There is no true life (of comfort and happiness), but the life of the Aakhirah."

Whoever endeavours to attain peace and comfort here on earth, is in the pursuit of phantoms. He will be sorely frustrated and ruin his Aakhirah in the process to achieve these non-existences.

Q. Nafl fasts have been broken, but qadha was never kept. If a person is no longer able to fast, should fidyah be paid for such fasts as well?

A. Yes, Fidyah has to be paid.

CRUELTY AND BARBARISM ATTRIBUTES OF KUFR 'Cray dance' shock

AUCKLAND — A diner who watched in horror as people at a nearby restaurant table tore pieces from a live crayfish and ate them, will soon be spared such sights by a new law against eating live seafood.

Cyrina Holland, 18, was out for a celebratory meal with her friend. Confused by an item which offered diners the chance to "check the cray dance", she asked her friend to explain.

"He pointed to the table behind me and there was a crayfish cut in half and walking around the table," she said. "It was alive, and they were getting stuck into it with their chopsticks."

She said the crayfish's tail had been stuffed with rice and noodles, but the body was still alive and the diners were breaking off its legs.

"That was a complete turnoff. There were a lot of people in there

Miss Holland contacted the Society for the Prevention of Cruelty to Animals but found that crustaceans were not covered by animal welfare laws.

In Australia, the state of New South Wales passed legislation this year providing a sentence of up to two years' jail for anybody serving live fish or seafood.

One popular dish in Sydney's Chinatown was "screaming prawns", with live prawn making a high-pitched wail after being doused in brandy and set alight.

New Zealand Animal Welfare Advisory Committee member Neil Wells said today a new law in New Zealand would impose jail terms of up to three months and fines up to \$6 400 (R29 000) for such cruelty.

However Japanese sushi bar chef Yuji Minagawa, who served the live crayfish, said it was traditional in Japan to eat fish and shellfish live.

Evening Post 29/7/97

ISTEETHAAN (SEEKING PERMISSION)

THE QUR'AAN PROHIBITS entry into the homes of others without their permission. At the entrance, permission should be taken by way of greeting, i.e. saying 'Assalaamu Alaikum'. If after making Salaam thrice, there is no response from within the house, one should leave without taking offence even if the inmates of the house are present. The inmates are fully entitled to remain silent and not respond to the Salaam of the one who has come to their home.

Kissing the Hands

ONCE HADHRAT MAULANA Ashraf Ali Thanvi (rahmatullah alayh) said to a gathering:

"I wish to inform you about something. For many days it has been bothering me, but my heart had not resolved to forbid it. I also thought that it (my prohibiting it) would offend some people. The thought which has been bothering me is that the custom of kissing the hands after musaafahah (shaking hands) should be discontinued. The actual Sunnah is to only shake hands. Although kissing the hands is permissible, it is not Sunnat. If it was Sunnat then adherence to it would have been necessary. But it is merely a permissible act which is based on eagerness (or enthusiasm).

If one is overcome with enthusiasm, it will not be wrong to kiss the hands (i.e. of the other person) after musaafahah. This is an emotional act. The emotions are not always the same. If one is constrained by enthusiasm, the basis for kissing the hands will be correct. However, if the act is done merely as a custom, it will be a pretence. Its basis will be artificial. The Akaabir (Senior Mashaikh) of Tareeqat (Tasawwuf) deplore pretence. Furthermore, it is also an affront to intelligence.

There is also a subtle point in this issue. The disposition of some persons is dominated by Tauheed. They, therefore, greatly dislike this practice. They find it very detestable. This is also my disposition.

The custom of kissing the hands of buzrugs while sometimes motivated by sincerity, in most cases is a pretence. The one kissing the hands of the buzrug feels that if he does not do so, others will conclude that he has no respect. Alhamdulillah! I do have i'tiqaad (good faith and confidence) with buzrugs, but it is not to the degree of emotion. Even people whose disposition is dominated by Tauheed and who detest this practice, submit to it simply because they do not want to offend others. Thus they become involved in pretence. It is therefore necessary to discontinue this custom even if people who uphold it are present. While they may be overwhelmed by enthusiasm others become involved in pretence (which is false and abhorrent).

Another subtler factor is that this custom is also harmful for the person whose hands are being kissed. According to the Hadith people should not be praised in their presence. Once when a man praised another, Rasulullah (sallallahu alayhi wasallam) exclaimed:

Alas! You have slit the throat of your brother. Ujub (vanity) and pride are the reasons for the prohibition of praising others.

I discern the effect of ujub in this custom. The person unnecessarily and unjustifiably feels that he is great, hence others are stooping and kissing his hands. In view of this evil effect, this custom too should be prohibited. However, on account of some expediency it will become permissible.

In short, this act is harmful to both parties and should therefore be discontinued.

Another detestable factor in this custom is that the one kissing the hands has to bow down. I was sitting when a man came and made musaafahah and then he bent down to kiss my hands. In so doing he made a complete ruku'. This is even worse and more difficult on the person whose hands are being kissed.

There is no thawaab for this act. It is not Sunnah. It has no significance. I shall therefore be indebted to my friends if they abandon this custom.... There is nothing praiseworthy in this custom.

Initially this practice did not exist in our circle (of Auliya) such as Hadhrat Maulana Yaqoob, Maulana Rashid Ahmad Gangohi and Hadhrat Qaasim Nanotwi (rahmatullah alayhim).

RAMADHAAN-UL-MUBARAK

THE SACRED MONTH of Ramadhan is once again approaching. It is a month of special significance and holiness. The days and the nights of Ramadhan are special occasions for gaining proximity to Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said:

"O people! A great and an auspicious month has dawned over you. It is a month in which there is a night holier than a thousand months. Allah has made compulsory fasting during the days of this month and He has made the nights of this month a source for great reward."

"A Nafil (optional) act of ibaadat in this month is equal to a Fardh act of another month."

"A gracious month has come to you. Allah Ta'ala directs His Attention to you during this month. Special Rahmat descends in this month. Sins are forgiven (on a greater scale) and prayers are accepted during this month."

The valuable moments of Ramadhan should not be allowed to go to waste. Maximum benefit should be derived by greater involvement in acts of Ibaadat. Pay particular attention to the following:

- * Observe the Fasts correctly by fulfilling all the Sunnat requirements.
- * Do not forgo the Taraaweeth Salaat.
- * Increase Tilaawat of the Qur'aan Shareef.
- * Recite Istighfaar in abundance.
- * Endeavour to perform Tahajjud Salaat regularly.
- * Do not omit Sehri.
- * Guard the eyes well. Do not glance at things which Allah has made unlawful.
- * Refrain from gheebat (back-biting), gossip and slander.
- * Ensure that your Zakaat is paid.
- * Increase optional acts of charity.
- * Curb anger.
- * Cleanse the heart of all ill-feeling for others.

NIYYAT

HANAFI MATH-HAB: It is preferable to make the niyyat for the Ramadhan Saum during the night time, i.e. before Subh Saadiq when the time for Sehri ends. If the niyyat is not made during the night, it could still be made until one hour before midday (Zawaal). A niyyat made after this time will not be valid.

Shaafi Math-hab: It is essential to make the niyyat during the night time. A niyyat for the Ramadhan fasting will not be valid after Subh Saadiq.

Niyyat simply means an intention made in the mind to fast. Verbal utterance is not necessary. It is, however, an act of merit to recite a niyyat formula as well. This is according to both Hanafi and Shaafi Math-habs.

Niyyat is essential for every fast of Ramadhan. The niyyat has to be renewed each day according to both Math-habs.

SIX FASTS OF SHAWWAAL

TO OBSERVE SIX fasts during the month of Shawwaal (the month after Ramadhan) is a Sunnah practice of great merit. By adding the six days of fasting during Shawwaal to the Fasting of Ramadhan, the Tawaab (Reward) of a full year is obtained.

The six days of fasting during Shawwaal could be carried out in any order. One may fast in consecutive order, i.e. one after the other, or one may spread out the six days over the month.

It is necessary for our spiritual development that we exercise courage and endeavour to fast the six days of Shawwaal.

It is not necessary to commence these six fasts the day after Eidul Fitr as is believed by some persons. The Shariah has given perfect liberty regarding the manner of spreading out these six fasts over the month of Shawwaal.

Fasting A Shield

Rasulullah (sallallahu alayhi wasallam) said:

"Fasting is a shield and a strong fort which save one from Jahannum."

In another Hadith it is mentioned that Fasting will act as a shield for the fasting person as long as he does not rupture it with lies and back-biting.

MAKROOH THINGS

CERTAIN THINGS WHILE not breaking the fast are Makrooh. It is necessary to abstain from the Makrooh things. Among such things are the following:

- * Using powder or paste to clean the teeth. If even a small quantity slips down the throat, the fast will break. Using a miswaak is not Makrooh.
- * To gargle the mouth.
- * To rinse the mouth at times other than when making wudhu.
- * To put water into the nose at times other than when making wudhu.
- * To take a ghusl merely for cooling oneself.
- * To swim.
- * To eat when in doubt about the time of Sehri. If it later transpires that the time Sehri had expired, qadha of the fast is obligatory.
- * To make iftaar when in doubt about sunset. If later one learns that the sun had not yet set, qadha of the fast is obligatory.

THINGS WHICH BREAK SAUM

SOME THINGS WHICH break the fast:

- * Smoking.
- * Deliberate inhaling of smoke, e.g. the smoke of incense.
- * Pouring oil into the ears.
- * Saliva mingled with blood will break the fast if the taste of blood is discernable when swallowing.
- * Applying drops of medicine into the nose.
- * Medical tests undertaken by women in which any instrument, etc. is inserted internally.
- * Even a little water slipping down the throat when making wudhu.

WILL NOT BREAK

THE FOLLOWING WILL not break the fast:

- * Eating and drinking forgetfully.
- * Applying eye drops.
- * Smoke which is inhaled unintentionally.
- * Applying surmah to the eyes.
- * Taking an injection.
- * Breast-feeding

RAMADHAAN RULES

- * IF ON ACCOUNT of a reason accepted as valid by the Shariah, one is not fasting during Ramadhan, one should not eat in the presence of others.
- * If one's Saum breaks by error, e.g. water slips down the throat while making wudhu, one should remain the whole day as a fasting person even though qadha of that day is incumbent. It is sinful to eat after the fast was broken mistakenly.
- * A woman whose haidh commences during the course of the day, i.e. after Subh Saadiq, should compulsorily remain as a fasting person although she has to make qadha of that day.
- * A woman whose haidh ends during the course of the day (i.e. during Ramadhan) should compulsorily abstain from eating, etc. Her fast will not be valid on this day and she has to make qadha in spite of having to refrain from eating on that day.

FIDYAH

FIDYAH IS THE compensation which has to be paid for fasts which could not be kept on account of very old age or permanent disability.

When one is just not able to fast because of severe and permanent illness or very old age, the Sadqah Fitr amount has to be paid to the poor for each fast not kept.

Only those who have no hope of recovering their health may pay Fidyah. Those who recover their health have to make qadha of fasts which were missed even if they had paid Fidyah earlier.

Fidyah money may be given to only such poor Muslims who are permitted to accept Zakaat.

IN PREGNANCY

WHEN A PREGNANT woman has a genuine fear for either her own life or the life of the child she is bearing, it will be permissible for her to abstain from fasting during Ramadhan. She will have to make qadha of the fasts thus missed.

Fear in this context will mean a genuine fear supported by either previous experience or by advice of a pious Muslim physician. The word of a kaafir doctor or the word of a faasiq Muslim doctor is not acceptable.

DEVOURING CARRION

HADHRAT MAAIZ (RADHIYALLAHU ANHU) was a Sahaabi who was stoned to death for adultery. He had come forward and after repeatedly confessing his sin for the sake of obtaining his punishment, he was stoned to death. Some persons spoke ill of him.

Rasulullah (sallallahu alayhi wasallam) passed a dead animal with a group of Sahaabah. Nabi-e-Kareem (sallallahu alayhi wasallam) ordered the Sahaabah to eat the dead animal. The Sahaabah exclaimed: "O Rasulallah! It is a dead animal." Rasulallah (sallallahu alayhi wasallam) responded that devouring the carrion was a lesser sin than speaking ill of Hadhrat Maaiz (radhiyallahu anhu).

This episode very eloquently emphasises the evil of gheebat, i.e. speaking ill of others. The gheebat is aggravated when it is directed to a person who has repented for his sins. This disease is deep-rooted in people. They daily devour the carrion of gheebat, destroying their Imaan, without even realising.

Aim of Thikr

Thikr should be for Ridha-e-Haqq (i.e. for Allah's Pleasure), not for the acquisition of haalaat and kaifiyaat (spiritual states and experiences). To hanker after the acquisition of spiritual states and experiences and to employ thikr for this purpose, indicate that the aim of the thikr is not the Pleasure of Allah Ta'ala.

(Hadhrat Maulana Ashraf Ali Thanvi)

Hadhrat Ali (radhiyallahu anhu) said: *"I recognized my Rabb from the (repeated) negation of (my) plans."*

Reflection will convince one that one has no independence. We plan only to discover our plans thwarted. Everything is controlled and commanded by Allah Ta'ala.

HARMFUL DIVERSIONS

IMAAM GHAZAALI (RAHMATULLAH ALAYH) has written that the Muftadi (the beginner in Sulook) should not deliver lectures, etc. In the beginning the nafs has not been thoroughly tamed and trained. By delivering lectures there is the strong possibility of his nafs being corrupted. Love for fame, vanity, etc. will be cultivated. (Hakimul Ummat)

This same advice applies to Madrasah students. The practice of training the Talabah as speakers, lecturers and writers in vogue nowadays in the Madaaris is morally ruinous. The students have not made their islaah. In fact they lack even an understanding of islaah-e-nafs. They quickly become bloated with self-esteem (ujub) and pride (takabbur) when they gain any proficiency in public speaking or in writing articles. Furthermore, their minds are detracted from their Kitaabs, which are their primary goal during the student-days. Thus, they suffer both academically and spiritually.

Sha'baan 1418

Zakaat Nisaab R 580

Mehr-e-Fatimi R 1650

Taraweeth Jamaat for Ladies

AMONG THE ACTS of bid'ah introduced in certain quarters is Taraaweeth Jamaat Salaat for ladies. The Shariah does not advocate Jamaat Salaat for ladies.

Women also have to perform 20 raka'ts Taraaweeth Salaat. However, they should perform individually at home, not in a congregation outside their home.

In some places the bid'ah has gone further. A female imaam is appointed to lead the Taraaweeth. The female 'imaam' recites audibly just as males do. This action is in total contravention of the Shariah. A woman is not permitted to recite Qira't in Salaat audibly. Instead of thawaab, the Wrath of Allah Ta'ala is invited by this un-Islamic practice. Women who desire to gain Allah's Pleasure and maximum thawaab for their Taraaweeth should remain at home and perform their Salaat with humility in the privacy of their homes.

Hadhrat Abdullah Ibn Mas'ud (radhiyallahu anhu) said: "A woman has not performed a Salaat more loved by Allah than her Salaat in her room, excepting during Hajj and Umrah."

FLEEING DEATH

(Extracted from Ma-aariful Qur'aan of Hadhrat Mufti Muhammad Shafi)

What! Have you not seen (i.e. do you not know of) those who came out from their homes? They were thousands (leaving their homes) in fear of death. He (Allah) then said to them: "Perish!" He then restored them to life. Verily, Allah is The Being who is most kind to people, but the majority of mankind is not thankful. (Aayat 243, Surah Baqarah)

Fight in the path of Allah and know that, verily, Allah is the Hearer, The One Who is fully aware. (Aayat 244, Surah Baqarah)

THESE AAYATS VERY eloquently and effectively exhort sacrificing and fighting in the Path of Allah Ta'ala. An important episode taken from history is mentioned first. The incident serves to show that life and death are subservient to the determination of Allah Ta'ala. Actual cause of death is not participation in war and Jihaad. Cowardice and abstention from participation in Jihaad cannot save one from death.

The episode referred to in this aayat is narrated in Tafseer Ibn Katheer. The Bani Israaeel of a certain town numbered approximately ten thousand. Once when a plague overtook the town, all the inhabitants fled in fear of death. They fled to a large plain which was located between two mountains. Allah Ta'ala desired to practically demonstrate to them, as well as to others, that no one can flee from Maut (death). Thus two angels were ordered to take up position near to these people—one at each end of the plain. The two angels, on the command of Allah Ta'ala, let out such terrible shrieks of such disastrous effect that every one of the ten thousand who had fled perished instantaneously. Not a single one escaped. When people in the nearby surrounding areas heard of this shocking event they rushed to the scene. It was no easy task to arrange for the burial of such a large number of people. Therefore, a fence was erected around the dead bodies of these thousands who had fled death. With the passing of time only bones remained.

A long time thereafter, Hazqeel (alayhis salaam) a Nabī among Bani Israaeel happened to pass this place and was astonished by the sight of so numerous human skeletons. By way of Wahi he was informed of this episode. Nabi Hazqeel (alayhis salaam) supplicated to Allah Ta'ala to restore them to life. His dua was accepted and he was ordered to address the broken skeletons in the following manner:

'O decomposed bones! Verily, Allah commands that you gather (in your proper place).'

On hearing this command of Allah, the dismembered bones of every skeleton miraculously joined in their respective positions. Nabi Hazqeel (alayhis salaam) was then commanded to proclaim:

'O bones! Verily Allah commands you to become clothed with flesh, muscles and skins.'

Miraculously every skeleton developed into normal human bodies instantaneously whilst Nabi Hazqeel (alayhis salaam) was looking on.

The following command was then given:

"Beware of splashes of urine, for verily, punishment in the grave is generally because of it." (Hadith)

SALAAM

THE INCUMBENCY (WUJOOB) of responding to Salaam is not restricted to Salaam offered verbally. It is Waajib to respond to the Salaam written in a letter also. The response may be either written or verbally uttered.

KAAFIROON

"Those who do not rule according to what Allah has revealed are assuredly kaafiroon."

(Qur'aan)

IN THE TERMINOLOGY of the Qur'aan, rulers who govern according to kuffaar law, are kuffaar. This is the position of all governments in Muslim lands where the Shariah has been substituted with western or some other kuffaar system of law.

THE WAY OF ALLAH

"THE WAY OF reaching Allah Ta'ala consists of the eradication of the evil attributes, cultivation of the noble qualities, abandonment of sin, acquisition of the ability of obedience, elimination of indifference and focussing the mind on Allah Ta'ala. This is the only way." (Hakimul Ummat)

"O Souls! Verily Allah commands (each soul)—Return to the body with which your existence was associated."

On hearing this command, immediately all the bodies stood up alive. In wonder and amazement they glanced around them all in unison reciting

Glory to You! There is no object of worship but You (Allah).

It was in this way demonstrated that no one can escape death. Death will arrive at its appointed time. Escape from it is impossible. Those who attempt to flee from the battlefield or from a plague are courting the Wrath of Allah Ta'ala while at the same time involving themselves in futile acts.

Some important rules emerge from this aayat.

- (1) Taqdeer: In conflict with to the pre-ordained Command of Allah (Taqdeer) no scheme plan is of any avail. Thus, fleeing from Jihaad or a plague is not a way of saving life nor is participation in Jihaad and remaining at a place overtaken by a pestilence causes of death. Maut has its appointed time. It can neither be hastened nor postponed.
- (2) Fleeing from a plague-ridden place:

It is not permissible to flee from a place which has been overtaken by a plague or epidemic. While prohibiting people from fleeing from such a place, Rasulullah (sallallahu alayhi wasallam) also forbade others from entering such a city. The Hadith in this regard is:

"Verily, by means of this plague nations before you were punished. Therefore, when you hear of a plague in some place then do not enter there. And, when you are in a place where a plague occurs, then do not flee."

(Bukhaari, Muslim, Ibn Katheer)

Reaction of Jahaalat

RECENTLY WHEN A non-Muslim celebrity died, many Muslims reacted with unprecedented jahaalat (ignorance). Mass media indoctrination creates saints out of adulterers, scoundrels and even shayaateen. That non-Muslims can react with the type of jahaalat which was observed on the occasion of the death of the celebrity, is quite understandable and anticipated. But, when Muslims behave like this, there is nothing but to lament.

Muslims were even entertaining the idea of shahaadat (martyrdom) for the non-Muslim celebrity who died violently. Her adulterous relationship with a faasiq whose Imaan was of a dubious nature was considered grounds for elevating the non-Muslim to the pedestal of shahaadat. Indeed the kuffaar media have succeeded in mentally deranging many Muslims. Innumerable non-Muslims leading better moral lives than this celebrity die every minute of the day. Innumerable non-Muslim women have adulterous relationships with fussaag Muslim males. But, no one elevates them to the pedestal of Imaan and even shahaadat. The difference with the celebrity is that the kuffaar media have succeeded in mesmerizing and bewitching the minds of people. The intensity of the media publicity putting into full public glare the zina relationship of the celebrity with the faasiq Muslim, has completely desensitized the conscience of many ignorant Muslims. Evil and zina are now acceptable norms, not only in kufri society, but even among Muslims who have bartered away their souls in their mad stupor of emulating the west.

While no one knows the state of the persons who have died, it is not Islamically permissible to elevate known kuffaar and even Muslims who live a life of public immorality to the ranks of shahaadat or Imaan. The revolution of inversion of moral values which has long ago destroyed the morality of the west, has now been fully adopted by Muslims as well. In this regard Rasulullah (sallallahu alayhi wasallam) said that a time will come when Muslims will follow and imitate the kuffaar to the degree of following them into a lizard's hole, i.e. if the kuffaar had to go into a lizard's hole, Muslims too will follow. Every fad, craze, style and practice, be it zina, will be accepted and even considered a respectable norm of culture. May Allah Ta'ala save us from this supreme deception of shaitaan.

THE INCUMBENT STRUGGLE HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhil and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far 407 maktabas in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted—in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed—in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

The yearly maintenance cost for a Maktab is approximately R4,000. This includes the Ustadh's wages. This is the cost in Bangladesh. Elsewhere the cost is more—double and treble. Those who have the means will find it quite easy to sponsor a Maktab. Those who are not by the means can contribute whatever they wish for the Pleasure of Allah Ta'ala and join in the Sadaqatul Jaariyah of this noble work. Your duas too are of vital importance. Jazaakumullah!

Send your contributions to the Mujlisul Ulama and state whether it is Zakaat of Lillah:

**MUJLISUL ULAMA ZAKAAT
ORGANIZATION OF SOUTH AFRICA
Bank: Standard Bank, Berry's Corner,
Port Elizabeth
Branch Code: 0517
Acc. No.: 0806 45240**

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain if the amount has been correctly credited to us by the bank.

MAJORITY OPINION

From page 1
(When they have decided) or (When their majority has decided).

This aayat in fact negates the rule of majority opinion. However, it is incumbent on the Sultan to consult even though the decision or opinion of his consultants cannot be imposed on him. He is given the right to act according to his own opinion after consultation (Shura). In contrast, the king/president is subservient to the decisions of parliament.

ZAKAT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakat in accordance with the Shariah, they may divert their Zakat to us. To enable us to distribute the Zakat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakat-payers.

When sending your Zakat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakat to us.

Mujlisul Ulama Zakat Organization
PO Box 3393, Port Elizabeth,
6056, South Africa

From page 9

LIFE AND INTELLIGENCE

the plants grow. No one should therefore infer that the lower species of creation are devoid of life and intelligence. Only man loses his intelligence when he becomes the slave of the nafs and the camp-follower of shaitaan.



SUBSCRIPTION RATES	
TWELVE ISSUES	
South Africa:	R20
Neighbouring States (Air Mail):	\$15
All Other Countries	
Surface Mail:	\$10
Air Mail:	\$20

P.O. Box 3393, PORT ELIZABETH, 6056, SOUTH AFRICA

Vol. 13 No. 13 "O Allah! I seek Your protection from an evil companion and an evil moment." (Hadith)

"ISLAMIC" SCHOOLS — SHAITAAN'S PLOT TO DESTROY ISLAM

THE NEWLY FABRICATED concept of "Islamic" secular schools is a subtle and sinister shaitaani plot to alienate the new generations from Islam. Most Muslims, even the sincere ones, enamoured by this cleverly adorned and hidden danger, are oblivious of the fatal consequences of these new-fangled hybrid institutions. The inherent danger and threat to Imaan of these schools make the non-Muslim schools the lesser of the evils.

When the British conquered the Mughal Muslim empire of the Indian sub-continent, their main concern was to devise ways for the mental enslavement of the Muslim community. Without such enslavement, they realised that physical subjugation of Muslims would not be enduring. After in-depth research and study of Muslim mentality, the kuffaar stumbled on the motive-power of the Ummah. The British concluded that the fighting spirit and the will to rule and control which Muslims possessed were the products of the Qur'aan.

The proposal to destroy all the copies of the Qur'aan was entertained. When it was brought to the notice of the British by their own intelligentsia that destruction of the physical copies of the Qur'aan would be a futile exercise. There existed thousands of Huffaaz. Preparing copies of the Qur'aan therefore, posed no onerous task for Muslims. Abandoning this plan, the British discovered a 'wonderful' way of alienating Muslims from Islam. They unleashed a merciless campaign to exterminate the Ulama and close down the Makaateeb (the small Madrasahs) which catered for basic Deeni education. By this method, they succeeded in their conspiracy.

The new generation of Muslims alienated from Islam by denying them Maktab Ta'leem, became the mental slaves of the British. Starved of Deeni Ta'leem and Tarbiyat for which the Makaateeb catered, Muslims were overwhelmed intellectually by exposure to the kufr education and immoral training in which western educational institutes specialized. The cream of Muslim youth returned from British and other kuffaar universities and academies with minds enslaved to the ideologies of their kuffaar masters. The system of mental enslavement was so thorough that even today — 50 years after independence — the Muslims of the Indian sub-continent (India and Pakistan), even the Ulama, suffer from the acute disease of inferiority complex. Even today they are the victims of mental enslavement — slaves of the west.

This 'wonderful' British achievement is today being revived in Turkey by the kaafir government of that Muslim country. Eighty years of kufr reforms and brutal repression by Kemal Attaturk, the chief agent of Iblees of the epoch, failed to exterminate Islam because the decree of Allah is: "They desire to extinguish the Noor (Islam) of Allah while Allah intends to complete His Noor even though the kaafiroon detest it."

When 80 years of kufr repression has failed to

alienate the Turks from Islam, the British tried and proven method has now been introduced as law. All Maktab / Madrasahs have been closed down. From six to fourteen years it is a capital offence to impart Deeni Ta'leem to Turkish children. The conspiracy of shaitaan is to strike at the roots of Islam — at the main citadel of Imaan, viz. the Institution of Maktab / Madrasahs.

HERE IN SOUTH AFRICA

The same shaitaani conspiracy is unfolding in South Africa in a different subtle and deceptive form. This plot of shaitaan is donning the mask of the so-called 'Islamic' school. Pulling wool over the eyes of stupid and gullible Muslims, including short-sighted Ulama hankering after worldly benefits, shaitaan has compromised by allowing a façade of Deeni Ta'leem to be incorporated into the curriculum of these satanic institutions. The ultimate object is the total elimination of Islam by the total displacement of the Maktab which have all along been an integral part of the Islamic education system from the very inception of Islam.

HANDMAID

The Deeni Ta'leem imparted in the Maktab should not be made subservient to secular education. The Deen is not the handmaid of secular education. It is haraam for Muslims to allow Islam to be prostituted in this subtle and cunning way engineered by shaitaan himself.

Muslims should cease to be so gullible and open their minds and eyes. The ultimate objective is the displacement of the Maktab which will lead to the alienation of the new generation from Islam.

These so-called 'Islamic' schools are blows directed to the very roots of Islam. If Muslims wish to maintain secular schools, by all means they may proceed. But, the Maktab should not be abandoned. Deeni Ta'leem should be conducted separately and independently. There should be neither fusion nor overlapping of the two.

FARDH DUTY

It is Fardh obligation of every Muslim parent to guard this Citadel of Islam. The old and blessed system of Madrasah education should be zealously and jealousy guarded. If Muslims fail to uphold their sacred obligation in this regard, tomorrow on the Day of Qiyaamah they will be answerable for the ruin of the Imaan of the future generations of the Ummah.

THE ULAMA

The greatest responsibility of safe-guarding Islam devolves on the Ulama. Ulama who have become victims of this modernist deception should reappraise their position and attitude. It is incumbent for the Ulama to dissociate from this dangerous shaitaani conspiracy and to devise ways and means of combating and thwarting this plot to destroy Islam.

The Best Acts

- ◆ The best migration is to abandon sin.
- ◆ The best Jihaad is adherence to the obligatory acts. (Hadith)

Female Broadcasters

ALLAH TA'ALA DECLARES in the Qur'aan-e-Hakeem:

"Of you (O women!) fear (Allah), then do not speak in soft alluring tones, for then he in whose heart there is the disease (of lust) will desire."

This categoric Qur'aanic aayat as well as other Hadith Nusooos emphatically rule out the permissibility of having female broadcasters over the radio. The issue of woman's voice being 'aurah' or not, need not be introduced to secure the prohibition. From a glance at the aurah argument presented for and against female broadcasters, it is abundantly clear that both parties are blissfully ignorant of the significance of the Shariah's ruling in this regard.

Those who present the aurah argument of the female's voice are in a quandary when it comes to answering the stupid objections of the modernist clique of shayaateen masquerading as Muslims. Those who claim that the female's voice is not aurah are too stupid to even understand the application of this ruling. The prohibition of bringing women into the radio shaitaan station to broadcast does not hinge on the issue of her voice being aurah or not.

Of pivotal significance in this prohibition is the aforementioned Qur'aanic aayat coupled to the spirit of Hadith Nusooos on Hijaab. Besides the question of voice, there are other evils attendant to women acting as radio broadcasters.

AURAH

While some Fuqaha are of the opinion that the female's voice is not aurah, they do not at all differ with the Fuqaha who maintain that it is haraam for women to project their voices. Speaking in alluring, passionate, seductive and shaitaani tones is prohibited by the emphatic command cited in the aforementioned aurah mas'alah. All Fuqaha are unanimous in the prohibition of the female's voice being exhibited and utilized for allurements as is the case with females broadcasting. Alluring voices, voices to which deception has been added as an incumbent attribute are compulsory ingredients in a female broadcasting. No woman broadcaster will adopt the Qur'aanic command of speaking harshly bordering on 'rudeness' when broadcasting. She will be as seductive and alluring as possible with her voice which will be manipulated by shaitaan. This is only one argument among the factors of prohibition in this regard. But the prohibition is not confined to only the basis stated in the aforementioned Qur'aanic aayat.

The significance of the difference of the Fuqaha on this issue of woman's voice being aurah or not, displays its effect in Salaat. If a woman recites Qiraat audibly in Salaat, then even if she is performing Salaat in total privacy in a corner of her room, her Salaat will not be valid according to those Fuqaha who maintain that her voice is aurah. However, those who aver that her voice is not aurah rule that her Salaat will be valid in these circumstances. Thus, this aurah argument cannot be cited in justification of having female broadcasters on the basis of the view of a minority of Fuqaha who anyhow do not advocate expression of the female's voice in public, least of all her voice exhibited seductively and alluringly to become a cause for zina of the ears and zina of the mind.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A man keeps contact with his ex-wife whom he had divorced. They phone each other frequently for a chat. They also sometimes meet. Is such a relationship with a former wife permissible?

A. Such a relationship is haraam. The ex-wife is in the same category as a complete strange woman. They are not permitted to meet or to communicate even telephonically. The type of relationship which this man has struck up with his ex-wife is classified in the Shariah as zina (adulterous).

Q. A husband demands that his wife pays half the rent and electricity of the home. Since she has a source of income, he insists that she makes this payment. Does the wife have to bear part of these expenses according to Islamic law?

A. It is the obligation of the husband to pay the full rent and electricity. It is not permissible for him to demand any contribution from his wife. Her income belongs to her. Her husband has absolutely no right over her money and property. If she willingly assists him, it is out of her goodness. But the husband's demand on her money is unjust and tantamount to usurpation.

Q. What is the shar'i position of Islamic governments which do not govern according to the Shariah?

A. A government which does not govern according to the Shariah is not an Islamic government. According to the Qur'aan such a government is a kufr government. The Qur'aan very explicitly declares: "Those who do not govern according to the (Law) which Allah has revealed, verily, they are kaafireen."

Thus, all governments presently having control in Muslim lands are kufr governments. The men at the helm of affairs are kuffaar and murtaddeen even if they bear Muslim names. Almost every law they formulate is brazenly in conflict with the Qur'aan and Sunnah.

Q. Saadiq, will the Fajr Salaat be valid before Subh?

A. While the Athaan recited before its proper time is not valid, the Salaat will be valid if it was performed after commencement of Subh Saadiq.

Q. I joined the Jamaat Salaat in the second raka't without raising my hands while reciting Takbir. Is my Salaat valid?

A. Your Salaat is valid. Takbir Tahrimah (i.e. the Takbir recited when beginning Salaat) is Fardh. Lifting the hands to the ears is Sunnat. It is not permissible to omit any Sunnat act during Salaat. Nevertheless, the Salaat will be valid.

Q. Those who indulge in qawwaali substantiate this practice by citing famous Auliya who they claim participated in qawwaali. Please comment.

A. Firstly, the simaa sessions of some Auliya are not to be confused with the haraam shaitaani qawwaali practices in vogue. Equating the simaa of certain Auliya with present-day qawwaali is a satanic deception deliberately peddled to mislead the ignorant and to justify the haraam qawwaali practices.

Secondly, simaa is a remedy for some spiritual ills which had existed in those Auliya who had participated therein.

Thirdly, just as haraam and impure substances may be used for physical diseases under certain strict Shar'i conditions, so too, some Auliya inferred the permissibility of an unlawful practice for a severe spiritual malady.

Fourthly, the Auliya who had participated in simaa, attached a number of very strict conditions for participation.

Fifthly, the Auliya who had participated, never proclaimed it permissible for the masses nor for the Auliya in general.

Sixthly, the Auliya who had participated had categorically declared simaa to be bid'ah and haraam.

Seventhly, the acts and practices of some Auliya are not the basis for the formulation of the laws of the Shariah. The practices of the Auliya do not override the Shariah.

Eighthly, the practices of the Auliya will be scaled on the standard of the Shariah – the Qur'aan and Sunnah. If in conflict with the Shariah, such

practices will be refuted. A suitable interpretation will be given and the Auliya will not be criticised. Rather, they will be regarded as being *ma'zoor* (excused due to some spiritual sickness or state-haalat).

Ninthly, according to the Fuqaha, these simaa practices even with their accompaniment of strict conditions, stipulated by the Auliya, are haraam.

Thus, the argument presented in justification of qawwaali is utterly baseless and pure shaitaani deception.

Q. Aql and Rooh, are they the same? Is the nafs subservient to the rooh or vice versa?

A. Aql (intelligence) and Rooh (soul) are two different created entities. The rooh is the substance of life which is common to all objects of creation, even stone. Different grades of rooh exist in the great variety of creation. Man has been ennobled with the highest grade of rooh. The rooh is inherently virtuous. However, the nafs which is the epitome of evil, influences the rooh and contaminates its purity and virtue. If measures are not instituted to restrain and neutralise the evil demands of the nafs, it will completely dominate the rooh which then becomes the slave of the nafs. For curbing and eliminating the schemes of the nafs and shaitaan, Allah Ta'ala has bestowed the bounty of Aql to man. Aql directs the rooh and saves it from the plots of the nafs and shaitaan. However, the nafs also exercises its evil impressions on the Aql. If the decisions of Aql are not implemented, it will lose its inherent propensity and lustre. It too will then become a slave of the nafs, presenting baseless, weird and ridiculous interpretations and arguments to justify every evil nafsani dictate.

Q. Is it permissible for a 14 year old lad to be the Imaam in Taraaweeh Salaat?

A. If he is already baaligh, he may be the Imaam in any Salaat. If the signs of puberty have already occurred, the person will be baaligh. If the signs of nubhity (nocturnal emission of sperms) have not transpired, the age of 15 will be the age of buloogh.

Q. In Makkah and Madinah the Imaam makes only one Salaam in Janaazah Salaat. What should Hanafis do?

A. Hanafis should make both salaams.

Q. I go for Umrah every year. Some people criticize me and say that I am wasting money. Besides my Zakaat, I do contribute to a variety of Islamic charities. Is it wrong for me to go for Umrah every year?

A. Umrah is a great act of ibaadat. If a man has the means, he may go for Umrah every year. No one is entitled to object. However, we must add that you should examine yourself. Try to ascertain your motive for performing Umrah every year. People have different motives, even corrupt designs, for going to Makkah and Madinah. While ostensibly they claim to go for Umrah or Hajj, they merely go to fulfil their base desires. The aim of Umrah is to gain the thawaab of this lofty act of ibaadat. Umrah is undertaken for the pleasure of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said that the thawaab of Ishraaq Salaat is equal to the thawaab of an accepted Hajj and Umrah. Now if a man's concern is thawaab and the pleasure of Allah, he will most certainly perform Ishraaq Salaat regularly. If a man who goes for Umrah often, does not perform Ishraaq Salaat, it is a sign of defect in his motive for his repeated Umrah journeys. Why will a man abstain from the free, five-minute ibaadat of Ishraaq Salaat and repeatedly undertake Umrah journeys involving considerable expenses, time, inconveniences, separation from home and family, etc.?

If your niyyat is sincere and your body and time will be engaged in ibaadat in Makkah and Madinah, and Allah Ta'ala has bestowed the bounty of wealth to you, by all means you are free to go repeatedly for Umrah. A wealthy person, constant in Nafl ibaadat at home and who discharges other acts of Nafl Sadqah should not be criticized for his repeated performance of Umrah. Such criticism is misdirected.

Q. Whose duty is it to care for an orphan child?

A. The obligation of caring for orphans devolves on those relatives whom the Shariah classifies as the Asbaat. The first in line is the paternal grandfather, then as follows (mentioned by order of priority): brothers, paternal uncles, paternal cousins. In their absence, their sons. If there are none of these paternal relatives or if they fail to assume their obligation, then the duty will devolve on the maternal relatives in the same order of priority. If they too fail, the neighbours will be responsible. If they too fail, this duty devolves as a Fardh-e-Kifaayah on the entire community.

FARDH

THERE ARE TWO kinds of FARDH (compulsory) obligations – FARDH-E-AIN and FARDH-E-KIFAAYAH. The first class refers to such Shar'i obligations which are compulsory on every Muslim, e.g. the five daily Salaat, the fast of Ramadhaan, Hajj and Zakaat on those who qualify, etc.

The second class, devolves as an incumbent obligation collectively on the whole community. If a few members execute those duties, the whole community is released from the obligation. If none discharges it, the entire community is responsible for the major sin of having neglected the FARDH act, e.g. Janaazah Salaat, Ghosul of the mayyit, caring for orphans and widows, Ta'leem and Tabligh of the Deen, construction of Musjids where necessary, etc.

Q. We are told that Jihaad is Fardh-e-Kifaayah. If no one from any particular community, e.g. the South African Muslim Ummah, participates in Jihaad which is being waged by several Muslim groups in various parts of the Muslim world, will the whole community be considered sinful?

A. Jihaad of the Fardh-e-Kifaayah category requires detailed exposition. These columns preclude such elaboration. Presently, there is no group anywhere on earth waging a true Shar'i Jihaad. Their slogans of Jihaad are baseless. Their acts of violence and warfare are not the Jihaad envisaged by the Qur'aan and Sunnah. In fact, some 'jihaad' movements are the creation of the kuffaar, mainly the American kuffaar. These movements are cogs in the global American conspiracy of dominating the world. Muslims are, therefore, not sinning by abstaining from participation. In fact, it is not permissible to join any of these self-styled 'jihaad' groups. However, every Muslim government and every Muslim army are guilty of the major sin of having abandoned the Fardh-e-Kifaayah obligation of Jihaad.

Q. Mullah Omar, the Talibaan head, has been proclaimed 'Ameerul Mu'mineen'. Is it necessary for Muslims beyond the boundaries of Afghanistan to accept him as their Ameerul Mu'mineen?

A. Mullah Omar is the leader of only those who follow him in Afghanistan. The title, Ameerul Mu'mineen is not befitting for him. He lacks jurisdiction in entirety over Muslims beyond the confines of the region under his control. He is impotent regarding the affairs of the Muslims in general. His jurisdiction does not extend to anyone outside his group of Talibaan. The title of Ameerul Mu'mineen can validly be awarded to Mullah Omar if he can accomplish the following facts: 1) Overrun Pakistan, destroying the kufr government of that unfortunate and miserable land. 2) Reclaim Baitul Maqdis which entails annexation of all the intervening lands.

Whoever hankers after American / UN recognition has no right to appropriate the Shar'i technical designation, Ameerul Mu'mineen. Any petty and puny leader who desires a title should content himself with Ameer or Sultan. How can he be Ameerul Mu'mineen when he lacks the potency of subduing even the motley of warlords in Afghanistan itself?

Q. A man built a Musjid with his own money. Others did not contribute. He is the sole trustee and discharges the rights of the Musjid properly. Without any valid reason, some musallis are demanding that he allows a board of trustees to be elected by the jamaat. What is the Shariah's view in this dispute?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. No one has the right of displacing the Waaqif (the one who has erected the Musjid). According to the Shariah he is the sole rightful trustee and administrator of the Musjid. Without his approval no board of trustees will have any validity or jurisdiction in terms of the Shariah. As long as this sole trustee conducts the affairs of the Musjid according to the Shariah, he cannot be removed, not even by an Islamic court.

Q. The body of a drowned Muslim was recovered many days after the event. On the occasion of retrieving the body from the water, the Maulana present instructed that the body while still submerged be given a few movements in the water with the intention of ghusl. The body was then wrapped in its kafan without the normal masnoon ghusl. Did the Maulana act correctly?

A. Yes, he acted correctly. He chose the better and easier option of ghusl. By choosing this method, the inconvenience and difficulty of bathing a possibly bloated and partly mutilated and decomposed body were avoided.

Q. Can a man marry the divorcee of his uncle (father's brother)?

A. Yes, it is permissible.

Q. A husband walked out of the house in anger. He stayed away for almost a year, never even attempting to make contact with his wife. Now he has come back. Is his nikah still valid?

A. Yes, his nikah is valid. A period of separation irrespective of the number of years, does not invalidate the nikah.

Q. A wife commits adultery and becomes pregnant. Is it permissible for the husband to have sex with her during her illicit state of pregnancy?

A. While her adultery is illicit and haraam, her state of pregnancy is not considered illicit by the Shariah. Since she is in nikah, it will be said that her husband is responsible for her pregnancy. Her pregnancy cannot be 100% attributed to her adultery. It is permissible for her husband to have sexual relations with her during her pregnancy.

Q. A son villifies, abuses and ridicules his father. He even threatens his father with physical violence because he (the father) wants to marry. In spite of the father having divorced his wife, the son prevents the father from marrying again. Will the father be committing a sin if he gives away all his properties and other assets to charity in order to deprive this insolent son?

A. As long as he gives away his assets in his lifetime, he will not be sinning. If the father reflects and does some soul-searching he will understand that he is responsible for this satanic character of his son. In Qiyaamah, the parents will have to answer for their neglect of parental obligations towards their children. By far and large, parents are responsible for the evil moral conduct of their offspring.

Q. If Durood is recited by mistake before Attahiyaat in the last raka't, should Sajdah Sahw be made?

A. It is necessary to make Sajdah Sahw for this error.

Q. Can a ma'zoor perform Ishraq Salaat with his Fajr wudhu and Zuhr Salaat with the wudhu taken before Zawwaal?

A. When the time of a particular Salaat expires, the wudhu of the ma'zoor ends. He cannot, therefore, perform Ishraq Salaat with the wudhu taken during Fajr time nor is his Zuhr Salaat valid with wudhu taken before Zawwaal.

Q. If a few fine splashes of urine fall on the clothing, can Salaat be performed?

A. If the splashes are discernable or one is certain thereof, the affected part of the garment should be washed. It is Makrooh to knowingly perform Salaat with garments on which even a drop of urine splashes although the Salaat will be valid. Urine is Najaasat-e-Ghaleezah. When such impurity, more than the extent of a dirham (the hollow of the palm of the hand or the size of a R2 coin), attaches itself to the clothes, Salaat will not be valid. It is compulsory then to wash the affected

part of the garment. While the Salaat will be valid if the extent of the Najaasat is a dirham's size or less, it is nevertheless, Makrooh and sinful to perform Salaat unnecessarily with such a soiled garment.

URINE

"BEWARE OF (THE splashes of) urine. Verily, punishment in the grave is generally on account of it." (Hadith)

Q. Is it proper to use Athaan alarm clocks to wake a sleeping person? At the set time, the Athaan or a Qur'aanic aayat is recited.

A. The purpose of the Athaan and Qur'aanic aayaat is not to serve the function of an alarm clock. It is a gross misuse of the Qur'aan and Thikr of Allah to utilize it for this purpose. The Fuqaha have ruled the impermissibility of waking sleeping people by means of Tahleel (Laa-ilaha illallaah) and Tasbeeh. It is not permissible for the night-guard to wake up people by calling out with Tahleel or Tasbeeh. Doing so, is to belittle and misappropriate the Thikr of Allah Ta'ala. Athaan-clocks should not be used.

Q. Why did Hadhrat Ali (radhiyallahu anhu) in the beginning refrain from swearing allegiance (bay't) to Hadhrat Abu Bakr (radhiyallahu anhu)?

A. He withheld his bay't because of a personal grievance pertaining to a matter of inheritance. Initially, Hadhrat Ali (radhiyallahu anhu) was unaware of a particular Hadith on the contentious issue relating to Hadhrat Faatimah's right to inherit from Rasulullah (sallallahu alayhi wasallam). When he finally realised the correctness of Hadhrat Abu Bakr's ruling, he (Hadhrat Ali) wholeheartedly accepted bay't on the hands of Hadhrat Abu Bakr (radhiyallahu anhu). The Shiahs always attempt to suck out support for their corrupted ideas by distorting this initial slight disagreement. The Sahaabah were human beings. They too had their share of mutual differences, but it does not behove small fries and non-entities to sit in judgement over the illustrious Sahaabah of Rasulullah (sallallahu alayhi wasallam). In relation to the Sahaabah, every non-Sahaabi is a small-fry and a non-entity. It is haraam to belittle any Sahaabah or criticize them on account of their mutual differences and errors. Such an attitude is dangerous and can lead to kufr.

Q. A married woman became pregnant by the technique of artificial insemination. The sperm of another man was used with the husband's approval. How does the Shariah view this and what is the status of the child who is born in this way?

A. It is haraam to introduce the sperm of another man into the woman. Her shameless husband as well as she are guilty of major sins akin to zina. The child will, nevertheless, be regarded legitimate by the Shariah since it is born during the subsistence of its mother's nikah.

Q. I am anxious to join the Jihaad in Kashmir, but my parents refuse permission. Is it permissible for me to go without their permission? They are healthy and wealthy. They do not rely on me for anything. I have other elder brothers and sisters.

A. Even with the permission of your parents it is not permissible to participate in this so-called jihaad of Kashmir. The disturbance in Kashmir is not a Shar'i Jihaad. It is an American-Pakistani inspired action which is a cog in the conspiratorial machinery of the fussaag and kuffaar rulers of Pakistan. The slogan of Jihaad has been raised to lure innocent, sincere and stupid youngsters to do the dirty work of international conspirators.

Q. While washing the left foot during wudhu, my wudhu broke. Do I have to start all over or will it be sufficient if I only wash my left foot?

A. You have to wash from the beginning. If anything nullifying wudhu happens during the course of washing, the wudhu has to be started over again.

Q. A man had an illicit affair with his wife's sister. Does this affect his nikah? Someone said that his nikah has become null and void by this misdeed with the wife's sister.

A. The nikah is not affected. The heinous act of immorality is the result of purdah not being observed. Purdah between a man and his sisters-in-law is of greater importance than for complete strangers. Although the Shariah emphasises more on the observance of Purdah between brothers-in-law and sisters-in-law, even those Ulama who adhere to an outer-façade of Hijaab are grossly deficient in this regard.

Q. A woman who was given two talaqs married another man after completion of her iddat. Sometime thereafter, the second husband divorced her and she re-married her former husband.

If he now during the subsistence of the new nikah gives her one talaq, will this be added to the first two talaqs which he had issued during the earlier marriage? Will it be said that three talaqs have come into force?

A. No, three talaqs will not come into effect. In view of her marriage to the other man, the first two talaqs fall away. Her former husband who has re-married her, again has the right of three talaqs.

Q. A woman became pregnant by fornication. She married the man who was responsible for her condition. Is it permissible for them to have sexual relations during her pregnancy? Will the child be legitimate or illegitimate? Will this child inherit in his / her parents' estate?

A. Since she married the man responsible for her pregnancy, cohabitation with her after nikah is permissible even while she is pregnant. If the child is born even a day before six months from date of nikah, it will be illegitimate and will inherit in only its mother's estate.

If the child is born six months or more from the date of nikah, it will be legitimate and will also inherit in its father's estate.

Q. An illegitimate male's step-brother (of the same mother) died. The step-brother was legitimate. The only surviving relatives of the deceased are two legitimate step-brothers (all being of the same mother) and one illegitimate step-brother. Does the latter brother inherit?

A. Yes, he too inherits in the estate of his brother.

Q. After writing out one talaq to his wife, the husband did not give her the letter. He destroyed the letter after a few days. What is the ruling regarding this talaq?

A. The talaq is valid. Even if the written talaq does not reach the wife, it is valid. However, since only one talaq has been issued, the husband has the right to recall his wife before expiry of her iddat. If her iddat expires without the husband having taken her back, the nikah terminates. Nikah will then be necessary if they wish to reconcile.

THE MA'ZOOOR

WHEN A PERSON is unable to maintain wudhu due to the continual emergence of impurity (blood, urine, pus, wind) from his body, he is termed a ma'zoor. The ma'zoor has to take wudhu for each Salaat time. While the emerging impurity will not nullify his wudhu, the expiry of the Salaat time will terminate the wudhu, hence the ma'zoor has to make wudhu for each Fardh Salaat. With this wudhu he can perform all kinds of Salaat in the duration of the particular Salaat time for which he had made wudhu.

There are many masaa-il (rules) pertaining to the ma'zoor. These are explained in our book, Kitaabut Tahaarat which is available from the Y.M.M.A., PO Box 18594, Actonville, 1506, South Africa.

Q. How much is a wealthy man required to spend in the path of Allah? When will it be said that he is guilty of bukhl (stinginess)?

A. The Shariah does not stipulate any specific amount to be spent as Sadqah. Besides the compulsory charities (Zakaat, Fitrah, etc.) a man is required to see to the needs of others and also to the institutions of the Deen, e.g. Musaa'id, Madaaris. The amount is left to his discretion. He should be moderate in such spending. The Shariah does not expect every man to adopt the role of Hadhrat Abu Bakr (radhiyallahu anhu) who contributed 100% of his wealth in the path of Allah nor does the Shariah demand the adoption of the

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

choice of Hadhrat Umar (radhiyallahu anhu) who spend 50% of his wealth in Allah's path. Spend in Allah's path from time to time whenever the occasion arises or wherever the need is discerned. Spend preferably in such amounts which appear difficult on the nafs.

CHARITY

LIKE SALAAT AND Thikr are repeated and constant duties, so too should Sadqah (voluntary or optional charity) form part of our daily life, be the amount large or small, and even if it is a piece of bread given for the Pleasure of Allah Ta'ala.

"Sadqah extinguishes the Wrath of Allah."
(Hadith)

Q. When entering a majlis (a lecture or deeni-talk) should one say 'Assalaamu Alaikum' while the talk is in progress?

A. One should sit down without Salaam.

Q. Should Salaam be made to a person who shaves his beard?

A. He should not be greeted first. If he initiates Salaam, his greeting should be acknowledged.

Q. Is it permissible to make Salaam to a barber while he is busy shaving a client's beard or cutting an un-Islamic hair-style?

A. It is haraam to greet him while he is involved in these sinful acts. In fact, it is not permissible to even respond to his salaam while he indulges in his haraam acts. It is not permissible to greet or respond. While people are involved in transgression, e.g. if a man with shorts exposing his thighs makes Salaam, it is not permissible to respond.

Q. I am very envious of a certain person. I do realise that I am suffering from this malady. My envy sometimes leads me to speak ill of the person. How do I remedy my sickness?

A. Your realisation is highly conducive for your cure. Since you do realise that you are suffering from a grave disease, taking the medicine should not be too difficult. Most people refuse to even concede their diseased condition. On the contrary, they present many excuses to justify their maladies. Their condition thus goes from bad to worse. The remedy for jealousy is to speak good of the person; to initiate Salaam; to praise the person in his / her absence and to make dua for him / her. You will have to apply pressure to your nafs to submit to the remedy. Without *mujahadah* (striving) against the nafs, nothing will be achieved.

Q. The Imaam of our neighbourhood Musjid is a member of the Bareili sect. He indulges in all the acts of bid'ah associated with this sect. Is it permissible for me to perform Jamaat Salaat at home with my wife and children instead of following the bid'ati Imaam?

A. Jamaat Salaat in the Musjid of the neighbourhood is Sunnatul Muakkadah. Even if the Imaam is a bid'ati, you should attend the Musjid.

Q. During the last illness my wife waived the debt I owed her. I am now told that the waiver is not valid and that I have to pay the amount to the heirs of my deceased wife. Is this correct?

A. Yes, it is correct. Since she waived the debt in her *maradhul maut* (last sickness), it is not valid. You are entitled to only your Shar'i share of inheritance in her estate.

Q. In Taraaweesh Salaat many Imaams complete the Salaat after reciting Attahiyaat. The Durood and Dua are omitted. Is this proper?

A. It is not permissible to delete Durood and Dua from Salaat even though the Salaat is valid. It is sinful to omit the Sunnat acts of Salaat for no valid reason.

Q. Does a woman's wudhu break if her baby urinates on her?

A. Her wudhu does not break. It is necessary to only wash the parts of the body and garments affected.

Q. In Qa'dah Ulaa of the four raka'ts Sunnatul Muakkadah of Zuhr, if Durood is also recited should Sajdah Sahw be made?

A. Sajdah Sahw is necessary for this error. In any four raka't Fardh and Sunnatul Muakkadah or in a three raka't Fardh or Witr, it is incumbent to recite only Attahiyaat in the first sitting (Qa'dah Ulaa, i.e. after two raka'ts). If Durood to the extent of *Allahumma salli ala Muhammad* is recited, Sajdah Sahw becomes incumbent.

This rule does not apply to Nafil Salaat. If the same error is committed in Nafil Salaat, Sajdah Sahw is not necessary.

Q. The Imaam had forgotten to perform Sajdah Sahw for an error. The Salaat had to be performed again. Should the Iqaamat also be repeated when the Salaat is repeated?

A. The Iqaamat should not be repeated.

Q. What is the meaning of Taqleed?

A. Taqleed as propounded by the four Math-habs means to strictly follow the Qur'aan and Sunnah. The Shar'i concept of Taqleed proscribes personal interpretation of the Qur'aan and Hadith. The Shari concept of Taqleed has four fundamental constituents, viz. Qur'aan, Sunnah Ijmaa, and Qiyaas.

Q. Does a wet-dream during daytime in Ramadhan break the fast?

A. No, the fast does not break.

Q. If ejaculation of semen occurs as a consequence of fondling the wife, does the fast break?

A. Although the fast will not break, it is sinful to resort to any act which leads to sexual desire and ejaculation during the fast.

Q. Although I am a Hanafi, I made only one Salaam in Janaazah Salaat while following the Imaams in Makkah and Madinah. What was I supposed to do? Was the Salaat Valid?

A. Although the Salaat is valid, as a follower of the Hanafi Math-hab you should make two Salaams.

Q. What is the basis for Tasawwuf? Did Tasawwuf exist during the time of Rasulallah (sallallahu alayhi wasallam)? The Sufi practices are nothing but bid'ah.

A. Did the Shariah exist during the time of Rasulallah (sallallahu alayhi wasallam)? What is the basis of the Shariah? If Tasawwuf is bid'ah, then the whole Shariah will also be bid'ah on the basis of your logic. It is clear that you lack even a hazy idea of Tasawwuf. What is your concept of Tasawwuf? If by Tasawwuf you are referring to singing / dancing of dervishes, incantations, and the like, then know that such acts are not Tasawwuf. The Qur'aan and Sunnah are replete with Tasawwuf just as they are replete with Fiqh. In a nutshell, Tasawwuf is the Qur'aanic and Sunnah science of the development of moral character and spiritual progress.

Q. On the first occasion of childbirth, bleeding stopped after 28 days. On the second occasion bleeding continued for 48 days. What is her Nifaas for the second period?

A. The Nifaas for the second term is also 28 days. All the other days of bleeding are Istihaazah. This woman was required to take ghusl at the end of the 40th day and make qadhaa of 12 days Salaat. Thereafter, wudhu for each Salaat was necessary for the next 8 days of Istihaazah.

Q. On what side of the head should a path be made when combing the hair according to the Sunnah?

A. The path should be in the middle.

Q. Should Zakaat be paid on gold-plated imitation jewellery?

A. Zakaat is not paid on such jewellery.

Q. I have an insurance policy which I realise is haraam. How should Zakaat be calculated on the money invested in a haraam policy?

A. Insurance is haraam. Only the premiums or actual amount invested belong to you. Whatever excess you will receive will be riba which has to be given to charity. You should pay Zakaat every year on the amount you have invested.

Q. In the books of Fiqh it is said that *khalt* (mixing), i.e. mixing haraam money with halaal money, destroys or cancels the attribute of

haraam. Zakaat then becomes Waajib on the whole amount. Please explain this law.

A. Admixture negates the attribute (i.e. hurmat) from the whole. It will not be said that the whole amount has become haraam as a result of admixture although the whole has become contaminated and shorn of barkat. Zakaat, however, is not payable on the whole. The haraam amount has to be deducted and given to charity.

Zakaat is paid on the balance, i.e. the amount minus the haraam amount.

Q. Some Muslims contend that the Hadith exhorting the search of knowledge refers to scientific knowledge. Please comment.

A. The view of the modernist ignoramuses is devoid of substance. The knowledge which is compulsory is the knowledge of the Qur'aan and Sunnah. It is gross stupidity to equate secular learning with Deeni knowledge. Rasulallah (sallallahu alayhi wasallam) said: *"The best of you are those who learn and teach the Qur'aan."*

Q. What should be done if the Imaam in Taraaweesh forgets to sit for Tashahhud in the second raka't?

A. As long as he has not completed the third raka't, he should sit for Tashahhud, perform Sajdah Sahw and complete the Salaat as usual. The two raka'ts Taraaweesh will then be valid. If he completes the third raka't, he should add another raka't. Sajdah Sahw should also be made. All four raka'ts become Nafil. The two raka'ts Taraaweesh should be repeated.

Q. Is it necessary for females performing Taraaweesh at home to wait for the Musjid's Athaan?

A. It is not necessary. They may perform Isha and Taraaweesh as soon as the time has set in.

Q. While I was making wudhu the phone rang. I had just completed everything except washing the feet. I answered the phone and returned about 10 minutes later. Did I have to repeat the whole wudhu?

A. Washing the feet was sufficient.

Q. Does ghusl become obligatory when a whitish fluid emerges as a result of sexual thoughts or desire?

A. This fluid is called mathi. It breaks wudhu, but ghusl is not incumbent.

Q. I have already performed Hajj. If I now happen to be on Eidul Fitr in Makkah, is it necessary to remain until Hajj?

A. Since you have already performed Hajj, it is not necessary to remain for Hajj.

Q. Hajj is Fardh on a person. On Eidul Fitr he happened to be in Makkah. Is it necessary to remain until Hajj or can he return home and come back later for Hajj, i.e. in the same year?

A. It is permissible to return home. It will be compulsory for him to return the same year for Hajj.

Q. If wudhu breaks during tawaaf, is it necessary to repeat the tawaaf from the beginning?

A. No, it is not necessary. The tawaaf should be continued from the from the *shaut* in which wudhu broke.

Q. A person joined the Maghrib Jamaat without having performed Asr Salaat. Is it permissible to perform Maghrib if Asr has not yet been performed?

A. It is not permissible to perform Maghrib before Asr. This person should repeat his Maghrib Salaat. He has to first make qadha of Asr, then Maghrib.

Q. Is it better to perform Taraaweesh at home with a few people if the Imaam leading the Taraaweesh in the Musjid is a faasiq? He shaves his beard all year round. During Sha'baan he starts keeping a beard for the purpose of Taraaweesh. After Ramadhan he again starts shaving.

A. After performing Isha Fardh in the Musjid with Jamaat, it is better to go home and perform Taraaweesh there than performing it behind this faasiq.

Q. When should the Walimah take place?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. The Walimah (wedding feast) which is the man's obligation is at any time after the Nikah. Its validity is not dependent on consummation of the marriage as some believe.

Q. Some Muslims set aside a room in their homes for Salaat. This room is used only for ibaadat. Is there any basis in the Hadith for this practice?

A. Yes, there is a basis in the Sunnah. This is a good practice encouraged by Rasulullah (sallallahu alayhi wasallam).

Q. On the 10th Zil-Hajj, the Hujjaaj slaughter animals in Mina. Does this sacrifice suffice for the annual Qur'baani?

A. The sacrifice on the 10th Zil-Hajj by the Hujjaaj is apart from the annual Qur'baani. For those who perform only Hajj-e-Ifraad (i.e. Hajj without Umrah), the sacrifice is *Mustahab* (not compulsory). For those performing Hajj-e-Tamattu' (Hajj and Umrah), the sacrifice is *Waajib*. This sacrifice has necessarily to be done in Mina. The annual Qur'baani is an independent ibaadat and may be done anywhere in the world.

Q. Is it permissible to send for Hajj-e-Badal a person who has not performed Hajj?

A. Yes, it is permissible.

Q. I have normal trade debts which the business pays. I am not in financial difficulties. Is it permissible for me to go for Hajj?

A. If there are reasonable prospects of paying your debts on due-date and your creditors are not making demands on you, it is then permissible to go for Hajj.

Q. Is it permissible to perform Salaat on the skin of an animal (goat, cow, buck) which is not slaughtered according to the Shariah?

A. The skins of all animals besides pigs, become *taahir* (pure) after curing and treating (*dabaaghat*). Once all the moisture has been expelled from the skins whether by means of drying in the sun, application of chemicals, etc., the skins will be *taahir* and can be used for any purpose, including Salaat. This rule applies to all animals, even beasts of prey such as lions, tigers, etc. Although it is permissible to use the cured skins of beasts of prey for any purpose, the Hadith discourages that such skins be used as mats or for sitting on.

Q. Instead of reciting Takbir and raising the hands in the third raka't of Witr, a musalli recites only Dua-e-Qunoot. Is Sajdah Sahw *waajib*?

A. Sajdah Sahw is not *waajib* for this error.

Q. According to our Fiqh Kitaabs certain punishments (*Hudood*) fall away if there arises any doubt (*shubah*). Our Fuqahaa base this ruling on the following Hadith of our Nabi (sallallahu alayhi wasallam): "The *Hudood* are waived with doubts."

However, a very senior Pakistani Mufti who fully supports the Talibaa of Afghanistan claims that this principle (based on the above Hadith) cannot be rigidly applied in the present age. He contends that strict adherence to this principle will negate the *Hudood*. In present times the Shar'i punishment will not be able to be meted out if the principle of *shubhaat* (doubts) is applied. In view of this interpretation, *Hudood* and *Qisaas* punishments are carried out in Afghanistan and Saudi Arabia even if all the conditions stipulated by the Fuqahaa are not found. Please comment on this view of the Mufti.

A. The Mufti has gravely blundered. He has assumed the role of *Naasikh* (Abrogator). No Mujtahid, no Faqih and no Mufti has the right to abrogate any law of the Shariah. The stringent conditions stipulated by the Shariah for the validity of *Hudood* is by Divine Design. It is *haraam* to perpetrate *zulm* by inflicting severe punishments without Islamically proving the crimes.

While the Shariah has enacted *Qisaas* for murder, it exhorts the heirs of the murdered person to forgive the murderer. Such forgiveness cancels the punishment of execution. While the Shariah has imposed very severe punishment for zina, it has stipulated such stringent conditions which make it practically impossible to ever prove the crime of zina. The exceptionally stringent

stipulations lead to the conclusion that the Shariah's emphasis is on the deterrent value of the *Hudood*. If the Shariah's stipulations for proving the crime are not met, it is not permissible to mete out the *Hudood* punishments. Those who violate the Shar'i principle pertaining to cancellation of the punishment on account of doubts, have the blood of Muslims on their hands. They will have to answer for their *zulm*.

There is no valid argument for abrogating a law stated by Rasulullah (sallallahu alayhi wasallam) and accepted by the Ummah for the past fourteen centuries. The mufti guilty of this gross and grave error lacks depth and vision (*Baseerat*), hence he presented his misconception and baseless fatwa to suit the Saudi and Talibaa ideologies.

Q. If a number of people came late and missed Eid Salaat, can they still perform it?

A. Yes, they can perform Eid Salaat at another venue, not in the same Musjid / Eid Gah where the Salaat was already performed. The minimum number of musallis necessary for the validity of Eid Salaat is four. One will be the Imaam and three muqtadis.

Q. On Eid day is the dua to be made after the Salaat of Khutbah?

A. The dua should be after the Salaat, not after the Khutbah.

Q. How should a person who has just embraced Islam perform Salaat?

A. Salaat becomes obligatory on him immediately. He should be taught to make wudhu. In every posture of Salaat he should recite *Subhaanallah* several times. It should be impressed on him to memorize the essential Surahs, Tashahhud, etc. As he learns these essential recitations, he should introduce them in his Salaat.

Q. If a minor gives me a gift (something which is available free), how should I pay him back, in cash or kind?

A. In the first place you should not accept gifts from minors. It is not permissible for one to accept gifts from minors. Any transaction of a minor requires the authorisation and sanction of his/her guardian. If you have already accepted the gift, you should return it if it has not depreciated in value or deteriorated in quality. If it has, then you should pay the minor the proper market value of the article. You could pay also in kind.

Q. Is it permissible to take service from a minor? If yes, when I pay him should I let his parents know the amount I give him?

A. It is permissible for parents, brothers, sisters and the like to take service from minors by way of tarbiyat (training), not for personal gain. Outsiders may not take free service from minors. Ustaadhs in madrasahs and teachers generally abuse their authority and extract service from minor children. This is not permissible. If a minor is employed to do some work, the consent of his parents should be acquired. He should not be employed without his parents' consent. The enumeration should be given to his parents who have to keep it in trust for the child.

Q. Should I increase recitation of Durood or Istighfaar?

A. Both should be recited on a daily basis. There is no standard stipulated by the Shariah for reciting any form of Thikr. It is left to the discretion and inclination of the individual. You may increase any form of Thikr as you deem it. On Fridays, one should generally recite more Durood.

Q. If I keep my six Shawwaal fasts on Mondays and Thursdays, can I also make niyyat for the Sunnat Monday and Thursday fast?

A. Yes, you may make such a niyyat.

Q. I have been told that outside Ramadhan shooting stars are targeted at the shayaateen. Who are the targets during Ramadhan?

A. The Hadith stating the imprisonment of shayaateen during the month of Ramadhan does not necessarily mean that every shaitaan has been put in chains. It is quite possible that only those shayaateen whose function it is to tempt and misguide Mu'mineen are enchained during Ramadhan. The targets of shooting stars being shayaateen is a Qur'aanic fact. The Qur'aan is

categoric in this assertion. It is therefore clear that during Ramadhan, not all shayaateen are imprisoned. Thus, even during Ramadhan, the targets are the shayaateen, perhaps a specific category of shayaateen, e.g. those who operate in activities other than the misguidance of man.

Q. If one forgot to make Witr and realises only after Fajr, what should be done?

A. Make qadha of Witr and repeat the Fajr Salaat as well.

Marriage Partner

LIKE *RIZQ*, MARRIAGE too has been decreed by Allah Ta'ala. Many boys and girls become unduly perturbed in this regard. Some in their haste for marriage resort to unlawful methods in an endeavour to acquire a marriage partner. Due to deficiency in Imaan, they opt for the western kuffaar way of pre-marital courtship with all its concomitant evils and sins. Ultimately a person marries only the one decreed by Allah Ta'ala.

While effort has to be made to locate a good marriage partner, effort should not be viewed as the pivot and the *qiblah*. Effort on earth is required in all things and activities. But our gaze and hopes should not be on our effort. Reliance should be reposed completely on only Allah Ta'ala. The results of effort should be assigned to Allah Ta'ala.

Along with correct and lawful effort, we have to engage in dua. Then we should be contented with the decree of Allah Ta'ala. In almost every case of effort and endeavour, our hopes are dashed. It is Allah Ta'ala who chooses and dispenses for us.

Many parents, girls and boys set their hearts on a particular boy/girl. Every effort is made for the proposal to be accepted. When Allah's decree intervenes and the proposal is refused, the proposer is frustrated. Frustration leads to even ill-feeling for the family which had refused the proposal.

Such frustration and dissatisfaction are in reality directed at the decree of Allah Ta'ala. This attitude is tacit kufr for it implies the rejection of the decree of Taqdeer, belief in which is *fardh* (compulsory).

It has been observed that when people request the Auliya to make dua for the acceptance of a marriage proposal, they supplicate in general. Dua for the acceptance of the proposal for the marriage of a particular girl, for example, is not made. The dua is couched in general terms, e.g. "O Allah! If there is *khair* (goodness) in the acceptance of the proposal, let it be accepted."

The dua is always for goodness and success. Therefore, when making dua for marriage, implore Allah Ta'ala for a good loving and pious marriage partner of virtuous character and good disposition. Never supplicate for marriage with a particular girl/boy. Only Allah Ta'ala knows who and what are good for us. Time and again it has been proven that the girl/boy on which the heart was set turns out to be a veritable devil. The marriage bogs down in misery and ends in calamity. The Mu'min should therefore, adopt tawakkul even in his/her desire and effort for marriage. Never emerge from the confines of the Shariah and never be frustrated and despondent if your proposal of marriage is refused or if your desire to marry a particular girl/boy does not materialise.

Islamic Knowledge

"The quest of Ilm (Ilm of the Deen) is obligatory on every Muslim." (Hadith)

- ★ Islamic knowledge is of primary and fundamental importance. It is of perpetual importance.
- ★ Secular education is of secondary importance – of temporary importance and even of no importance.

Illiteracy!

IN WESTERN UNDERSTANDING, an illiterate is a person who has not attended secular school. According to Islam an illiterate or a jaahil (ignoramus) is one who lacks basic Deeni education even if he is a professor in a western university.

Qur'aanic Taqleed and the Salafi Deviates

THE PROTAGONISTS OF anti-Taqleed – those who have deviated from the Sunnah – portray the Shar'i concept of Taqleed as a practice of blind-following by the ignorant of the ignorant. In their attempt to mislead ignorant and unwary people, the deviates present the literal meaning of the term. The Shar'i concept is conveniently concealed either by deliberate design or by the stark jahaalat (ignorance) of the Salafi deviates.

'BLIND-FOLLOWING'

While Taqleed is 'Blind-Following', it is not following blindly non-entities and deviates such as the modern-day Albaani who has no status in the firmament of Shar'i Uloom. The actual blind-followers of deviates are these modern-day Salafis who have fallen in the trap of self-deception. Since they suffer from oblique vision, they have substituted a superior Taqleed for a grossly inferior and defective taqleed, viz. the taqleed of the likes of Albaani.

While the Salafis blindly follow Albaani and their desires, the Ahl-e-Sunnah blindly follow the Qur'aan and the Sunnah. Undoubtedly, Taqleed is *Blind-following*. But it is not the blind-following of man's opinion and desire as the modernist Salafis baselessly assert. The Taqleed of the Ahl-e-Sunnah is the blind-following of the Qur'aan.

Any person who is not prepared to blindly submit to the Qur'aan is not only a deviate. He is a kaafir as well.

QUR'AANIC TAQLEED

The Qur'aan-e-Hakeem commands:

"It is not lawful for a Mu'min nor for a Mu'minah to have any choice in any of their affairs when Allah and His Rasool have decreed a matter."

This aayat as well as many other verses explicitly and emphatically propound and command the Shar'i concept of Taqleed to which the Ahl-e-Sunnah subscribes. The Ahl-e-Sunnah in contemporary times is confined within the ambit of the four established Math-habs of Islam, viz. Hanafi, Maaliki, Shaafi and Hambali. Anyone operating beyond the confines of these Math-habs is in flagrant violation of the Qur'aan which commands **Taqleed**.

THE DECREES

It is self-evident that the decrees of Allah and His Rasool stated in the aforementioned Qur'aanic aayat do not reach the Ummah directly by Wahi. The medium of Wahi was exclusive with the Nabi (sallallahu alayhi wasallam). After the events of Risaalat and Wahi, the divine decrees were passed on by authoritative *Naql* (Transmission/Narration) and *Ta'leem* (Teaching). Thus, the Sahaabah narrated, transmitted and expounded the divine decrees (the Shariah) to their Students who were the first Fuqahaa (Jurists) of Islam.

These Fuqahaa in turn conveyed the divine decrees by the very same process set in motion by the Sahaabah. Thus, the fundamental sources of the Shariah (Qur'aan, Hadith, Ijma and Qiyaas) are not the products of non-entities and modern-day juhala. These are such principles which are divine; acquired from the Sahaabah and delivered to us by a system of highly authoritative and authentic transmission. Even the shallow-minded enemies of Shar'i Taqleed do not openly challenge these integral constituents of the Shariah.

QUR'AAN AND SUNNAH

The Muqallideen (those who subscribe to Taqleed) of the Math-habs do nothing other than follow the decree of Allah and His Rasool. It is not difficult to understand that those who came after the age of the Rasool had necessarily to have a medium for the divine decrees. These decrees do not rain on them from the skies. This medium for the transmission of the divine decrees to us – the Ummah – from generation to generation was the set of Fuqahaa, the students of the Sahaabah, the students of Rasulullah (sallallahu alayhi wasallam).

Now if any deviate Salafi claims that our Taqleed is not the Taqleed of the Qur'aan and of the Rasool, then it devolves on him to prove just which belief, teaching or practice to which we

adhere is in conflict with the Qur'aan. Reference to differences in the Math-habs does not answer the question. It is imperative on the deviates to prove with Qur'aanic and Hadith *dalaa-il* that our beliefs and practices conflict with the Qur'aan and Sunnah.

The personal interpretation and defective understanding of the *Nusooos* of the Salafis are of no importance. For example, their personal understanding and interpretation of the Qur'aanic verses mentioning anthropomorphic attributes for Allah Ta'ala are of no consequence. Nor can they claim superiority for their qiyaas.

Their attempt to hoist their personal opinions on us (Muqallideen) is a futile and bigoted endeavour to impose the taqleed of their *math-hab* of *baatil* on us.

Consider the practice of *Rafa' Yadain* (raising the hands) during Salaat. The Salafi deviates claim that Hanafis have abandoned the Sunnah by having discarded this practice. They further aver that by this discardance we are following Imaam Abu Hanifah (rahmatullah alayh) instead of Rasulullah (sallallahu alayhi wasallam). But this is a sweeping and baseless charge which no sincere and intelligent person can accept.

The Hanafi Muqallideen like all later Muslims did not have the good fortune of meeting Rasulullah (sallallahu alayhi wasallam). Nevertheless, his Sunnah reached us via the agency of Imaam Abu Hanifah and his illustrious students – the Hanafi Fuqahaa. Thus, in the practice of discardance of *Rafa' Yadain*, as in all other practices, we are simply following the Sunnah which was taught by our Ustaadh, Abu Hanifah (rahmatullah alayh). It is devious and false to claim that discardance of *Rafa' Yadain* is Imaam Abu Hanifah's opinion. Our claim is that Rasulullah (sallallahu alayhi wasallam) himself discarded this practice.

This is not an empty claim. The Ahnaaf have both narrational (Naqli) and rational (Aqli) *dalaa-il* for their claim. See our book on *Rafa' Yadain* which is obtainable from the Y.M.M.A., PO Box 18594, Actonville, 1506, South Africa.

DIFFERENCES

The issue is not differences. Differences there will always be. There were sharp differences even among the Sahaabah. Of importance is to examine the basis of the conclusions – i.e. of the Shar'i masaa-il to which the Muqallideen subscribe. Without fail it will always be discerned that the basis for our masaa-il is invariably and only the Qur'aan and Sunnah.

INTELLIGENCE

Every law of the Shariah as expounded by the four Math-habs stems from the Qur'aan and Sunnah. The designation of Hanafi, Shaafi, etc., are irrelevant in this context. These illustrious Fuqahaa and Teachers were only transmitting to their students and followers the Qur'aan and the Sunnah.

If any person claims that any teaching of the Muqallideen is in conflict with the Qur'aan and Sunnah, intelligence demands that he produces his proof and show logically on Shar'i basis where we have erred. Since we (Mujlisul Ulama) are Hanafis, it will devolve on us to refute the baseless contentions of the Salafi deviates, which they relate to the Hanafi Math-hab.

It is unintelligent, narrow-minded, bigoted and downright stupid to simply dismiss the Hanafi masaa-il by claiming the Hanafis blindly follow Imaam Abu Hanifah. Such derisive taunts only betray the intellectual bankruptcy of the enemies of Shar'i Taqleed.

In conclusion, it is necessary to say that those who blindly follow Albaani, follow like sheep. The same applies to those who make the blind taqleed of Ibn Taimiyyah and his student.

While modernist deviates pride themselves with the taqleed of Albaani and Ibn Taimiyyah, we are proud to be the Muqallids of Fuqahaa who were the Muqallids of the Sahaabah who in turn were the Muqallids of Rasulullah (sallallahu alayhi wasallam).

Benefits of the Bangladesh Makaatib Project

THE MAKAAATIB PROJECT initiated in Bangladesh by the Mujlisul Ulama of South Africa purely by the Fadhl of Allah Ta'ala has brought in its wake a number of Deeni advantages.

In a village of about a thousand or more persons, there flourished an immoral sect of kufr known as Ma'rifat-e-Faqeer. Some of the kufr and immorality of this evil sect are as follows:

- 1) The Qur'aan has 40 juz. The Molvis are aware of only 30 juz. The other 10 juz are known to only the gurus of this sect.
- 2) Allah and the Rasool are one and the same being.
- 3) There is no Salaat, Saum, Tilaawat, Haj, etc.
- 4) One Sajdah daily is sufficient.
- 5) The women of the members of this sect are all lawful for the peer (guru or spiritual guide) of these people.
- 6) When the guru visits the homes of his disciples, their wives are put at his disposal. From service to sex for and with the guru are considered acts of worship.
- 7) Annually the members of the sect gather at the guru's residence for an orgy of dagga and sex. The dagga-drunk guru initiates the immoral session with his wurd (littany) of kufr. The lights are switched off. Then follows an orgy of free for all sex. Everyone grabs just anyone. Even Iblees is put to shame. Even Iblees (we are sure) leaves such evil sessions.

During April of this year (1997), the Mujlisul Ulama sent an Ustaadh to the village where a maktab was established. Alhamdulillah within the short period of four months, the efforts of the Ustaadh led to the complete transformation of the village community. By the fadhl of Allah Ta'ala, almost 100% of the sect renounced the shaitaani cult. Today, the maktab which has presently 140 pupils is conducted in the open air under trees. Insha'Allah, a hut will soon be erected for the pupils.

Twice daily, an adult class consisting of about 50 males, is held by our Ustaadh. These labourers inspite of working all day long in the fields, attend the Deeni class with great enthusiasm after Fajr and after Isha.

While the main thrust of our Maktab project is the provision of basic Deeni Ta'leem to the village children who have been isolated from Islam by the Christian missionaries, Allah Ta'ala has graced us and the Bangladesh Muslims with other Deeni benefits which are all products of the Maktab Project. May Allah Ta'ala accept this Project as a Sadqah Jaariyah and capital for the Aakhirah for all those who are assisting in this noble venture and Jihaad in the Path of Allah Ta'ala.

QISAAS

THE SHAR'I LAW of retribution for deliberate acts of murder and injury is termed *Qisaas*.

The heirs of the murdered person have the right to demand execution of the murderer. This is not the right of the Islamic court. The following are the options of the heirs:

1. They can demand execution.
2. They can settle for monetary compromise.
3. They can forgive the murderer.

If even one heir forgives the murderer, execution is cancelled. Those who refuse to forgive will be paid their share of the *Diyat* (monetary compensation).

The True Mujaahid

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"The (true and perfect) Mujaahid is he who wages Jihaad against his nafs in the obedience of Allah."

In the language of the Auliya, the Jihaad against the nafs is termed 'Jihaad-e-Akbar' (the greatest Jihaad). This is a perpetual Jihaad which has to be waged day and night for the rest of life. Even great and strong warriors in the battlefield fail in the struggle against emotional desires.

THE RIGHTS OF CHILDREN

WHEN CHILDREN ARE disobedient and neglectful of the rights of parents, the latter are quick with discourses on the *Huqooq* (rights) of parents. However, most parents in these times have no awareness of the *Huqooq* of children.

Juvenile delinquency is almost always the consequence of parental violation of children's rights. When parents fail in their duty of observing their children's rights, they should not be surprised nor lament when they are confronted by the delinquency of their offspring. They are only harvesting the bitter fruits and thorns of their parental neglect.

Generally parents understand the *Huqooq* of children to be confined to food, clothes and shelter. This is the capital error of parents. The following Qur'aanic aayat states a vital right of children:

"O People of Imaan! Save yourselves and your family from the Fire."

There is no greater right of children than their right to be saved from Jahannum. The only way of saving them from the Fire of Jahannum is by means of *ta'leem* and *tarbiyat*.

Instead of attending to this prior and vital right of their children, parents are more concerned with secular education. For the sake of worldly education, parents forsake their children, casting them into the cauldrons of kufr and immorality – the secular educational institutions of the kuffaar even if it means total ruin in the Aakhirah. Such parents who abdicate their *amaanat* should be prepared for the disobedience and insolence of their children in later life.

When your child is disobedient and insolent, then before lamenting, reflect. Try to fathom the cause. In all probability you will understand that it was your violation of the child's *haqq* of *ta'leem* and *tarbiyat*.

Your Child's Huqooq

- ❖ TO PROVIDE DEENI Ta'leem and Tarbiyat (Islamic moral training).
- ❖ To give the child a pious name, not the name of a faasiq, film actor / actress or sportsman / sportswoman.
- ❖ To feed and dress the child Islamically.
- ❖ Parents to conduct themselves with dignity and decorum in the presence of children.
- ❖ To refrain from punishing the child in anger.
- ❖ To mete out suitable punishment when necessary.
- ❖ To ensure the child abstains from bad company.
- ❖ To endeavour that the child sits in the company of the pious.

A Golden Rule

NEVER SUCCUMB TO the obstinacy of your child. Parents who submit to the obstinate demands of their children are responsible for the ruin of their children's character. If your child demands and cries for something, never comply simply to quieten him / her. If you wish to satisfy him / her, wait for some time after the disappearance of the bout of stubbornness.

Noble Qualities

PRAISING THE NOBILITY of those who curb their emotional dictates, the Qur'aan Majeed says:

"(The true Mu'mineen who will inherit Jannat are) those who spend (wealth in the path of Allah) in prosperity and adversity; they swallow anger and forgive people.

And, they are those who when they commit evil or wrong themselves, remember Allah and seek forgiveness for their sins. And, none forgives sins but He.

And they do not persist on (the evil) they had done, while they are aware."

THIKRULLAH

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Remember Allah in abundance. There is nothing more loved to Allah than the Thikrullah which you will present in His Court (on the Day of Qiyaamah)."

THE MALADY OF HUBBUD DUNYA

HUBBUD DUNYA (LOVE of the world) is the accursed disease which has destroyed the Ummah and ruined mankind. The corruption, vice, rapine, plunder and destruction – *fitnah* and *fasaad* – which have become the order in today's world are the consequences of hubbud dunya.

"The root of every evil is hubbud dunya", said Rasulullah (sallallahu alayhi wasallam). A people suffering from this cancerous malady can never devote themselves selflessly for the upliftment of their bretheren and mankind as a whole. This disease destroys every vestige of the man's inherent propensity of sacrificing for the benefit of others.

Even when a man suffering with this sickness of *hubbud dunya* ostensibly engages in acts of altruism and philanthropy, he cherishes a selfish motive. His acts which bear an outer-façade of altruism are motivated by sinister designs which are schemes in his quest for self-gain and aggrandizement.

It is this disease which has enslaved the entire Ummah to the kuffaar. Every Muslim country is following meekly in the footsteps of the kuffaar. *Hubbud dunya* has driven Muslims to woo the kuffaar. Muslims, in their stupidity – a stupidity engendered by abandonment of the Sunnah – believe that the good things of life – the material pleasures offered by technology – can be acquired only by aping the western kuffaar. Thus, in the mad desire to satisfy the nafsani desires of *hubbud dunya*, the Ummah has bartered away its lands, its natural resources, its talent and its Imaan.

"Indeed, they have become losers in this world and the Aakhirah." (Qur'aan)

THE REMEDY

The remedy for this cancer is to meditate on *Maut* (death), on the shortness of life and on the perpetuity of the Aakhirah. Along with the exercise of meditation / reflection, engage the tongue in Thikrullah as much as possible. Constancy in these exercises will, Insha'Allah, slowly but surely, remove the corrosion of the heart. Spiritual vision will be acquired and the disease of worldly love will at least be arrested and its urges contained.

Rasulullah (sallallahu alayhi wasallam) exhorted that here on earth we should adopt the attitude of a traveller who seeks the shade of a tree in the desert. After resting for a while in the shade, he once again sets off on his journey. This world is the equivalent of the shade of the tree. Its shortness of duration is not a treasure for the acquisition of which we should ruin our everlasting life of the Aakhirah.

"The life of this world is but play and futility while the Abode of the Aakhirah is best for those who fear (Allah). What, have you no intelligence?" (Qur'aan)

LAA ILAAHA IL-LALLAH

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Renew Imaan with Laa ilaaha il-lallah."

The command is to continuously rejuvenate Imaan by means of the thikr of Laa ilaaha. Involvement in the world, even in lawful activities, necessarily produces corrosion of the heart. Association with people, although necessary, does exercise its negative spiritual effect on the lustre of Imaan. One cannot walk in water without moistening the feet.

The constant thikr of Laa ilaaha assists to maintain the lustre of Imaan. Rasulullah (sallallahu alayhi wasallam) described thikr as the polish of the heart. It is therefore necessary to employ the tongue in the thikr of this Kalimah at all times and conditions. Such constant thikr will keep the bond with Allah Ta'ala fresh and healthy.

One accustomed to thikr naturally abhors futility and association. A rejuvenated Imaan is engulfed by an envelope of spiritual melancholy which is a sign of divine proximity. A man who loves company and feels bored in solitude betrays spiritual blindness. His heart is dead. A heart devoid of permanent thikr is truly dead.

Constant thikr of the Kalimah will go a long way to assist in the subjugation of the nafs. The barkat which results from perpetual thikr simplifies the process of *mujaaahadah* (struggle) against base emotional desires.

Providing Water

ACCORDING TO THE Hadith there is tremendous thawaab for satisfying the water-needs of people. The thawaab for giving someone a cup of water to drink in a place where water is plentiful, is equal to the thawaab which a physician gains for giving medicine and curing a patient purely for the sake of Allah Ta'ala. The thawaab for serving water to a person in a place where water is scarce is equal to the thawaab a person can receive if he brings to life a dead man.

While bringing to life the dead is a prerogative belonging exclusively to Allah Ta'ala, it is mentioned in this context merely to convey the idea of the immensity and abundance of thawaab.

FORTUNATE

We in this country are most fortunate to be blessed with a variety of innumerable *nimaat* (blessings). As far as the bounty of water is concerned, most of us enjoy not only water in abundance, but also its availability with the greatest ease and in luxury-style. Look around your comfortable home and mansions. Count the number of beautiful, chrome and fancy taps all over the house. Hot and cold water and ice-cold water from the fridge is readily and instantaneously available. Reflect and offer gratitude (to Allah Ta'ala). Part of this *Shukr* is to make place in your heart for your less fortunate brothers and sisters in other parts of the world.

THEIR PLIGHT

While we enjoy the bounties of Allah Ta'ala, there are millions who procure water – this essential commodity of life – in very difficult ways. People have to trudge sometimes long distances to a communal pump or to a well or a river or polluted dam for their daily water needs. Dams are usually polluted as these are used for all purposes. Polluted water has to be drunk and used for food as well.

In many places the existing water facility is hopelessly inadequate.

A SADAQATUL JAARIYAH

A truly wonderful way of *Sadaqatul Jaariyah* (perpetual acquisition of thawaab even after death) is to install water facilities for our less fortunate bretheren. In places the cost of installing a pump (tube well) is as low as R250 (\$55). The average cost in a place like Bangladesh is about R400 (\$100). In dry places such as northern Kenya, the cost is many thousands of Rands for sinking a borehole.

While thinking about your Muslim brethren in distress, set aside a portion of what you intend to spend on your luxuries so that your capital in the Aakhirah could be augmented. Forego a little of your unnecessary luxuries to assist others who lack even the very basic needs such as water.

Whatever contribution you have for this purpose, forward it to:

Mujlisul Ulama Zakaat Organization, P.O. Box 3393, Port Elizabeth, 6056, South Africa
Or deposit it directly into our banking account and notify us. Particulars of our banking account are:
Bank: Standard Bank, Berry's Corner, Port Elizabeth.
Branch Code: 0517
Account No.: 0806 45240

Reduction in Eating

HADHRAT IBN ABBAAS (radhiyallahu anhu) said:

"Of (the ways) of waste is to eat whatever you desire."

Fulfilment of every desire, even if lawful, gives momentum to the carnal attributes. It is therefore necessary to curb even lawful desires. It is for this reason that the Mashaa-ikh advocate reduction of food.

Reduction in eating does not mean prohibition of the lawful bounties of Allah Ta'ala. It is simply an essential measure adopted for curbing the insatiable desires of the carnal nafs. If every want of the nafs is satisfied, it will become extremely difficult to restrain the haraam prompting of bestiality of a nafs bloated by pleasures and luxuries. This is the wisdom underlying the narration of Hadhrat Ibn Abbaas (radhiyallahu anhu).

Institution of Jihaad

JIHAAD IS A Shar'i institution of vital importance. Generally speaking, there are two types of Jihaad – i) Jihaad for the purpose of *I'laa Kalimatullah*, i.e. for raising and establishing Allah's Word (Islam) on earth. ii) Defensive Jihaad.

The first type of Jihaad is the original Jihaad of Islam. It is the type of Jihaad of Rasulullah (sallallahu alayhi wasallam). The Jihaad campaigns of Rasulullah (sallallahu alayhi wasallam) were not defensive wars to ward off kuffaar attacks and oppression. The aim was to conquer the lands of the kuffaar and to establish Islam to save mankind from everlasting damnation in the Akhirah.

This category of Jihaad is Fardh-e-Kifaayah. It is the obligation of Muslim governments and the armed forces of Muslim lands to execute this type of Jihaad. Since there is not a single Muslim country engaging presently in this original Jihaad, all governments of all Muslim countries are guilty of the major sin of having abandoned this vital Fardh-e-Kifaayah injunction.

Along with the evil governments / rulers, all those Muslims responsible for the appointment / election of these rulers are parties to the sin.

The defensive kind of Jihaad is sometimes Fardh-e-Ain and sometimes not permissible. (Fardh-e-Ain is an act which is obligatory on every Muslim, male and female, e.g. Salaat, Fasting.)

When the kuffaar army overwhelms, defeats and routs the Muslim army and marches victoriously into Islamic territory, then it devolves as a Fardh-e-Ain obligation on every Muslim to take to arms – whatever they can lay hands on – and fight the kuffaar to the bitter end. Under such conditions children do not need the consent of their parents to emerge and fight nor do women require the permission of their husbands. Everyone has to come out, defend and fight – to make a stand to the bitter end and drink from the Cup of Shahaadat (Martyrdom).

This type of situation in recent times prevailed in Bosnia, Burma and Chechniya. However, when the kuffaar savages surrounded Muslims, the latter submitted meekly allowing their womenfolk to be ravaged and raped in front of their very eyes. This was the terrible price they paid for having abandoned the Fardh-e-Ain Jihaad obligation.

The forbidden category of 'Jihaad' is the initiation of hostilities in a state where the Muslims are living in peace and freedom. If those who initiate the Jihaad campaign in such a state are unable to protect the Muslim community from the expected repercussions of the Jihaad campaign, then it is not permissible to embark on such an operation.

This type of forbidden 'Jihaad' campaign is the activity taking place in Kashmir with the connivance of the kufur government of Pakistan. The so-called 'mujaahideen' embark on hit and run attacks. The small band quickly retreats to the safety of the mountains. The kuffaar savages seek revenge on the local Muslim village-folk, ravaging women, torturing and killing. Almost every misconceived activity of the so-called mujaahideen in Kashmir brings disaster for the local populace. These 'mujaahideen' are hopelessly impotent to come to the aid of Muslims being pillaged and plundered by the kuffaar in reprisal for the acts of 'mujaahideen'.

Most of the current 'mujaahideen' groups are involved in this prohibited category of 'jihaad'. It is in fact a misnomer to term it Jihaad.

SAFETY FROM JAHANNUM

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) offered the following prescription for safety from the fire of Jahannum.

Allaahumma ajirni mi-nan naar.

(O Allah! Save me from the fire.)

Whoever recites this dua seven times after Fajr Salaat, but before speaking, and dies on that day, will be saved from Jahannum. Whoever, recites this dua seven times after Maghrib Salaat before speaking to anyone and dies that night, will be saved from Jahannum.

FASTING

Fasting three days every month is the equivalent of fasting the whole year. (Hadith)

TOOLUL AMAL

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"When you find yourself in the morning do not bother yourself with the evening, and when you find yourself in the evening do not bother yourself with the morning."

This advice of Rasulullah (sallallahu alayhi wasallam) is in negation of the entertainment of long and distant hope. Life is short. Man should not rely on his schemes and planning. Everything is in the control of Allah Ta'ala.

Toolul Amal (far-away hopes) is a relative attitude. It applies differently to people. What is *toolul amal* for one person may not be *toolul amal* for another person. This attitude is proportionate to the standard of Taqwa in man. The above-mentioned Hadith refers to a relatively high degree of Taqwa where man consciously feels the shortness of life. His preoccupation with the Akhirah prevents him from worrying about the next few hours.

This attitude had attained such an elevated pitch in Hadhrat Haafi (rahmatullah alayh) that he had no confidence in remaining alive to put his foot down after lifting it to walk. His perception (*mushahadah*) of reality (*Haqeeqat*) and Maut was so vivid that he perpetually felt that maut will overtake him before he puts his foot down in the step he took forward.

While the Hadith in relation to the masses (*awaam*) does not negate pre-planning, it does negate reliance on our planning. Furthermore, it is not proper to become concerned with the too distant future. Allah Ta'ala is The Protector.

THE STATUS OF TABLIGH

Hadhrat Maulana Ashraf Ali Thanvi – rahmatullah alayh

"Let there be among you a group who calls towards virtue, commands righteousness and prohibits evil. Verily, such people will be the successful ones."

(Surah Aal-e-Imraan, aayat 104)

Rasulullah (sallallahu alayhi wasallam) said:

"Command righteousness and forbid evil." (Ibn Maajah)

UNDOUBTEDLY, *AMR BIL Ma'roof, Nahy anil Munkar* (Commanding righteousness and prohibiting evil) is Waajib (compulsory). It is the command of Allah Ta'ala and applies to all in general. However, this command requires some elaboration. *Amr bil Ma'roof Nahy anil Munkar* (or Tabligh) consists of two kinds, viz. General and Particular.

Tabligh-e-Khaas (i.e. Tabligh in particular) devolves on every person and in every place. No one is absolved of this obligation. Tabligh-e-Aam (Tabligh in general), i.e. to deliver wa'z (lecture) and addressing the masses is not incumbent on everyone. This category of Tabligh is the duty of only the Ulama.

Further, Tabligh is based on ability (*qudrat*). Whoever has the ability, has to incumbently discharge the kind of Tabligh devolving on him, e.g. it is waajib on parents to admonish their offspring and compel them to perform Salaat, to fast and to observe the Shariah in general. In this regard, Rasulullah (sallallahu alayhi wasallam) said:

"Instruct your children to perform Salaat when they reach the age of seven and beat them when they reach the age of ten (if they do not perform Salaat)."

It is incumbent on everyone to admonish and advise (i.e. *Amr bil Ma'roof Nahy anil Munkar*) those within the ambit of his jurisdiction. It will be waajib to advise and admonish in Waajib acts if one is reasonably certain that the person being admonished will not or cannot harm one. In Mustahab acts, Tabligh too will be Mustahab, e.g. it will be incumbent to command an underling to perform the five Fardh Salaat while to give him naseehat regarding Nafl Salaat will be Mustahab.

If a person lacks the ability / power / authority of Tabligh or *Amr bil Ma'roof*, it will not be

Leadership

THE DESIRE FOR leadership is a destructive malady which is termed *hubb-e-jah*. Rasulullah (sallallahu alayhi wasallam) discouraged people from seeking leadership or governmental posts. Once he said to Abu Saeed Abdur Rahmaan Bin Samurah (radhiyallahu anhu):

"Do not apply for leadership. If you acquire leadership without desiring it, Allah Ta'ala will assist you, and if you acquire it after having applied for it, then you will be assigned to it."

When a man hankers after leadership and succeeds in obtaining such posts, Allah Ta'ala withholds His aid. The seeker of aggrandizement is left to the devices of his nafs. The post embroils him in such problems which spiritually, mentally and physically ruin him.

Admonishing Abu Zar (radhiyallahu anhu), Rasulullah (sallallahu alayhi wasallam) said:

"On the Day of Qiyaamah, leadership will be a medium of regret and disgrace, except for those who acquired it correctly and discharged its rights and duties."

A Muslim's Brother

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"A Muslim is the brother of a Muslim. He does not oppress him nor does he assign him to an enemy. Allah fulfils the needs of a Muslim who fulfils the needs of (another) Muslim. Whoever removes a difficulty from a Muslim, Allah Ta'ala will remove from him a difficulty of the difficulties of Qiyaamah. Whoever conceals (the faults) of a Muslim, Allah will conceal his faults on the Day of Qiyaamah." (Bukhaari, Muslim)

incumbent on him to advise and admonish others even in Waajib matters. It will only be incumbent on him to have a heartfelt aversion for the perpetrator of evil and the transgression. However, even though not incumbent in these circumstances, it will be meritorious if he musters up courage to practice *Amr bil Ma'roof*.

When a person possesses the ability and authority of Tabligh, then in Waajib acts it will be incumbent to utilize even force if necessary. If he lacks the power of coercive force, then the next incumbent option is verbal admonition and counselling.

The right of utilizing force to compel acceptance of the demands of *Amr bil Ma'roof* in general, is vested with the governing authority. The public in general does not enjoy this right. Anarchy will ensue in the wake of the public assuming this right. The public is therefore precluded from the utilization of force to impose the demands of Tabligh. The underlying object of the Shariah is reformation of the community, not anarchy and strife.

According to the Hadith, if in a community there are pious and knowledgeable people who have the ability and authority to prevent others from evil, but on account of indifference they refrain from *Amr bil Ma'roof Nahy anil Munkar*, then the entire community, including the pious, will be apprehended by punishment. Hadhrat Aishah (radhiyallahu anha) said that a town of eighteen thousand Muslims whose deeds of piety equalled the righteousness of the Ambiyaa, was utterly devastated and destroyed by Allah's punishment. The deficiency of the inhabitants was their apathy towards evil which some members committed. They abstained from *Amr bil Ma'roof Nahy anil Munkar*. As a consequence of this gross dereliction of an incumbent duty they became desensitized, no longer feeling an aversion for the transgression being committed around them. The warning in this episode is clear. Those who refrain from *Amr bil Ma'roof Nahy anil Munkar* for no valid reason will be engulfed by the punishment of Allah Ta'ala notwithstanding their piety.

IKHLAAS

"THE FUNDAMENTAL REQUIREMENT of Tabligh is ikhlaas (sincerity). Naseehat should be solely for the pleasure of Allah, not for pleasing the nafs." (Maulana Ashraf Ali Thanvi)

Waste and Filth

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) branded money squandered in unnecessary building constructions as the worst expenditure. Wasting money in sand and bricks in the erection of extravagant buildings is not allowed by the Shariah. Rasulullah (sallallahu alayhi wasallam) said:

"All expenditure is in the path of Allah, but (wealth spent on) buildings." (Hadith)

Money spent unnecessarily and wastefully on building-structures, is wealth spent in the path of shaitaan. According to the Hadith such expenditure is not in the path of Allah Ta'ala. Nowadays the greater part of funds expended in the erection of Masjid / Madrasah buildings falls within the purview of the tacit prohibition contained in this Hadith.

Ulama and laymen are all suffering from the craze of craving for elaborate, extravagant, wasteful and totally unnecessary structures. Countless millions of dollars of the Ummah's money are squandered in uncalled for Masjid, Madrasah and other public buildings. Every group and organization vies to erect a grander building (Masjid, Madrasah, Centre, etc.) than the other association. Huge amounts of Lillah, Sadqah and even Zakaat funds are misappropriated and channelled into Islamically unproductive and unlawful buildings of show and ostentation. The motive of pride and aggrandizement has deranged the thinking of even Ulama who embark on such wasteful structures.

Further millions have to be wasted to maintain the extravagant structures. Where the income to bear the waste is not readily forth-coming, the structures lapse into disrepair and ruin. This is very conspicuous in those countries which the West describes as the "third world". The squalor, filth and disrepair of the Musajid, Madaaris and Tablighi Maraakiz are appalling and shocking. These Deeni institutions which are supposed to be the Citadels of Imaan, Akhlaaq, Tahaarat (spiritual purity) and Nazaafat (physical purity and external cleanliness), are today the epitome of squalor and filth, both spiritually and physically. The physical squalor, unhygienic conditions and general uncleanness prevalent in these Deeni institutions are reflections of the depraved and degenerate spiritual state of Muslims. When the heart suffers from the pollution of spiritual maladies, the contamination is conspicuously reflected in our unclean and filthy physical environment. This is the heart-breaking situation prevailing in almost every Deeni institution in all these religious buildings on which millions have been wasted and on which millions are continuously squandered unproductively, un-Islamically and in conflict with the express intentions of the contributors of the funds.

While Rasulullah (sallallahu alayhi wasallam) emphasised even physical cleanliness and meticulous hygiene, those who teach and propagate the Deen regard Tahaarat and Nazaafat as western concepts. In fact, they equate the filthy toilet conditions with simplicity. South African Muslims whom Allah Ta'ala has blessed with affluence, contribute handsomely and substantially towards the building and upkeep of many Deeni institutions of the poor Muslims lands. It is the duty of these donors and organizations, when they visit these institutions, to draw the attention of the administrators, Imaams and trustees to this haraam state of affairs.

While the West has inherited many good aspects of Islam, notably hygiene and physical cleanliness – at least outwardly – Muslims in their mad stupor of kuffaar emulation, have inherited every aspect of western filth and immorality.

For this very reason, even the labourer living in a shack in abject filth and squalor in a squatter camp in the so-called "third world" owns a television. He battles to make ends meet, but the 60 years old labourer must necessarily buy blades to daily shave his face so that he could conspicuously exhibit his aversion for Rasulullah's (sallallahu alayhi wasallam) appearance. His concern is to ape the way of the enemies of Rasulullah (sallallahu alayhi wasallam).

When neither the Ulama of the Madaaris nor the Aimmah of the Musajid nor the Muballigheen of Tablighi Jammats Maraakiz can see anything wrong with the filth and pollution in the toilet blocks of their respective institutions and in the general state of uncleanness of those buildings, then it appears as if filth has been accepted as an integral constituent of simplicity. They should reflect on the following Qur'aanic and Hadith Nass:

"Allah loves the Mutatahhireen (i.e. those who physically purify themselves)."

Physical purification is not restricted to instinja, wudhu and ghusl. Elaborating on the Islamic concept of physical cleanliness (Nazaafat), Rasulullah (sallallahu alayhi wasallam) said:

"Verily, Allah is Clean. He loves cleanliness. Therefore, maintain clean your afniyah."

Afniyah refers to the ground in front (outside) one's home. Such ground is not even one's private property. Nevertheless, the Shariah emphasises that even the outside of the home be kept clean. To a far greater degree will the emphasis relate to the interior of the home.

Rasulullah (sallallahu alayhi wasallam) said:
"Tahaarat is half of Imaan."

When people are conscious of wudhu and ghusl, but are oblivious of the filth and pollution of their toilets, it is indicative of their moral and spiritual degeneration.

Tranquillity of Thikr

"When people sit to engage in the Thikr of Allah, the Angels gather above them. Rahmat enshrouds them and Sakeenah (tranquillity) descends on them. And, Allah discusses them with those (i.e. Angels) by Him." (Muslim Shareef)

THIKR MENTIONED IN this Hadith refers to all acts of remembrance of Allah Ta'ala, whether tilawat, thikr, dua, ta'leem or tablighi.

FUTILITY

THE ACTIVITIES OF man consist of three kinds:

- 1) Beneficial – These are such acts which are beneficial either on earth or in the Hereafter.
- 2) Harmful – These are acts which result in harm either here or in the Akhirah.
- 3) Neither beneficial nor harmful.

This third category is described in the Hadith as *La-ya'ni* (i.e. futile). Rasulullah (sallallahu alayhi wasallam) said:

"Of the beauty of a man's Islam is his shunning of futility."

According to Imaam Ghazaali (rahmatullah alayh) a reckoning of futile activities will be demanded on the Day of Qiyaamah. In reality, this third class is also related to the second category, viz. harmful activities. Since a reckoning will be demanded, the inference of its harm is quite evident. Furthermore, futility is the stepping stone of sin and transgression. Whatever leads to transgression is also transgression.

Futility creates *ghaflat* (carelessness) in Deeni matters.

An Ummah Unfit for Jihaad

HOW CAN THIS Ummah living in this age wage a truly Shar'i Jihaad? Bereft of Islamic Culture, grovelling in vice, shorn of all attributes of modesty, shame, purity, devotion and sacrifice, drunk in its mad desire to ape the western kuffaar, thoroughly deficient in Aqaa'id (Islamic beliefs) and lacking grossly in A'maal-e-Saalihah (Righteous deeds), it is stupid to even fanaticize and dream of Jihaad. The first and vital requisite is to cleanse the body and soul of the filth and pollution which are spiritually and physically contaminating us.

SEARCHING FOR ALLAH

IF YOU ARE searching for Allah Ta'ala, then search for the grief stricken servants of Allah and satisfy their needs. In a Hadith-e-Qudsi, Allah Ta'ala says:

"I am by those with broken hearts."

The Poison of Betrayal

ONCE ALONG HIS travels, Hadhrat Isaa (alayhis salaam) came across a snake which complained about a certain snake-charmer who was hunting it. Addressing Hadhrat Isaa (alayhis salaam), the snake said:

"O Roohullah! Convey to the snake-charmer that my bite is terrible. He will not escape the consequence of my poison which is fatal. Do warn him."

After some time when Hadhrat Isaa (alayhis salaam) passed by the same place, he saw the same snake curled snugly in the snake-charmer's basket. In surprise, Hadhrat Isaa (alayhis salaam) exclaimed:

"You had that day issued such and such a threat. What are you doing in the snake-charmer's basket?"

The snake replied:

"O Roohullah! He has pledged to release me after a certain number of days. If he betrays me by violating his pledge, the poison of his betrayal and deception is worse for him than my poison."

The spiritual ruin caused by the poison of deception and betrayal is worse than the physical harm caused by a snake's poison.

Ta'leem and Tarbiyat

ALLAH TA'ALA COMMANDS:

"Be with the Saadiqeen (i.e. the Auliya)." (Qur'aan – Surah , aayat)

The Mashaa-ikh say that the hearts of the Aarifeen are the mines of Taqwa. For gaining moral reformation (islaah-e-nafs) and taqwa, companionship of the Auliya is essential. Without this companionship, moral reformation is normally impossible. Association with pious Auliya has been the method of the Ummah's moral and spiritual reformation and progress since the time of the Sahaabah.

It is imperative for the acquisition of one's *tarbiyat* to join the company of an uprighteous Shaikh or Aalim who understands the way of Islaah-e-Nafs. It is conceded that in the present age such Mashaa-ikh are rare – in fact, non-existent. The world has become filled with fake sufis, impostors and ulama-e-soo' (evil ulama). Extreme caution is therefore necessary when entering into an allegiance with a Shaikh (Spiritual Guide). If the Shaikh or the Aalim is not a staunch follower of the Sunnah, flee from him and avoid him as one would avoid a serpent.

Since the early system of the Khaanqah has practically become non-existent, the process of Islaah-e-Nafs is becoming increasingly difficult. True Mashaa-ikh (Spiritual Guides) are extremely rare. Even Shaikhs related to valid Orders of Tasawwuf, e.g. the Khulafa in the Links of august Mashaa-ikh such as Hadhrat Maulana Ashraf Ali Thanvi, Hadhrat Husain Ahmad Madani, Hadhrat Masihullah and Hadhrat Zakariyya (rahmatullah alayhim) have become somewhat fossilized. The emphasis is no longer on *Islah* (moral reform). The emphasis has shifted to Thikr and Durood gatherings. Even the evil of women's thikr gatherings have been introduced.

When even the Mashaa-ikh have become not only stagnant, but retrogressive, the future bodes ill for the Ummah. The Ummah has been thrown into a situation in which every man has to save himself from drowning in the ocean of evil in which he is being buffeted by the waves of kufr, baatil, bid'ah, dhalaal, fisq and fujoor.

THE SOLUTION

In these heartbreaking circumstances if you are unable to join up with a true Shaikh, the only refuge is to study the Kitaabs of the great Mashaa-ikh and Ulama of Islam and to act accordingly. Towards this end all books of Maulana Ashraf Ali Thanvi, Hadhrat Masihullah and Shaikh Zakariyya (rahmatullah alayhim) are valuable guides.

The Majlis together with the publications of the Mujlisul Ulama represent a *Khanqah* in the figurative sense. The Question and Answer pages of The Majlis serves a dual function. It provides both *Ta'leem* (in Fiqh) and *Tarbiyat* (in Tasawwuf). Our books are available from the Y.M.M.A., PO Box 18594, Actonville, 1506, South Africa.

Miscellaneous Masaa-il

- ❖ A Naa-baaligh (minor) went for Hajj with his parents. This Hajj is Nafil. Hajj remains Fardh on him after buloogh (puberty).
- ❖ A minor performed Isha'a Salaat. During the same night, i.e. before Subh Saadiq, he becomes baaligh. He has to repeat Isha'a. The first Isha'a which he had performed was not Fardh on him.
- ❖ A man spitefully refuses to divorce his wife. He has married another woman and does not fulfil the rights of the abandoned wife. The wife is of loose morals, hence conducts illicit affairs with other men. The resultant offspring are considered the legitimate children of her husband since they were conceived during the subsistence of the woman's nikah. They will inherit in the estate of their mother's husband. It does not pay to spitefully withhold Talaaq.
- ❖ A woman who leaves home without the consent of her husband is not entitled to maintenance.
- ❖ Obedience to parents is only in lawful things.
- ❖ A father does not have the right to insist that his daughter marries a faasiq. The daughter is not disobedient in refusing to marry a faasiq.
- ❖ Marriage to a man holding kufr beliefs is not valid. Girls should query the beliefs of modernists who propose marriage.
- ❖ After performing two raka'ats with Tahajjud niyyat, it is discovered that the time is Fajr (i.e. after Subh Saadiq). These two raka'ats suffice for the two Sunnats of Fajr.
- ❖ Fajr Athaan mistakenly recited before Subh Saadiq, should be repeated.
- ❖ A woman divorced before consummation of the marriage does not have to observe iddat.

Aiding Transgression

IMAAMS OF MUSJIDS and Ulama who perform Nikahs of people who indulge in haraam wedding functions after the nikah, are aiding the process of sin. The Qur'aan-e-Kareem prohibiting aiding and abetting sin, says:

"Do not aid (one another) in transgression and sin."

It does not behove the leaders of Islam to perform such nikahs which are followed by sin and transgression.

Bangladesh Maktab Project

IT IS ONLY by the grace of Allah Ta'ala that we have thus far managed to establish Maktabas throughout the length and breadth of Bangladesh. If anyone wishes to make an inspection of the Maktabas and observe at first hand the progress of this Project, he is most welcome to do so. Write for details to:

Mujlisul Ulama of South Africa
P.O. Box 3393
Port Elizabeth, 6056
South Africa

The Baby's Right

AMONG THE RIGHTS of infants is that the mother breast-feeds her baby. Breast-feeding her baby is incumbent. It is not permissible for a mother to deny her baby this Allah-given right without a valid reason. Bottle-feeding does not compensate for this violation of the baby's haqq.

Evil Companionship

HADHRAT SHAIKH WAASTI (rahmatullah alayh) said:

"When Allah Ta'ala desires to disgrace a person, he inclines him to this filth and carrion, i.e. companionship with young lads."

The Mu'min's Last Words

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"He whose last words are Laa ilaaha, will enter Jannat."

To ensure that the last words emanating from our hearts are *Laa ilaaha il-lallaah*, it is imperative that we acclimatize and addict the tongue to this thikr.

Allegiance to Imaan

"O People of Imaan! Do not take as friends your fathers and brothers if they love (and prefer) kufr over Imaan. Those among you who befriend them, verily, they are the transgressors." (Surah Taubah, ayat 23)

THE MU'MIN'S ALLEGIANCE is to Allah Ta'ala. Those who love kufr can never be the friends of the Mu'mineen even if they are related by blood. The ties of Imaan are stronger than the ties of blood. If kaafir parents seek to impose their un-Islamic wishes on their Muslim child, it is not lawful for the latter to submit. If he / she submits to the wishes, demands or threats of his / her non-Muslim parents, the ruling of the aforementioned aayat will become applicable.

When non-Muslim parents become obstacles in the Path of their children's Imaan, it is then imperative to sever ties with them. The Mu'min's first love and allegiance are to Allah Ta'ala, not to parents, wife and children.

The Qur'aan does not forbid Muslims from service to non-Muslim parents. While it is permissible and even meritorious to be kind and to be of service to one's non-Muslim parents, they should not be tolerated if they seek to deter their children from the Deen.

When finally the parents die in kufr the break is irrevocable and final. All hope for their redemption has receded. It is therefore not permissible for Muslims to attend or participate in the burial and funeral service of their non-Muslim parents.

ALLAH SUFFICES

HADHRAT IMRAAN BIN HASEEN narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Allah Ta'ala suffices for the needs of a man whose heart is always attached to Him. Allah Ta'ala provides rizq for such a person from unexpected sources. A man whose heart is attached to the world—Allah assigns him to the world."

(Targheeb wa: Tarheeb)

The Mu'min's concern in all his affairs should be only Allah's pleasure. Before embarking on any activity, whether of a religious or mundane nature, it should be submitted to Allah's Shariah to ascertain if Allah's pleasure is attainable from the activity. When the Mu'min remembers Allah Ta'ala in all spheres of his life, he becomes a true Thaakir (Rememberer of Allah). Rasulullah (sallallahu alayhi wasallam) said:

"Everyone who is obedient to Allah is a Thaakir."

Obedience to Allah Ta'ala is the consequence of Allah's thikr in the heart, hence the obedient Mu'min is a Thaakir even if his tongue did not stir with verbal thikr during his act of *Taa-at* (obedience).

The best and surest way for assuring fulfilment of even worldly requirements is complete obedience. This means submission to the Shariah and cultivation of the Sunnah in all affairs.

When the Mu'min hankers after the world spurred on by greed, he attempts to satisfy his inordinate desires in wrongful ways. Allah Ta'ala thwarts him by withholding His aid. He casts the avaricious man to the world which buffets him from one pillar of disgrace to another. In the end he suffers ignominy and utter failure even in this world. The following Qur'aanic aayat applies to such a person:

"He has lost in this world and in the Aakhirah."

Dreams and Hopes

"The years gone by are a dream. The years to come are vain hopes." (Abu Haazim)

Deeni Projects

"IN SOCIAL WORK, do only whatever is in your ability. Take the Name of Allah and commence the work within the ambit of your ability, e.g. if it is the intention to initiate a Madrasah, commence teaching a couple of children regardless of any people assisting or not. Concern yourself only with the work you are able to do and leave the rest to Allah Ta'ala. If He wishes a Madrasah (i.e. Madrasah building) to be constructed, He will create the means and the circumstances for its establishment."

Ummat Maulana Ashraf Ali Thanvi)

Thikrullah

IN A HADITH Qudsi narrated by Hadhrat Abu Hurairah (radhiyallahu anhu), Allah Ta'ala says: **"I am with My servant when he remembers Me."**

As long as the Mu'min engages in Thikrullah, he remains in the special care and protection of Allah Ta'ala. When he becomes negligent and forgetful of Thikrullah, a shaitaan is appointed over him. The Qur'aan Majeed says:

"Whoever refrains from the thikr of Rahman (i.e. Allah, The Most Merciful), We appoint for him a shaitaan who becomes his constant companion."

Perpetual thikr in all conditions and circumstances is incumbent since the very purpose of man is Thikrullah.

SATANIC DECEPTIONS

HADHRAT BAAYAZID BUSTAAMI (rahmatullah alayh) said:

"When you see a man demonstrating miraculous acts, do not be deceived, even if he flies in the air. Measure him on the standard of the Shariah's commands and prohibitions."

A man who presents miraculous displays is not necessarily a saint. A Wali is a man who is constant and steadfast on the Sunnah and Shariah even if he does not display any miracles. Miracles are not incumbent features of wilayat (sainthood). Even if a man heals the sick, transforms stones into gold and disappears into the heaven in a halo of 'noor', he will be a shaitaan if he is not a meticulous adherent of the Shariah.

Many unwary people are duped and misled by non-Muslim 'faith-healers' and by bid'ati persons with displays of supernatural deeds. Such demonstrations are not related to taqwa. Satanic forces, hidden physical powers or highly-developed faculties of the soul bring about such seemingly supernatural acts. By means of certain severe physical exercises, the spiritualism and latent abilities of the spiritual faculties in the human being are asserted. The physical body then becomes completely subjugated to the faculties which display their powers by the dictates of the nafs. It is for this reason that even faasiqs and kaafirs are capable of such demonstrations.

Rasulullah's Naseehat

ONCE RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said to Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu):

"O Son! I shall teach you a few things. Observe the laws and limits of Allah Ta'ala and He will protect you. Observe the laws of Allah Ta'ala and you will find His aid with you. When you want to ask (for anything), ask from only Him. If you are in need of assistance, seek help from only Him. Believe firmly that if the whole world wishes to benefit you, they can benefit you only to the degree decreed by Allah. And if they all wish to harm you, they can do so only to the extent decreed by Allah Ta'ala. The Pen has been lifted and the manuscripts have dried." (i.e. Only what Allah Ta'ala has decreed, will happen.)

(Tirmizi)

Meditate!

"Verily, in the creation of the heavens and the earth and in the alternation of night and day are, undoubtedly, for the men of Aql (intelligence)." (Qur'aan)

KIBR

KIBR OR TAKABBUR (pride) is the most conspicuous attribute of shaitaan. Man too possesses this evil quality. Kibr generates when man focuses his gaze on any of his excellences or goodness, be these of a spiritual or mundane nature. The remedy for kibr is to meditate on one's weaknesses and to understand that every excellence in one's possession is a pure *ni'mat* (gift and bounty) of Allah Ta'ala. He is capable of snatching away the *ni'mat* at any moment, reducing the proud one to a shaitaan.

The Meaning of Laa ilaaha

MANY MUSLIMS, DUE to ignorance, labour under the grave misconception that every person who recites the *Kalimah* is a Muslim even if some of his beliefs clash violently with the Beliefs of the Ahlus Sunnah Wal Jama'ah. Belief in the *Kalimah* is not restricted to verbal expression of this Islamic declaration of Imaan nor does it mean belief in only the literal meaning of the words of the *Kalimah*.

SHAR'I DEFINITION

The Shar'i definition of Imaan is belief in the conception of the *Kalimah* as propounded by Rasulallah (sallallahu alayhi wasallam). Any version of the *Kalimah* or belief which conflicts with the ideology of the *Kalimah* as believed in by the Sahaabah, is unacceptable and kufr even if such a 'believer' performs Salaat, Fasts and goes for Hajj.

The Qur'aan-e-Hakeem stating the ideology of the Sahaabah as the only criterion of Imaan, says:

"And, when it is said to them:

'Believe as the people have believed!', they (the kuffaar) say:

'What! Should we believe as the ignoramuses have believed? Know, that verily, they are the ignoramuses, but they do not understand.'" (Surah Baqarah, aayat 13)

The 'people' mentioned in this aayat refer to the Sahaabah. Whilst the munaafiqeen would profess the *Kalimah*, they did not believe in it in the same way as 'the people' (i.e. the Sahaabah). Allah Ta'ala castigates them and rejects their verbal profession of Imaan. Thus, the Qur'aan says about these misguided claimants of Imaan:

"Among mankind are those who say:

'We have believed in Allah and in the Last Day', while (in reality) they are not Mu'mineen.'" (Surah Baqarah, aayat 8)

NOT ISLAM

It should now be clear that mere profession of the *Kalimah* is not the Imaan of the Qur'aan. As long as belief in the *Kalimah* does not conform with the manner of the belief of the Sahaabah, it will not be considered a valid Imaan. Clarifying further the conception of *La ilaha Il-lallaah*, the Sahaabi,

Hadhrat Ubaadah Bin Saamit (radhiyallahu anhu) reported that Rasulallah (sallallahu alayhi wasallam) said:

"Whoever testifies that there is no deity besides Allah; that He is One and Unique; that He has no partner; that Muhammad is the servant and Rasool of Allah; that Isa is the servant of Allah and His Word which He infused into Maryam, and who is a soul from Him; that Jannat is Haqq and Jahannum is Haqq (truth) -- Allah will admit him into Jannat regardless of his deeds."

(Bukhaari, Muslim, Tirmizi)

Admission into Jannat regardless of deeds means *Najaat* or salvation. Even if a Muslim is assigned to Jahannum for his transgressions, he will emerge and be admitted into Jannat by virtue of his true and correct belief in the *Kalimah*.

This Hadith explains that *La ilaha Il-lallaah* comes with its details and articles of faith. While this particular narration mentions a few items of the concept of *La ilaha*, many other Ahaadith and Qur'aanic aayaat explain the other essential (*Dhurooriyaat*) of Imaan. Thus, *La ilaha Il-lallaah* will be valid only if one believes in it in the way in which 'the people' (i.e. the Sahaabah) believed. Any other conception of the *Kalimah* is baseless and kufr.

FOOD AND TAQWA

ACCORDING TO A Hadith of Rasulallah (sallallahu alayhi wasallam), the deeds of men conform to what they eat. Rasulallah (sallallahu alayhi wasallam) said:

"The limbs of a person who consumes halaal become obedient (to Allah) whether this person consciously contemplates (to be obedient) or not. The limbs of a person who consumes haraam become disobedient whether he consciously contemplates (to be disobedient) or not."

The natural consequence of consuming halaal (lawful) and tayyib (pure and clean) food is ibaadat (worship and obedience). While halaal food eaten within limits, produces *noor* in the heart, haraam (unlawful) and impure food creates *zulmat* (spiritual darkness). A man who is careless in the matter of the food he consumes is deprived of the *taufeeq* of deeds of Taqwa. Although he intellectually understands the need for Taqwa and even desires to become engaged in ibaadat, he lacks the spiritual stamina and will-power for submitting to the demands of the Shariah. He is spiritually lethargic and finds himself too weak to combat and defeat the emotional demands of his nafs.

Even the virtuous deeds of a man devouring haraam and mushtabah (doubtful food) are shorn of blessings. He is thus deprived of the spiritual benefits of his ibaadat. The Auliya - those who attained the ranks of wilayat - gained their ranks, not from abundance of optional acts of ibaadat, but from the extreme care they exercised regarding the food they consumed.

For achieving Taqwa, the following is a vital requisite in the spiritual prescription:

- ❖ Abstention from physically unclean or contaminated food.
- ❖ Abstention from mushtabah food.
- ❖ Abstention from over-eating.
- ❖ Abstention from eating to satisfaction.
- ❖ Abstention from fulfilling every desire of the nafs to consume delicacies.

Hadhrat Ali's Intelligence

TWO MEN LEFT a substantial amount of money in the custody of a Quraishi lady. When leaving their amanat (trust), they instructed her to return it to them only when both call together. Under no circumstances was she to hand over the amanat to only one of them.

After a year one of them appeared claiming that his partner had died. He demanded the return of the money. The lady refused and reminded him of the condition the two had stipulated for the return of the amanat. The man was adamant in his demand. He refused to leave. He caused a big disturbance in the neighbourhood, complaining vociferously. The residents pressurized the lady to return the money. Ultimately she relented.

After some time the second man appeared and requested the amanat. The lady was perplexed. She explained what had transpired, but he refused to accept her explanation, saying that she was guilty of violating the agreement. He demanded that she reimburses him since she was at fault.

The dispute was brought to Hadhrat Ali (radhiyallahu anhu). After he heard both parties, he concluded that the two had tricked the lady. He said to the man:

"Did the two of you not stipulate that she should hand over the amanat only when both come?"

The man readily agreed. Hadhrat Ali said:

"Your money is by me. Bring your friend and collect it."

The ploy of the frauds was thus foiled.

Superiority of Aql

ONCE HADHRAT ABDULLAH BIN ABBAAS (radhiyallahu anhu) asked Hadhrat Aishah (radhiyallahu anha):

"O Mother of the Mu'mineen! A man stays awake less and sleeps much (i.e. he performed less Nafil Salaat at night):

Allah's Bounties

"Most assuredly, you will on that Day (of Qiyaamah) be questioned about the (worldly) bounties." (Qur'aan)

Ingratitude for His bounties is a serious offence.

Abandonment of Salaat

What greater misfortune can befall a Muslim than his discovery on the Day of Qiyaamah that he has been resurrected in the group of Qaaron, Fir'oun and Haamaan? The Muslim who is neglectful of Salaat will find himself on the Day of Qiyaamah together with these enemies of Allah, who were the worst of the kuffaar.

Those who neglect Salaat are akin to the kuffaar, hence the Hadith says:

"Whoever neglects Salaat has committed kufr."

Rasulallah (sallallahu alayhi wasallam) said:

"He who observes Salaat (will find that) on the Day of Qiyaamah, Salaat will be for him a light and a proof (of Imaan). Whoever neglects Salaat will have neither light nor proof nor salvation. On the Day of Qiyaamah he will be with Qaaron, Fir'oun, Haamaan and Ubay Bin Khalf (the chief of the munaafiqeen)."

Abandonment or neglect of Salaat is tantamount to kufr. When a man neglects Salaat, he can hardly be described as a Muslim. Although Salaat is the first and most important practical act of ibaadat, the overwhelming majority of Muslims has abandoned it. All over the world, Salaat is suffering the same fate of abandonment.

VICE AND IMMORALITY

This abandonment of Salaat has opened the doors of vice and immorality. Salaat is a powerful bulwark against evil. The Qur'aan says:

"Verily, Salaat prevents from immorality and vice."

The immorality and vice which are the consequences of abandoning Salaat have brought in its wake the present state of degeneration and degradation of the Ummah. The Wrath of Allah Ta'ala in the form of a variety of calamities descending on Muslims is, therefore, not surprising.

MAL'OON

"The world is *mal'oos* (accursed). Whatever is in it is *mal'oos* except Thikrullah, IIm and the Student of IIm." (Hadith)

THE WALIMAH

ATTENDING THE *WALIMAH* is Sunnat if invited. The feast given by the man after nikah is called *Walimah*. Answering the *Walimah* invitation is permissible as long as there are no accompanying haraam acts.

If *hijaab* (Purdah) is abandoned or any other un-Islamic activity takes place, it will be haraam then to attend such a feast. Such a feast will be 'the most evil food'.

If the *Walimah* is held in a public hall where females attend, it will not be permissible to participate even if separate arrangements have been made for the women.

The function which the bride's parents organise on the day of the marriage is not the Sunnah *Walimah*.

The simpler the *Walimah*, the more barkat there is. According to the Hadith, a few poor persons should also be invited. Their presence prevents the food from being branded 'the most evil food'.

THIKR - THE BEST ACT

MAN AND JINN have been created for Allah's thikr (remembrance). Since the only purpose of creation is Thikrullah, the Qur'aan and Hadith command perpetual thikr. Hadhrat Abdullah Bin Bisir (radhiyallahu anhu) narrates that a Sahaabi addressing Nabi-e-Kareem (sallallahu alayhi wasallam) said:

"O Rasool of Allah! There are numerous laws of Islam in front of me. Teach me something very comprehensive to which I can firmly adhere."

Rasulallah (sallallahu alayhi wasallam) responded: 'Maintain forever your tongue moist with the thikr of Allah.'

THE BEST AND THE WORST

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) was asked: "Who is the best man?"

Rasulallah (sallallahu alayhi wasallam) said: "He who lives long and his deeds are virtuous."

When asked who the worst man is, Rasulallah (sallallahu alayhi wasallam) said: "He whose age is long and his deeds evil."

QUESTIONS

Q. A Muslim propagates that for salvation in the Hereafter, belief in Islam is not a requisite. He contends that as long as a person displays good character, he will enter Jannat. Please comment on this view.

A. The one who propagates such kufr is a murtadd. He is worse than a born kaafir. He blatantly denies the Qur'aan and the Ahaadith of Rasulullah (sallallahu alayhi wasallam). Allah Ta'ala categorically and emphatically declares in the Qur'aan: **"VERILY, THE DEEN BY ALLAH IS ONLY ISLAM."** Whoever chooses any religion other than Islam is a kaafir. The pivot of salvation in the Akhirah is Imaan, i.e. the specific Imaan propagated by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. The Imaan of the Qur'aan is the only reliable Imaan. It is only Qur'aanic Imaan which is the ticket for Jannat. The worst Muslim under the sun is far, far superior than the kaafir who has the best moral character on earth. The good moral character of the kaafir will not save him on the Day of Qiyaamah. Jahannum is the eternal abode of the kaafir regardless of his good moral character. Jahannum is also the abode of the murtadd who propagates this blatant idea of kufr.

Q. What is the punishment for a murtadd?

A. In an Islamic state, the murtadd will be given grace of three days to rectify his kufr, re-embrace Islam and declare his Imaan. If he remains adamant on his kufr, he will be executed forthwith. He will be beheaded.

Q. If an ordinary Muslim takes upon himself to execute a murtadd who denigrates Islam, will this be permissible? If this happens in an Islamic state, what will be the consequences of his action of killing the murtadd?

A. It is the function of the authorities in an Islamic state to execute the murtadd. It is not permissible for anyone else to assume the role of the executioner. Nevertheless, if a Muslim kills a murtadd without having been authorised by the state, he (the Muslim) cannot be executed in lieu because the murtadd is mubaahud dum (i.e. his blood is lawful for spilling).

Q. What is the position of the nikah of a man who says that Islam is not necessary for salvation or belief in Rasulullah (sallallahu alayhi wasallam) is not pivotal for salvation?

A. The nikah of this murtadd terminates with his irtidaad. His nikah breaks. It is haraam for his wife to live with him. Living with such a vile murtadd is to live in the state of zina (adultery).

Q. During Ramadhan how should Hanafis perform their Witr Salaat in Makkah and Madinah when the Imaams there perform it in several different ways which do not conform with the Hanafi method?

A. Hanafis should not join the Witr Jamaat. They should perform their own Witr either by forming their own Jamaat or individually. Witr of Hanafis behind those who do not perform it according to the Hanafi Math-hab is not valid.

Q. This year many South Africans who went for Umrah started Ramadhan one day before South Africa. They returned during the month of Ramadhan. Eid was a day later than Saudi Arabia. This means that those who had started fasting in Makkah had to keep 31 days fasting. Some people said that they should not have kept the 31st day. What is the Shariah's ruling?

A. Since they were in South Africa at such a time when it was the month of Ramadhan (the 30th), they had to incumbently fast even if it was their 31st day on account of them having commenced Ramadhan a day earlier in Makkah Mukarramah.

Bangladesh Qur'baani

TO AID THE poor, have a Qur'baani made in Bangladesh. Since last year we are making Qur'baani in such villages where Qur'baani was never made. All the meat is distributed to the poor. Approximate cost of a cow is R1,000 (\$250). Cost of a share R150 (\$40). We shall take Qur'baani orders right until the day of Eidul Adhaa. Transmit your Qur'bani order by fax (041) 41-3566.

(Continued in third column on this page)

THE FRAUD OF FUND-RAISERS

People are collecting funds for:

- Musjidul Aqsa.
- Arakan (Burmese)-Muslim refugees.
- Kashmir 'Jihaad'.
- Deeni Institutions in India, Pakistan and Bangladesh.
- Bosnian refugees.
- Taalibaan of Afghanistan.

Massive mismanagement, fraud and embezzlement of charity funds are being perpetrated across the board.

Beware of the fund-raisers. We have observed and scrutinized them. For too long now has the Muslim community of South Africa in particular been conned by unscrupulous collectors taking haraam advantage of the charitable sentiments of the Muslim community.

ZAKĀT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakāt Organization is to guide Muslims in their Zakāt affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakāt themselves as far as possible. However, where Muslims find it difficult to distribute their Zakāt in accordance with the Shariah, they may divert their Zakāt to us. To enable us to distribute the Zakāt, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakāt in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakāt-payers.

When sending your Zakāt it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakāt to us.

Mujlisul Ulama Zakāt Organization
PO Box 3393, Port Elizabeth,
6056, South Africa

ENGLAND CONTRIBUTORS

Contributors in England who wish to aid this Jihād, may deposit their contributions in the following account:

If Zakāt, deposit in:

SERVANTS OF SUFFERING HUMANITY

ZAKĀT ACCOUNT

No. 43-087-6092

Bank: Giro Bank PLC. Bootle, Merseyside

Giroaa (England)

Sorte Code 720004

If Lillah or any form of Nafil (Voluntary-Nafil) charity, deposit in:

SERVANTS OF SUFFERING HUMANITY

LILLAH ACCOUNT

No. 471976083

All other particulars as above.

Important: Do notify us if a contribution is made into the Bank Account.

Majlis subscribers of England may also deposit their subscriptions/contributions in the Lillah Account of the SERVANTS OF SUFFERING HUMANITY.

Jazakumullah

THE INCUMBENT STRUGGLE HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhli and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far 407 maktab in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted—in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed—in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

The yearly maintenance cost for a Maktab is approximately R4,000. This includes the Ustadh's wages. This is the cost in Bangladesh. Elsewhere the cost is more—double and treble. Those who have the means will find it quite easy to sponsor a Maktab. Those who are not by the means can contribute whatever they wish for the Pleasure of Allah Ta'ala and join in the Sadaqatul Jaariyah of this noble work. Your duas too are of vital importance. Jazaakumullah!

Send your contributions to the Mujlisul Ulama and state whether it is Zakaat of Lillah:

**MUJLISUL ULAMA ZAKAAT
ORGANIZATION OF SOUTH AFRICA
Bank: Standard Bank, Berry's Corner,
Port Elizabeth**

Branch Code: 0517

Acc. No.: 0806 45240

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain if the amount has been correctly credited to us by the bank.

QUESTIONS

Q. With regard to the Radio Islam controversy, if the Radio has to close down, what is the position of the equipment. A very large amount of money donated by the Muslim public will go to waste. Should there not be some compromise on the issue of women broadcasting so that this waste could be prevented? After all, there is much good in broadcasting Islamic programmes. In the event that the radio does close down, will it be permissible to sell the equipment to, say the Shiah or a modernist Muslim group or to the Bid'atis?

A. According to the Qur'aan there are benefits in even gambling and liquor. But on the basis of the greater harm and evil of gambling and liquor, Islam does not tolerate these evils. The benefits will be ignored and the ruling of prohibition will apply. Confound the radio and its equipment. For the sake of the Deen, life, property and wealth will be expended cheaply. When the most valuable asset of life is also sacrificed for the preservation of the Haqq, the sacrificing of wealth has no significance. The equipment may not be sold to the Shiah nor to modernists who parade as Muslims nor to the Ahl-e-Bid'ah. It may, however, be sold to the kuffaar since the kuffaar do not pose a danger to the Aqaa'id and A'maal of Muslims whereas the baatil groups who advertise themselves as Muslims are enemies from within. They are the worst munaafiqs after the era of the munaafiqeen who flourished during the age of Rasulullah (sallallahu alayhi wasallam). If there is no buyer from the kuffaar for the equipment, it should be smashed and dumped. Compromise with baatil (haraam, falsehood) is never advocated by Islam.

(Continued from
first column
on this page)

Bangladesh Qur'baani

... We need to make Qur'baani in 407 villages where Maktab have been established. Details of our banking account are:

**Bank: Standard Bank, Berry's Corner,
Port Elizabeth.**

Branch Code: 0517,

Account No.: 0806 45240

THE MAILS

"VOICE of ISLAM"

P.O. Box 3393, PORT ELIZABETH, 6056, SOUTH AFRICA VOL. 13 No. 4

THE MAILS

SUBSCRIPTION RATES

TWELVE ISSUES

South Africa:	R20
Neighbouring States (Air Mail):	\$15
All Other Countries	
Surface Mail:	\$10
Air Mail:	\$20

THE UMMAH - THE MENACE OF ITS ENEMIES

The Ummah of Islam is surrounded on all sides by enemies in a variety of forms and guises, the western governments, the kuffaar (Christian and Hindu) missionaries, jahaalat (ignorance) western culture, secular schools and the Ulama-e-Soo (evil Ulama) are all the agents of shaitaan in the conspiracy to destroy Islam and the Ummah.

HOWEVER, SINCE ALLAH TA'ALA Himself has undertaken to guard this Deen of Islam, He puts into the field men of sincerity to combat the avalanche of menace emanating from these forces of kufr and baatil. While the Ansaarullah (The Helpers of Allah) are few and forlorn, they have Allah's aid - His Ghaibi Ta'eed (His Invisible assistance). It is for this reason that their foes among the shayaateen, both human and jinn, cannot vanquish them. In spite of their meagre resources and lack of visible means, they forge ahead with resolution in the Path of Allah Ta'ala.

CURSE of IGNORANCE

The greatest curse and danger which has settled over the Ummah is ignorance of the Deen. When the generations of Muslims are reared and nurtured in stark ignorance, they constitute exceptionally fertile terrain for the missionary and western menace. Poverty is not the cause of the irtidaad (apostasy) which prevails in some places in the Muslim world. The real cause is abject jahaalat (ignorance). Generations have been nurtured in this culture of jahaalat. When children who have been completely alienated from Islam grow up, their poverty simply contributes to their abandonment of Islam. In fact it is misleading to say that they abandon Islam in adulthood. They were reared as kuffaar. They were completely deprived of the very basics of Deeni Ta'leem. They do not understand anything about Islam. In this state of ignorance they are subjected to an avalanche of kufr and baatil in a variety of forms and methods. By the time they reach adulthood, they have long ago abandoned Islam.

MAKAATEEB

It is in this avenue that concerned Muslims have to work and sacrifice. Jahaalat must be combated and eradicated. Only then will there be a change of direction in the Ummah. The bulwark against all forms of jahaalat has always been the Islamic system of Makaateeb (the primary Madrasahs) which catered for the basic requirements of Imaan, Ta'leem and Tarbiyat of the growing generations of Muslims. Wherever the system of Maktab has been eliminated, Islam too has been practically eliminated in that region. Wherever the Maktab was kept alive and blossoming, Islam remained vibrant and no amount of poverty could succeed in turning away Muslims from Islam. A Muslim whose Imaan is grounded in his heart will choose starvation and death to kufr and irtidaad.

Christian and Hindu missionaries are successful in only areas where Muslims have been reared in ignorance - where Muslims (by birth) grew up as kuffaar. The only and most effective way of combating the onslaught of kufr is to initiate a massive programme of Makaatib in all regions deprived of this indispensable protective institution of Imaan. To achieve this goal there is no need for organising conferences, seminars and absolutely no need to squander time and funds in wasteful and futile exploratory exercises. Those who are given to redundant exercises never take off the ground. Establishment of this committee and that committee simply bogs down the work. Meetings

and slogans are all meaningless exercises in which men suffering from Hubbud Dunya (love of the world) excel.

WORKERS

The need is for a few devoted field workers who have trust in Allah Ta'ala. There is no need for co-ordinating efforts with others operating in other areas in a similar field. While advice is to be taken, every group should work independently within the limits of available means. Working under pressure is detrimental. Do only what is within one's ability and means. Targets should not be set. There is no need to first establish a fund. There is no need for accumulating huge amounts of funds. If the funds for initiating a single Maktab are available, the work should progress. Brick, concrete and solid structures should not be erected. The Maktab should be in the style of the living conditions of the people of the area in which the Maktab is to be established. Huts, and even trees with the canopy of the heaven will serve the purpose. A Madrasah is not a building. An Ustaadh and pupils are the fundamental constituents of a Madrasah.

DISTANT PLANNING

Makaatib are required all over the world - in Africa, Asia, the former Russian republics and in many other places. Groups of individuals, not necessarily formal organisations, should fan out into the different parts of the world and initiate the Maktab program. Even two or three persons are sufficient to tackle a country. Keep the sight on establishing just one Maktab. Once the one has been established, Allah Ta'ala will widen the horizon and the next one and the third one and so on will follow. The result and the expansion of the activities should be left to Allah Ta'ala, not planned. Long and distant plannings should not feature. On earth we live from hand to mouth. Maut is always hovering over us. Rasulullah (sallallahu alayhi wasallam) said:

"When you rise in the morning, do not bother yourself with the evening and when you start your evening, do not concern yourself with the morning."

Allah Ta'ala is the Sole dispenser of affairs. Not a leaf turns direction in the breeze without the command and direct intervention of Allah Ta'ala. Therefore, do not be concerned with the extent and expansion of the work. The work will progress as Allah Ta'ala grants it Maqbooliyat (Acceptance).

MODUS OPERANDI

The modus operandi adopted by the Mujlisul Ulama for its Maktab Project in Bangladesh will serve as a guideline for this noble Deeni activity. Only two seniors of the Organization visit a village. We travel by bus, ricksha, taxi, boat, motorcycle and on foot in all types of weather. On arrival in a village, the villagefolk are gathered within a matter of minutes. These villages are simply clusters of huts. A translator translates our Naseehat of about 15 minutes. We discuss with the villagers and point out the need to establish the Maktab. Within a half hour from our arrival, the arrangements are made there and then to initiate

To Page 11

The Bangladesh Qur'baani Project

ALHAMDULILLAH! THE RESPONSE to the Mujlisul Ulama's Bangladesh Qur'baani Project this year was very encouraging. Qur'baani of 193 cows was made in Bangladesh. The Qur'baani was made in many districts of Bangladesh and all the meat distributed to the poor. Most of the animals were sacrificed in such villages where we have established Maktab (Madrasahs catering for basic Deeni Ta'leem).

Although the intention was to make Qur'baani in every village where we have established a Maktab, Allah Ta'ala willed otherwise. So far, we have established Maktab in 407 villages by the Fadhl of Allah Ta'ala. Qur'baani could therefore not be made in all these villages. Perhaps Allah Ta'ala will enable us in the future to have Qur'baani made in every village where a Maktab has been started.

A great difficulty experienced in the Qur'baani Project is late requests for Qur'baani. Requests were being received even on the second and third days of Qur'baani. Organising the Qur'baani and ensuring its smooth and orderly operation require time. Requests for Qur'baani arriving at our office even three, four or five days before Eid throw the smooth functioning of the operation out of gear. It is not simply a case of buying an animal, slaughtering it and distributing the meat haphazardly. Bangladesh is an extremely poor country. Most people living in these outlying villages which are in reality small clusters of straw and bamboo huts, perhaps have not eaten meat in months. The Qur'baani meat is therefore greatly appreciated by the poverty-stricken village-folk. But, these villages are spread out far and wide throughout Bangladesh in very remote areas. It is not easy to reach most of these villages. We have, therefore, to make arrangements well in advance. From Dhaka, the capital, men have to be despatched days in advance to effect the Qur'baani in these villages. After the arrangements have been made these men are sent to the villages to impose the duty of the Qur'baani on the Maktab Ustaadh. Once the men have departed from Dhaka, there is no way of communicating again with them until after Eid when the second part of the operation commences, i.e. to collect and sell the skins. Now when requests for Qur'baani are faxed from South Africa to our Bangladesh office in the very last stage, there is no way of travelling to the remote areas to effect the Qur'baani. Animals have to be bought nearby, slaughtered in the Dhaka vicinity and distributed nearby to the best of our ability. However, if the Qur'baani orders had been received ten days earlier, another 25 or 30 remote villages would have benefited from the meat distribution.

To Page 11

Muharram 1419

ZAKAAT NISAAB R700
Mehr-e-Faatimi R1,980

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. The La-Math-habis (those who do not subscribe to Taqleed) claim that the meat served here in American prisons is halaal. It is said that according to the Hadith it will be sufficient to recite Bismillah at the time of eating the meat and it will be halaal. Please comment.

A. The meat served in American and all kuffaar prisons is haraam. The La-Math-habis are ignorant of the Shariah and so are all the modernists who attempt to pass off the meat of today's Christians as halaal on the basis of the Qur'aanic aayat which says that the food of the Ahl-e-Kitaab is permissible for Muslims. In the early days, i.e. during the age of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, the Ahl-e-Kitaab (Yahood and Nasaaraa) were religious communities despite their baatil and kufr beliefs. In those days the Ahl-e-Kitaab ate only halaal meat. They would not eat haraam meat. The outer façade of their lives was still regulated by the Shariah of Hadhrat Nabi Musaa (alayhis salaam). They slaughtered strictly in accordance with the Shariah of Musaa (alayhis salaam), and that method conformed to the Islamic system of Thabah (slaughter). It is for this reason that the Qur'aan permitted Muslims to consume the meat, i.e. halaal meat, of the Ahl-e-Kitaab. It never meant that Muslims are allowed to eat the haraam meat of the Ahl-e-Kitaab just as it never means that Muslims are allowed to eat haraam meat of even Muslims. If a Muslim intentionally omits the Tasmiah (Bismillah) at the time of slaughtering, the meat will be haraam. How then can the meat of Jews and Christians be halaal when they omit the Tasmiah? To a greater degree will the meat of these kuffaar be haraam.

The Ahl-e-Kitaab in those days also were strict with regard to ghusl-e-janaabat. They would take ghusl when in the state of janaabat. Since it was the norm and their known practice to slaughter correctly, there was no need to doubt the hillat (lawfulness) of their meat. Only if a strong sign or information indicates that the meat is haraam, will a doubt and suspicion be valid. Abstention will then be necessary. Even today, Muslims purchase and consume non-meat foods acquired from all types of kuffaar without doubting the permissibility. Only if information is received that a particular product contains haraam ingredients will we abstain. When signs lead to the conclusion that the product, even non-meat, contains haraam ingredients, Muslims will abstain therefrom. They will not consume it by presenting the argument that recitation of Bismillah on it renders it halaal. If recitation of Bismillah does not render bread halaal in which haraam fat has been added, how can the Tasmiah render halaal meat which has been obtained from a carcass which was not slaughtered Islamically or on which the Name of Allah was not taken at the time of slaughter? If the Tasmiah renders halaal the haraam meat of the Ahl-e-Kitaab, it will follow that the Tasmiah will render halaal even pork, dog and lion meat as long as it is recited at the time of eating. Furthermore this view will negate the Qur'aanic aayat which categorically prohibits the consumption of meat on which the Name of Allah was not recited at the time of thabah.

Since the Christians do not at all recite Allah's Name when slaughtering and since they do not observe the rules of thabah – they shoot, torture, mutilate and club to death animals – their meat can never be halaal. Those who present the Qur'aanic verse to justify eating of such haraam meat do not possess any understanding of the Shariah.

Q. A brother says that in view of the unnatural conditions prevalent in prison and our lack of freedom to marry, masturbation in prison will not be sinful. Is he correct in this statement?

A. His claim is a nafsani and shaitani ploy designed to morally corrupt and destroy the Mu'min. The unnatural prison conditions do not legalize this unnatural, abominable and evil misdeed in which the shayaateen excel. The argument presented by the brother is extremely fallacious. If masturbation has to be lawful in prison then it should also be lawful outside prison for a person who is precluded from marriage for a

variety of reasons. Most males have to wait years after maturity to get married. In spite of the vehemence of the sexual urge in them, the Shariah obligates them to abstain from haraam sexual gratification. Man has been sent to earth to strive and struggle against his emotional desires in preparation of his life for the Akhirah. It never means that if one is unable to realise satisfaction for the emotional desires in a lawful manner, one has to submit to the animal nafs and commit haraam. Masturbation and haraam sex will always remain haraam whether inside prison or outside prison and whether the conditions prevailing are natural or unnatural. Rasulullah (sallallahu alayhi wasallam) said that the masturbator is mal'oon (one on whom the la'nat – curse – of Allah settles).

Q. Is it permissible to become a professional basketball player to earn a living?

A. Rasulullah (sallallahu alayhi wasallam) said that every sport (lahw and la'b) of the Mu'min is baatil (false, baseless and not permissible) except his play with his wife, horse and crossbow. The Fuqaha have clearly ruled that it is not permissible to earn a living by means of sport, amusement and futility. It is therefore, not permissible to earn a living from sport and amusement.

Q. My son associates with bad company. He comes home in the early hours of the morning, sometimes 2 a.m. or 3 a.m. I have spoken much to him and even warned him. He threatens to leave home if we try to prevent him from associating with his friends. Relatives argue that he rather be left alone because if he leaves home, he will become worse. I do not know what to do. Please advise?

A. You are the mother. Behave like a mother. Don't allow your son to act like the husband. It is your obligatory duty to train and tame him. You have already failed in this duty since his childhood days. You are now reaping the fruit of your parental neglect. How can parents allow their children to come home in the early hours of the morning and then succumb to the threats of their evil children? How can parents allow their sons to pollute themselves with haraam and step into the house as and when they feel like? They bring into the home their evil misfortune and ill-luck. Be brave and banish the culprit and criminal from your home. Extend to him the kindness of one pair of clothes in a plastic packet, when he pitches up at 3 a.m. don't open the door for him. Cast the packet out of the window and let him go to his 'friends'. Make the position very clear to him, that if he is unable to conduct himself like a Muslim, he has no refuge in a Muslim home. It is then necessary to sever ties with him. While this step is heart-breaking to any parent, it is imperative. It has to be adopted. Then content yourself with dua.

EVIL COMPANY

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) supplicated: "O Allah! I seek Your protection from an evil companion and an evil moment."

The Mashaa-ikh say that evil company is worse than evil deeds and good company is better than good deeds.

Q. When non-Muslim parents or close relatives invite me for a family gathering at which there will also be a prayer service, am I allowed to attend merely to keep good relations?

A. Islam is a commitment to Allah Ta'ala. Islam is not a vehicle of convenience. Islam is the Truth which abhors falsehood. It is the very antithesis of kufr, shirk and baatil. It does not tolerate compromise with baatil (falsehood and kufr). Kufr destroys the everlasting life of the Akhirah for the kaafir. The duty of the Muslim is to endeavour to convince his parents / relatives to embrace Islam. If you have to attend such a gathering at which there will be prayers of kufr and shirk, you will either have to sit through the proceedings reverentially with head bowed or withdraw. Your withdrawal will be misconstrued by your relatives. It is haraam to sit respectfully listening to the prayers of baatil and kufr. Rather than creating a conflict and controversy, do not attend the gathering. Infact, it is not permissible to attend such gatherings where kufr and baatil are being

enacted. Besides the prayer service, other haraam acts will also occur at these family meetings. Intermingling of sexes, music, haraam food, pictures, etc., are some of the haraam factors with which you will have to contend. If your relatives become annoyed by your non-attendance, then know that displeasure of people incurred for the sake of Allah Ta'ala is an act of obedience – an ibaadat – of high merit. Good relationship does not mean abandonment of the Haqq or compromise with baatil.

Q. I committed a grave sin. I fathered an illegitimate child. I have sincerely made taubah. My wife does not want me to support the child. What am I supposed to do in this situation?

A. While legally according to the Shariah, you are not obliged to support the child because of its illegitimacy, morally you should aid. Although you are the child's biological father, you are not its legal father. You have no rights over the child even if you support it. A haraam deed does not give rise to rights. Its consequence is punishment, disgrace and heartache. But, Allah Ta'ala is Most Merciful. He forgives the sincere repenter. Ignore the demand of your wife. Assist; with the support of the child. But, you, yourself, should have no relationship with the woman. Send the aid via a third party. Do not attempt to establish contact with the child's mother because if you do, you will fall into the same trap again. There is no need for your wife to be informed of the aid you are providing. Just as it is good, laudable and an act of thawaab to render aid to any child and any person, so too will it be an act of merit to aid the woman to support her child.

Q. Is our Salaat valid if performed behind a Shiah or a Salafi Imaam?

A. Shiahs subscribe to a plethora of kufr beliefs. Since they are not Muslims, Salaat behind a Shiah is not valid. Salafis, while trodding the path of dhalaal (deviation) and while rejecting the Taqleed of the Math-habs of the Sunnah, are not kaafir. To the best of our knowledge they do not subscribe to kufr beliefs. As such Salaat behind a Salafi will be valid although Makrooh. Salafis are Mu'tadi' (Bid'atis) and Fussaaq. If one can establish one's own Jamaat (i.e. consisting of members of the Ahlus Sunnah), then do not follow a Salafi Imaam.

Q. Do animals also have souls?

A. Yes, animals too have souls.

Q. My wife is grossly disobedient. She leaves the house without my approval to sell things although I fully maintain her. In the course of her excursions outside the home, she mingles with strange men, even kuffaar men. I have tried my best to convince her of her folly, but she is adamant in her evil ways. We are married in community of property. She has sued for divorce and has claimed half my assets in terms of kuffaar law. She is also demanding that I give her talaq. While I am reluctant to end our marriage I have agreed to issue talaq on condition that she withdraws her claim on my assets. If she withdraws her claim, I shall give her talaq. Am I justified to withhold talaq? Meanwhile she has applied to the local Ulama Council to annul her nikah. The Council is favourably disposed to her and wants to annul the marriage in spite of my predicament and protests. I have informed them that I am prepared to give talaq if she withdraws her claim which according to the Shariah is not permissible. The Ulama Council, however, is ignoring my plight and feels that I should issue talaq or they will annul the nikah even if she usurps half my assets with the aid of the kuffaar courts. What is the Shariah's ruling in this case?

A. You are acting correctly by insisting that she withdraws her claim. It is haraam for her to claim your assets. Even if the kaafir court awards her half your assets, she will be consuming the Fire of Jahannum. Your wealth will not become halaal for her. The attitude of the Ulama Council you have mentioned is shocking, surprising and in conflict with the Shariah. It is the duty of the Ulama to bring pressure to bear on the woman to withdraw her haraam claim. They must tell her that the marriage cannot be annulled in these circumstances. Since the woman is clearly at fault

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

(if what you say is correct), the Ulama Council has no Shar'i right or mandate to annul the marriage. If the Council does issue a decree of 'annulment' such annulment will not be valid. The woman will still be in your nikah.

Q. If a man performs Salaat with such tight pants which reveal the shape of his body, is the Salaat valid?

A. Although the Salaat is valid, it is Makrooh and sinful to perform Salaat in this shameless way. It is haraam to display the shape of the satr with such tight-fitting garments. The Salaat performed in this crude manner has to be repeated.

Q. I am a prisoner in America. I do not perform Jumuah in prison. I perform Zuhrah alone. The La-Math-habis as well as some Sunnis criticize me. They claim that Jumuah is compulsory even in prison.

A. Jumuah in prison is not valid. The La-Math-habis are of no consequence. Simply ignore them. Do not become involved in a dispute with them. They lack intelligence and knowledge of the Shariah. They are astray. The Sunnis who perform Jumuah in prison are also astray. On Fridays in prison perform Zuhrah Salaat alone. Furthermore, Zuhrah Salaat on Fridays in a prison should not be performed in Jamaat nor should the Athaan and Iqaamah be recited.

Q. How necessary is it to recite the Dua in the last sitting of Salaat?

A. It is very necessary to recite the Dua in Qa'adah Akheerah (the last sitting). It is not permissible to intentionally omit the Dua for no valid reason. Abstention from Sunnah for no valid reason is a great calamity which can deprive a person of Rasulullah's (sallallahu alayhi wasallam) Shafaa'ah (Intercession) on the Day of Qiyaamah.

Q. Please explain the rule about not greeting a person who is involved in sin. Consider a man who shaves his beard. He is involved in sin. Is it proper to greet him?

A. It is not permissible to say 'Assalamu Alaikum' to a person while he is engaged in sin. A man who has shaved his beard is involved in transgression every second. The ghadhab (Wrath) of Allah Ta'ala drips from his face. Those who have eyes can perceive the la'nat on his face. It is not permissible to initiate Salaam to him. However, if he greets, then it is necessary to respond.

Q. What is the position of the Hanafi Muqtadis regarding the Takbeers when they follow a Shaafi Imaam in Eid Salaat?

A. Since the difference on the issue of the Takbeers of Eid does not pertain to Wujooab (a compulsory issue) nor to validity or invalidity of the Salaat, the Hanafi Muqtadis should follow the Shaafi Imaam in Eid Salaat. The Eid Salaat is unlike the Witr Salaat because according to the Ahnaaf, one raka't performed separately is not valid. Therefore, Hanafis should not follow a Shaafi Imaam in the Witr during Ramadhan.

Q. An Israeli company wants to build a Masjid for the Muslim community. Is it permissible to accept this donation?

A. Everyone knows that Israel is the avowed enemy of Islam and Muslims. One does not require much intelligence to understand that this offer is motivated by sinister designs. The Israelis (Yahood) are masters of conspiracy. It is not permissible to accept the contribution from the Israeli company.

Sadqah

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Every Tasbeeh (Subhaanallah) is Sadqah; every Tahmeed (Alhamdulillah) is Sadqah; every Tahleel (Lailaha illallah) is Sadqah, and every Takbeer (Allahu Akbar) is Sadqah."

Q. Qur'baani was waajib on a person, but he never did it. What compensation should be offered?

A. The first requirement is Taubah (Repentance) for having committed the major sin of abstaining from Qur'baani when it was Waajib. Secondly, the

price of a sheep should be given to the poor. This Sadqah has to be incumbently given to only poor Muslims, i.e. those who may accept Zakaat.

Q. After the days of Qur'baani passed, it was discovered that an animal bought for Qur'baani was not slaughtered. What should be done with such an animal?

A. The very same animal has to be given in Sadqah to the poor. Either the animal may be given alive or it may be slaughtered and the meat distributed to only poor Muslims.

Q. In some Hanafi books it is mentioned that when going into Sajdah, the heels of the feet should be placed together. Is this correct?

A. This view is incorrect. The distance between the feet in the Qiyaam (standing) position should be maintained throughout the Salaat.

Charity

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said: *"Seek aid in your needs with concealment."*

Charity given in concealment invites the pleasure and aid of Allah Ta'ala. Giving charity in concealment is a prescription for removal of difficulties and fulfilment of wants.

Q. A goat bought for Qur'baani suffered a broken leg, i.e. after it was bought. What should be done with the animal?

A. If one is wealthy or one can afford to buy another animal, then another animal should be purchased and sacrificed. However, a poor person on whom Qur'baani is not compulsory should slaughter the same animal irrespective of the defect which had developed.

Q. What is the difference between Kaffaarah of Roza (fast) and Fidyah of Roza?

A. When the fast of Ramadhan is broken intentionally without valid reason, the penalty which applies is called Kaffaarah. The Kaffaarah for such a broken fast is firstly to fast sixty days consecutively, i.e. in a row, one after the other. An extremely ill person or very old person who is unable to fast, has to pay the Sadqah Fitr amount in lieu of each fast he / she is unable to keep. This payment is termed Fidyah.

Q. I embraced Islam in the month of Ramadhan during the course of the day. Although I had stopped eating the rest of the day after having accepted Islam, do I have to keep qadha of that particular day?

A. No, there is no qadha for the day you had embraced Islam.

Q. In a community only one man saw the moon for Ramadhan, but his word was not accepted. What should he do?

A. Although the community will not fast, this man should fast the next day. Then even if after thirty days of fasting the moon for Eid is not sighted, this person has to compulsorily fast the 31st day as well. He cannot celebrate Eid alone. He has to follow the community in this matter.

Q. There is a custom among us to slaughter an animal and distribute the meat to the poor in the hope of Allah Ta'ala curing an ill person. Is it necessary to slaughter an animal for this purpose?

A. No, there is no incumbency to slaughter an animal. Money, prepared food, unprepared food, clothes or anything of value may be given as Sadqah to the poor for this purpose. The idea that only an animal should be slaughtered for Sadqah is erroneous.

Q. A man occupied a vacant house without the permission of the owner. After several months, the owner evicted the occupier. According to the Shariah can the owner claim rent for the period the house was occupied without his permission?

A. The occupier transgressed by occupying the house without the consent of the owner. However, according to the Shariah, the owner cannot claim any rent since there was no lease agreement.

Q. I have adopted a boy. Does he inherit along with my other children in my estate?

A. Adopted children do not automatically inherit

in the estate of their adoptive parents. However, if you wish you can make a wasiyyat (bequest) for him. The bequest should not exceed one third the value of your assets.

Q. After the death of my brother, I had adopted his son (my nephew) who was four years old. I want to include him in my will, but my wife objects vehemently. She does not want any 'outsider' to inherit any share in my assets. She says that I will be unjust to my own children if I had to include the 'outsider' in my will. What advice of the Shariah can you offer me?

A. The Shariah allows a person to make a wasiyyat (bequest) for any person who is not an heir or for any charitable project. The bequest is valid in one third the value of the estate. In a virtuous act, you should not take into consideration the selfishness of your wife or of anyone else. You will not be guilty of any injustice if you make a wasiyyat for your nephew. Your adopted son is not as outsider as your wife believes. Even if he is an outsider, the Shariah allows you to bequeath up to one third of your estate to outsiders.

Q. I have embraced Islam. My non-Muslim father had an affair with a woman. The relationship between them has ended. The woman is prepared to accept Islam. Can I marry her?

A. Marriage with her will not be valid. Nikah will not be valid with a woman with whom one's father had a sexual relationship, whether such relationship was lawful or unlawful.

Q. If the dying man instructed that he be buried in another town, is it necessary to fulfil his wish?

A. It is not permissible to fulfil this unlawful wish of the dying man. He must be buried in the town where he died.

Q. What is the Shariah's view on pictures of the Holy places such as the Ka'bah, Musjidun Nabawi, etc.? Is there any merit in offering reverence to such pictures?

A. If these pictures are revered as an act of ibaadat, it will be bid'ah because there is no Shar'i evidence for such an act being ibaadat. If there is the possibility of such reverence leading to shirk and bid'ah, as is the case nowadays among the ignorant, then it will not be permissible to show reverence by kissing the pictures, for example. If the pictures are kissed or revered for example solely out of love for the holy places, then it is permissible. But, in view of the practices of bid'ah in vogue regarding such matters, one should not publicly show any devotion to these pictures. They may be hung in the home for adornment.

Q. A landlord hires out his building to a tenant who uses it to sell liquor or the tenant hires it out to a third party who operates a gambling business in the premises. This landlord contributes money to the Masjid and Madrasah. Is it permissible to accept his contributions?

A. It is haraam to hire out premises for any haraam trade or activity. If the landlord was aware of the intention of the tenant then it was not permissible for him to have leased the premises to him. If he did not hire out his premises for the haraam activity, he is then not responsible for what the tenant does. However, he should institute measures to evict the tenant. If he is unable to evict the tenant on account of the kufr laws of the kufr land, he is not blameworthy. In the latter case the rent he receives for his premises is lawful. In the former case, it is not. It is not permissible to accept haraam money for a Masjid/Madrasah project. If the greater part of a man's earnings is halaal, then it is permissible to accept his contribution, otherwise not. If it is known that the contribution is given from haraam money, then it is not permissible to accept.

Q. Is it permissible to sell music cassettes, malt which is the main product of liquor and haraam meat products in tins?

A. It is not permissible to sell any of these products.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Will the Sajdah be proper for Shaafis if the forehead is covered, e.g. a woman's forehead is covered by her burqah.

A. According to the Shaafi Math-hab, the forehead has to be exposed. There should be nothing between the forehead and the ground. This is for both men and women.

Q. It is understood that as soon as a person embraces Islam, Namaaz becomes binding. But the person has to learn to perform Namaaz. Does this mean that he will have to make qadha of all the Salaat which he had not performed while he was still learning?

A. Yes, he will have to make qadha of all Salaat which he had not made from the time he had embraced Islam. The new Muslim should be taught to commence Salaat immediately. The different postures should be taught to him. In every position he should recite Subhaanallah a few times.

Q. Is there a Hadith to the effect that the deeds of the Ummah are presented to Rasulullah (sallallahu alayhi wasallam) on Mondays and Thursdays?

A. Yes, there is such a Hadith.

Q. If a Shaafi woman possesses gold jewellery equal to Nisaab and has it for more than a year, does she have to pay Zakaat on it? She occasionally wears the jewellery.

A. Gold and silver jewellery acquired for personal use by a woman (Shaafi) is exempted from Zakaat. She does not have to pay Zakaat. This rule applies only to Shaafis.

Q. Is it permissible to perform Nafil Salaat before and after Fajr Salaat, i.e. during the Fajr time? A local Maulana says that it is permissible because Rasulullah (sallallahu alayhi wasallam) would perform Tahyatul Musjid during Fajr time.

A. According to the Hanafi Math-hab, only Qadha Salaat may be performed during the Fajr time. Besides the two Sunnats of Fajr no other Nafil or Sunnat Salaat may be performed in this time. According to the Shaafi Math-hab, Tahyatul Musjid could be performed during this time.

Q. Is a woman permitted to refuse her husband conjugal relations because she is 'not in the mood'?

A. If she has no valid reason, her refusal brings down on her the Curse of Allah Ta'ala and the Malaa-ikah. Being 'not in the mood' is not a valid reason.

Q. A woman is not on speaking terms with her husband. There is no communication between them, but she insists on being financially supported. What is the Shariah's rule in this matter?

A. She is termed naashizah (flagrantly disobedient). She is not entitled to maintenance as long as she remains disobedient.

Q. Is it permissible to wear shoes which have pig-skin lining?

A. It is not permissible to wear such shoes.

Q. Is it permissible to apply eyedrops while fasting?

A. It is permissible.

Q. Some people say that it is not good to look in the mirror at night.

A. It is permissible to look in a mirror even at night.

Q. Can one remove the underarm and below navel hairs while fasting?

A. It is permissible.

Q. Can interest money be given to a non-Muslim as a gift?

A. It may be given to a non-Muslim as a gift.

Q. Can one fast on a Friday only, i.e. without fasting on Thursday?

A. Yes, it is permissible to fast on only Friday.

Q. Two people have an argument. One takes an oath that he will not set foot in the other's house. They have now become very close and the person insists that his friend comes to his house. Is he allowed to break his oath?

A. He should break this oath and pay the

Kaffarah penalty. The Kaffarah for a violated oath is to feed 10 Muslim poor persons, each two meals or each one may be given Sadqah Fitr amount.

Q. Will cloning human beings be permissible?

A. Such cloning is not permissible. See article elsewhere in this issue.

Q. A person who is keen on collecting coins has a few old South African coins which are slowly going out of circulation. The present purchasing power of these coins are the same as other new coins of similar denominations. However, someone has offered the old collection at a higher price after having realised that their value in collector's terms is greater. Is it permissible to sell such coins at a price which is higher than their current value?

A. As long as the coins are sold for a currency or commodity which is of a different kind or different type of metal, the coins may be sold for any price. If the coins are of silver, for example, and are being sold in lieu of silver coins, then the weight of the silver on both sides must be the same. If the coins are exchanged for bronze or gold coins, any price may be paid. If the coins are exchanged for currency notes, any price may be paid since notes are no longer representative of gold or silver. Currency notes are simply one big fraud perpetrated by the kufr monetary systems.

Q. A person performed his Maghrib Salaat and boarded a plane which took him to a point where the sun was about to set. Does he have to repeat his Maghrib Salaat?

A. He does not have to repeat his Maghrib Salaat. Consider the following example. The sun sets about an hour later than Durban in Cape Town. After performing Maghrib in Durban if a person boards a plane which delivers him to Cape Town at such a time when the sun is about to set, he does not have to repeat his Maghrib Salaat.

Q. Is there any special merit for fasting on the Day of Mi'raaj?

A. There is no day of Mi'raaj. The Mi'raaj took place during the night only. There is no special merit or significance for fasting on the day which follows the Night of Mi'raaj.

Q. At our Eidgah (in Mauritius) the entire Eid Salaat is filmed and televised. This takes place every year. Is it not better to perform the Eid Salaat in the Musjid on account of this malpractice?

A. It is Sunnatul Muakkadah to perform Eid Salaat in the Eidgah. The malpractice should be remedied. It is necessary for those in charge of the Eidgah to put a stop to this haraam activity. If they do not, they will be responsible for this evil and major sin. But, the Eid Salaat should continue in the Eidgah.

Q. Are there any special acts of ibaadat to do on the Day of Milaad?

A. The customs, ceremonies and activities which are usually organized and observed on this day are bid'ah (innovation) and not permissible. This day was unknown to the Sahaabah. There is no significance in celebrating this day.

Q. Some people perform two raka'ts after Maghrib on Milaad day as an expression of their thanks. Is this a Sunnah practice?

A. Every day it is Sunnat to perform from six to twenty raka'ts after the Maghrib Sunnat Salaat. These 20 raka'ts are called Salaatul Awwaabeen. People ignore this Sunnat Salaat ordered by Rasulullah (sallallahu alayhi wasallam) but innovate their own brand of 'sunnat'. Shaitaan has duped them. If they have true love for Rasulullah (sallallahu alayhi wasallam) they would have adhered to his Sunnah practices, not forge their own innovations at the behest of their nafs and shaitaan. There is no two raka't Salaat to be performed after Maghrib on the day of Milaad. Just as on all other days, it is Sunnah to perform Salaatul Awwaabeen.

Q. A fatwa issued by the Ulama of Saudi Arabia informs us that even if a person smokes cigarettes his wudhu does not break. Please comment.

A. While it is not permissible to smoke

cigarettes, nevertheless, wudhu does not break.

CORRECTION

❑ THE MAJLIS IN Vol. 13 No.3 stated a mas'alah as follows:

"If ejaculation of semen occurs as a consequence of fondling the wife the fast does not break."

This is incorrect. The fast does break with the ejaculation of semen as a result of such fondling.

❑ IN VOL.13 NO.3, THE MAJLIS stated that it is permissible for a person to perform Hajj-e-Badl even though he has not performed his own Hajj which is Fardh on him.

This mas'alah requires some clarification. Whether Hajj is Fardh or not on a person, it is Makrooh Tanzihi to appoint him for Hajj-e-Badl.

Although it is Makrooh Tanzihi to appoint this person on whom Hajj is Fardh but who has not discharged his own obligation, it is Makrooh Tahrimi for the person himself to undertake Hajj-e-Badl. (Makrooh Tahrimi is a sinful and forbidden act). Nevertheless, if he has performed Hajj-e-Badl, the Hajj is valid.

Medical Tests

➔ 700 MILLION MEDICAL tests will take place this year alone. Unfortunately, many of these will be unnecessary or dangerous.

➔ When you're sick you go to a doctor. Chances are, he'll give you a test. Today there are more than 1,400 tests doctors use to diagnose medical problems. Problem is...most of them don't work. Even worse...many of them are dangerous.

➔ Nancy M. goes in for a mammogram only to find out that the radiation has increased her odds for getting breast cancer by 600%.

➔ Susan C. is pregnant and perfectly healthy. She submits to routine amniocentesis at her doctor's recommendation, because of her "advanced" age-35. After the test, she miscarries what would have been a perfectly normal baby. Now she knows that these "routine" tests can sometimes end in miscarriage.

(Extracted from: **WHAT DOCTORS DON'T TELL YOU**)

X-RAY and CANCER

➔ ACCORDING TO THE Royal College of Radiologists, radiation from unnecessary X-rays may be responsible for 1,000 cancer deaths per year in the United States.

➔ A study at North Carolina University found that for some women even moderately strong X-rays increases the risk of breast cancer by 600%! (It's not many women who have this genetic disposition, but if you have it you'll want to know—and we think you should!).

(Extracted from: **WHAT DOCTORS DON'T TELL YOU**)

TILAAWAT OF THE QUR'AAN

WHEN PEOPLE RECITE the Qur'aan Majeed, Allah Ta'ala casts *Sakeenah* (peace and tranquillity) over them; the *rahmat* of Allah descends on them; the Angels surround them and Allah mentions them to those Angels present in His Court.

THE MU'MIN'S PRISON

IN A DREAM a man saw Hadhrat Dawood Tai (rahmatullah alayh) running. He asked: 'Why are you running?' Dawood Tai replied: 'I have just been released from prison.'

In the morning this man learnt that Hadhrat Dawood Tai (rahmatullah alayh) had passed away during the night. This world is a prison for the Mu'min. Rasulullah (sallallahu alayhi wasallam) said:

"The world is the prison of the Mu'min and the paradise of the kaafir."

Q. I have been told that when one cracks one's fingers, one is offering tasbeeh to shaitaan. Is this so?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. There is a lengthy Hadith in which it appears that shaitaan induces a person to crack his fingers during Salaat. Cracking fingers during Salaat has been described by shaitaan himself as his tasbeeh. One should not crack fingers during Salaat. It is Makrooh to do so. But, cracking fingers while not performing Salaat will not be in the same degree of prohibition. It is best to abstain from this habit, i.e. the fingers should not be cracked unnecessarily or merely by force of habit. The habit should be broken.

Q. How is it to read the Qur'aan Shareef with shoes on?

A. Although it is permissible, the fullest thawaab is obtained by sitting facing the Qiblah to recite the Qur'aan. If one has the time, one should adopt the best position for Qur'aan Tilaawat, i.e. remove the shoes, sit on a musalla facing the Qiblah. But, it is permissible to recite the Qur'aan Shareef even while having shoes on.

Q. Is it permissible to cut flowers, fruit and vegetables after Maghrib?

A. If by cutting after Maghrib you mean cutting inside the house, there is nothing wrong with this. But, if you mean cutting flowers, etc. outside the home in the garden after Maghrib, then while there is nothing wrong in the actual act of cutting, it is not safe to be outside the home after Maghrib, especially for females and children. Rasulallah (sallallahu alayhi wasallam) said that after Maghrib is the favourite time for the shayaateen to prowl around. These evil jinnaat sometimes do interfere with and harm people.

Q. Is Pepsi Cola halaal or haraam? A learned Sheikh accepts that Pepsi contains a minute quantity of alcohol but claims that since the amount never intoxicates, it is permissible. Others say that only the Cola contains alcohol. The other flavours are free of alcohol.

A. Alcohol itself is intoxicating. Rasulallah (sallallahu alayhi wasallam) said that even a small quantity of an intoxicant is haraam. If one drop of whisky or gin or vodka is added to a glass of water, it will not intoxicate. Inspite of this, the glass of water to which the liquor is added becomes haraam. A drop of urine added to a bottle of juice will render it haraam. The quantity is irrelevant. Whether it intoxicates or not is also irrelevant. The criterion is its intoxicating property. If a large quantity intoxicates, then a minute quantity of the intoxicant too is haraam. A minute quantity of the intoxicant added to the syrup making up the mineral will hence be unlawful. All softdrinks are manufactured from alcoholic concentrates, hence all of them fall in the same category as Cola.

Q. If a person can afford it, should he make Qur'baani every year?

A. Qur'baani is Waajib (compulsory) every year on those who have the Zakaat amount (Nisaab) on the day of Eid. This Nisaab is 612 grams silver or its price.

Q. Most women do not have the Zakaat Nisaab in the form of cash or savings in the bank. However, they do have substantial gold jewellery which is far in excess of the Nisaab. Do they still have to make Qur'baani or is it the duty of their husbands to make Qur'baani for them?

A. Qur'baani of the wife is not the obligation of the husband. She has to make her own Qur'baani with her own money. However, if the husband wishes to pay for her Qur'baani, he may render her this favour. But, it is a pure favour, not an obligation. If the husband makes Qur'baani for his wife, it has to be with her knowledge and approval. If her husband does not pay for her Qur'baani, then it is incumbent on her to either acquire a loan or sell part of her jewellery. But, Qur'baani she has to do compulsorily.

Q. A book on Zakaat was published here (in Mauritius). It says that the Zakaat-collectors can be paid with Zakaat for their trouble, transport, etc. whether they possess the Nisaab value or not. The Islamic Welfare Foundation of Mauritius uses Zakaat for paying their collectors and for other administrative expenses. Is our Zakaat being discharged properly in this manner?

A. Zakaat cannot be used to pay the wages and expenses of such workers and collectors. Only workers appointed by the Khalifah (or Islamic State) to collect Zakaat may be paid from Zakaat funds. Private organizations or men who have grouped themselves for doing such voluntary Islamic service cannot be paid from Zakaat funds. The Zakaat is not discharged in this way.

Q. Is it permissible to eat the food of a Muslim who works in a bank?

A. It is permissible although Taqwa demands abstention.

Q. Can Muslims participate in the funeral of a non-Muslim? Is there any difference in watching a non-Muslim's funeral procession and funeral service on television, e.g. the funeral of a dignitary?

A. It is not permissible to participate in the funeral procession and service of non-Muslims. This is in flagrant violation of the Qur'aan which prohibits participation. Television is haraam. It is not permissible to view any television programmes.

Q. Can Muslims practise the art of yoga for health and fitness?

A. It is not permissible to practise these acts of the idolaters even for fitness or health. These semi-religious rituals of the kuffaar are related to their kufr. Muslims have no need whatever to adopt these methods of the kuffaar for fitness and health. There are other ways – many ways – to achieve health and fitness.

Q. Can a woman who performs Taraaweesh at home perform her Witr Salaat before the Taraaweesh?

A. The Witr should be performed after completion of the 20 raka'ats Taraaweesh. Divergence from the Sunnah is not permissible without valid reason.

Q. Is the English version of Tafseer Ibn Kathir reliable?

A. We have not seen the English version, hence we cannot comment. However, we can give you some advice. If the translation has been done by a modernist – a person with kuffaar university degrees – or a person who does not follow one of the four Math-habs, then invariably he will have introduced in the commentary or footnotes his baatil (false and baseless) personal opinions. Never accept blindly the commentary – comments and footnotes – of unqualified persons.

Q. Usually after the death of a person a khatam is made on the 3rd, 7th or 40th day. Family members and friends gather for the function. Before the meal is served, the Qur'aan is recited and the thawaab is bestowed to the deceased. Does the Shariat approve of this function?

A. This function is bid'ah. It is not permissible. It has neither origin nor sanction in Islam. One may recite any amount of the Qur'aan Shareef and at any time as thawaab for the deceased. But, these forged and fabricated functions are innovations.

Q. Another practice we have is that after ghushl of the mayyit (deceased) all those who had helped in the ghushl will one by one approach the mayyit and ask him/her for forgiveness in his/her ears. The belief is that if they had perhaps caused the mayyit hurt or inconvenience while giving it ghushl, the deceased will forgive them. Please comment on this widespread practice.

A. There is no basis in Islam for this stupid practice. It is a pure fabrication of stupid people.

Q. I obtained a court divorce and my husband (ex-husband) has been ordered to pay a certain sum maintenance for his minor children and for myself. He gave me talaq even before the court divorce. A friend informed me that it is not permissible for me to accept the maintenance the court has ordered him to pay. Please explain the Shariat's law in this matter as I do not want to consume haraam.

A. A man, according to the Shariah, has to maintain his divorced wife only during her iddat which is a period of three haidhs. Thereafter there is absolutely no relationship between them. It is

haraam for a woman to usurp a man's wealth with the aid of the kuffaar court or by means of any other method. She will be devouring the Fire of Jahannam by eating and living on usurped money. Most women in this type of situation cast overboard Allah's Law and relish on the haraam carrion they squeeze out of a man with the aid of the coercive power of the kuffaar authorities of the land. You are fortunate that Allah Ta'ala has given you an Imaani conscience to save you from haraam and to prevent your body from being nourished by haraam. Rasulallah (sallallahu alayhi wasallam) said: *"The Fire is more entitled to a body nourished by haraam."* Surely, you would not like Jahannam to have a claim on your body! It is not permissible for you to accept the court-ordered maintenance. You are permitted to accept only maintenance for your minor children. And, that too, not in terms of the court order. If the court has ordered the father to pay an excessive amount, it will not be halaal for you to accept it on the pretext of it being the maintenance for his children. You should honestly calculate a fair and correct amount which will be adequate for the children's need. The standard of their living will be the style of their eating, drinking and wearing in their father's home. Furthermore, on attaining buloogh (puberty) or thereafter, when the children are capable of earning, the father will no longer be under obligation to support his children. He may voluntarily make gifts to them, but maintenance cannot be demanded from him if they are capable of earning. Whatever sums of money you had accepted for yourself after expiry of your iddat, should be refunded to your ex-husband.

Q. Is Shaikh Al-Albaani, the leader of today's Salafi sect a Muhaddith?

A. Al-Albaani is nowhere near the toes of the Muhadditheen. His expositions on Hadith are cluttered with errors and blunders. He has strayed far from the Path of the Sunnah. A Jordanian Shaikh has compiled a book on the blunders of Al-Albaani. The name of the book is: **AL-ALBAANI UNVEILED**. It is available from: Sayfuddin Ahmed Ibn Muhammad, Ground Floor, 296 Holloway Road, London N7 6 NJ, England.

Q. Does the musaafir have to perform Sunnat Namaaz or can he simply abstain?

A. It is not permissible to abandon the Sunnatul Muakkadah Salaat without valid reason even if one is a musaafir.

Q. Now and again we receive pamphlets in the post describing the dream of some Shaikh in Madina. The pamphlet warns of terrible punishment and urges people to reproduce and distribute the pamphlet. If they do not, they are warned of misfortunes. Please throw some light on these pamphlets.

A. Simply ignore them. Do not be perturbed by the warning. These chain letters are devoid of Shar'i substance.

Q. We are told that it is better to give our Zakaat to our poor relatives. I have such a relative who practises witchcraft. Is it permissible to give Zakaat to such a person?

A. It is an act of greater reward to give one's Zakaat to poor and needy relatives besides parents and offspring. It is not permissible to give Zakaat or assist a person who practises the kufr of witchcraft and sihr (magic).

Q. If a magazine awards you a sum of money for having written a story, may this money be accepted?

A. Yes, the money may be accepted. However, it is not permissible to write stories and articles for immoral kaafir magazines.

Q. If a relative is jealous and interferes when a marriage proposal is received, will it be permissible to cut ties with such a person?

A. If a person – relative or not – seeks to cause harm, it is permissible to refrain from associating with him/her. However, do not harbour hatred and malice. When meeting the relative, greet and display good character. But, there is no need to visit the home of such a relative. If the relative is in need, and you can assist, do so. The Qur'aan instructs us to repay evil with what is better. Thus, when someone slanders you, repay him/her with a

Maudoodi, Shiah and the Sahaabah

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Beware of Allah! Beware of Allah with regard to my Sahaabah! Whoever loves them, loves them because of my love. Whoever hates them, hates them because of my hatred (i.e. because they in reality hate Rasulullah - sallallahu alayhi wasallam)."

Among the worst enemies of Allah and His Rasool (sallallahu alayhi wasallam) are those who hate the illustrious Sahaabah of Nabi-e-Kareem (sallallahu alayhi wasallam). The general practice and way of the enemies of Rasulullah (sallallahu alayhi wasallam) is to vent their evil hatred on the Sahaabah. The Sahaabah are made the scapegoats for their hatred.

All baatil sects have this one feature in common – they denigrate the august personalities and the lofty rank of the Sahaabah. Each sect has its own degree of hatred. While some express such malice in 'refined' and academic language, others like the Shiahs and Maudoodis, find an outlet in expletive vituperation. In his book, Khilaafat Wa Mulookiyat, Mr. Maudoodi maligns the illustrious and senior Sahaabi, Hadhrat Sayyiduna Muaawiyah (radhiyallahu anhu) as follows:

"An extremely repugnant bid'ah which commenced in the era, of Hadhrat Muaawiyah is abuse on Hadhrat Ail. He (i.e. Hadhrat Muaawiyah), himself and on his instruction, all his governors, would let loose torrents of abuse on Hadhrat Ali from the mimbars, even to the extent of swearing the most beloved relative of Rasulullah in Masjidun Nabawi from ontop of the Mimbar of Rasulullah, right in front of the Holy Sepulchre. The children of Hadhrat Ali and his close relatives would be constrained to listen to these vulgar expletives, Leaving aside (the abomination) of abusing a person after his death which is reprehensible in the Shariah, it is also negatory of human moral character. To pollute the Jum'ah Khutbah with such filth is most abominable in terms of Deen and Akhlaaq (Moral character)."

In this tirade and diatribe of vituperation against Hadhrat Muaawiyah (radhiyallahu anhu), Maudoodi descended into the pits of evil by alleging that Hadhrat Muaawiyah (radhiyallahu anhu) was guilty of:

- ★ Uttering vulgar abuse against Hadhrat Ali (radhiyallahu anhu) from the Mimbar during the Jum'ah Khutbah.
- ★ Instructing all his governors to make condemnation and abuse of Hadhrat Ali (radhiyallahu anhu) part of the Jum'ah Khutbah.
- ★ Perpetrating this evil act even in Masjid-e-Nabi from the Mimbar of Rasulullah (sallallahu alayhi wasallam).

Whoever has even a slight knowledge of the rank, significance and character of this great Sahaabi will understand that the claims made by Maudoodi in the aforementioned passage are utterly false and motivated by sheer hatred – ostensibly hatred for the Sahaabah, but in reality hatred for Rasulullah (sallallahu alayhi wasallam).

In support of his contentions and shaitani claims, Maudoodi relied heavily on Shiah narrators who are notorious for their hatred of almost all Sahaabah of Rasulullah (sallallahu alayhi wasallam). When the Shiahs believe that all the Sahaabah, except four or five, reneged from Islam after the demise of Nabi-e-Kareem (sallallahu alayhi wasallam) and when abusing the Sahaabah is a salient feature of Shi'ism, it is ludicrous to say the least, to rely on Shiah narrators for substantiating one's charge against the Sahaabah.

Another deception perpetrated by Maudoodi in his attempt to malign Hadhrat Muaawiyah (radhiyallahu anhu) was to blindly cite references. He would quote the names of Kitaabs while these

Kitaabs are devoid of the allegations he made against the Sahaabah.

Hadhrat Muaawiyah (radhiyallahu anhu) enjoys a lofty pedestal in the Jamaat of Sahaabah. He was a very senior recorder (Kaatib) of the Qur'aanic Revelation (Wahi). His rank in this sphere was next to Hadhrat Zaid Bin Thaabit (radhiyallahu anhu), the Chief Kaatib (Recorder) of Wahi. In view of his responsibility as a Recorder of the Qur'aanic Wahi, Hadhrat Muaawiyah (radhiyallahu anhu) was constantly in the company of Rasulullah (sallallahu alayhi wasallam), Rasulullah (sallallahu alayhi wasallam) made many special Duas for him.

He was the brother-in-law of Rasulullah (sallallahu alayhi wasallam). The fadhail (significance, excellence and virtues) of this illustrious Sahaabi are numerous. The charges which Maudoodi and the Shiahs bring against Hadhrat Muaawiyah (radhiyallahu anhu) are pure fabrications motivated by hatred. Those who have ventured to criticize, insult and abuse Rasulullah's (sallallahu alayhi wasallam) Sahaabah have exposed themselves, undoubtedly, to the la'nat (curse) of Allah Ta'ala and the Malaa-ikah.

MUAAWIYAH AND ALI

ACCORDING TO HAAFIZ Ibn Abdul Birr (rahmatullah alayh), Hadhrat Muaawiyah (radhiyallahu anhu) would be in constant communication with Hadhrat Ali (radhiyallahu anhu), referring different Fiqhi issues (pertaining to Islamic jurisprudence) to Hadhrat Ali (radhiyallahu anhu). Hence, when Hadhrat Muaawiyah (radhiyallahu anhu) was informed of the demise of Hadhrat Ali (radhiyallahu anhu), he lamented:

"Fiqh and Ilm have disappeared with the death of Ali Ibn Abi Talib." (Al-Isti'aab)

Purpose Of Bay't

MANY MASHAA-IKH (SPIRITUAL GUIDES) of today commit the grave error of rushing to accept people into their fold (i.e. making bay't). The person being initiated as a mureed (disciple) completely lacks understanding of the purpose of bay't. The Shaikh too deems it adequate to prescribe some form of thikr to the mureed. The maqsood (purpose and goal) of bay't is nowadays considered to be spiritual experiences realised by practising thikr and shaghl (spiritual exercises).

Failure to understand the purpose of bay't and the imposition of thikr and shaghl in this condition of ignorance and moral corruption are dangerous for the mureed. Commenting on this serious error of the Mashaa-ikh, Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Is'laah-e-A'maal (Correction of Deeds and moral reformation) have priority over bay't, thikr and shaghl... Without understanding this, thikr and shaghl are futile. First gain understanding of this (i.e. of the purpose of bay't and reformation of deeds). Progress is the result of tarbiyat (moral training). The building erected on hollow foundations will soon collapse. Neither the searchers (Taalibeens) nor the Mashaa-ikh have their gaze on this reality, hence there is no benefit (in their initiation of mureeds)."

NASEEHAT

- ✓ LOVE OF WEALTH displaces from the heart the Love of Allah.
 - ✓ On the Day of Qiyaamah, the good deeds of the haasid (jealous person) will be transferred to the person who was the victim of his jealousy (hasad).
 - ✓ Love for fame leads to hasad (jealousy).
 - ✓ The remedy for pride is to reflect on your origin. You were created from an impure fluid.
 - ✓ When you reflect, you will realise that you are always committing some sin. Taubah is, therefore, incumbent at all times.
 - ✓ The beauty of khauf (fear for Allah) is that it saves you from sins.
- (Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi – rahmatullah alayh)

IMAAAN -- BETWEEN HOPE AND FEAR

IMAAAN IS A great and a wonderful treasure. It is the greatest Ni'mat bestowed by Allah Ta'ala to a person. There is nothing greater, nothing more valuable than the treasure of Imaan. Only Allah Ta'ala decides who qualifies for Imaan. The Qur'aan-e-Hakeem declares emphatically: "We have created you. And from among you are Mu'min and from among you are kaafir." Why has Allah Ta'ala given the treasure of Imaan to only certain of His creation and withheld it from others. This is a question which can never ever be satisfactorily answered. It is an issue linked with Taqdeer which in turn pertains to the eternal attributes of Allah Ta'ala. To bestow Imaan and to withhold Imaan belong exclusively to His prerogative powers.

Sometimes Allah Ta'ala gives a lesson of Hidaayat and Humility to His devotees, the Auliya, through the medium of children and even animals. Once a dog said to Hadhrat Hasan Basri (rahmatullah alayh): "O Imaam of the Muslimeen! Why did Allah Ta'ala make you the Imaam of the Muslimeen and why did He make me an object of contempt to be despised and buffeted by everyone?" This statement of the dog set Hadhrat Hasan Basri (rahmatullah alayh) into a deep mood of contemplation. He realised that there was nothing in him – no excellence in him which qualified him for Imaan, and there was no defect in the dog which made contempt necessary for it. He realised that he was a Mu'min purely and only because of the Favour and Kindness of Allah Ta'ala. No man, therefore, has any right to hold another being – man or animal – in contempt. When someone is afflicted with takabbur or pride, he should reflect: "I have no control over my Imaan. If Allah Ta'ala wills, He can snatch away my Imaan in a second." In fact such calamities had befallen many great men who were overcome with pride. The best and the classical example of such a disaster is shaitaan who lost his Imaan on account of a moment's pride. His thousands of years of ibaadat did not avail him. His rank as the instructor of the Malaa-ikah did not save his Imaan.

Hadhrat Sufyaan Thauri (rahmatullah alayh) had developed a hunched back in his young age. People would ask him for the reason. He always avoided them. One day when they persisted, he said: "I had three Ustaadhs. One died as a Christian, one a Jew and one a Majoosi (Fire-Worshipper). When I observed this, fear hunched my back." Now what confidence and what pride can anyone have for any virtue or excellence which he may possess? Nothing is more virtuous, more excellent and more valuable than Imaan. When we are liable to lose it – to have it snatched away – then never can one be at ease and negligent while one is still living on earth. It is precisely for this reason that Rasulullah (sallallahu alayhi wasallam) said: "Imaan is suspended between hope and fear." No one knows what tomorrow holds for him. In one Hadith, Rasulullah (sallallahu alayhi wasallam) said:

"When you rise in the morning and you find your Imaan intact; you have your health and sufficient food for that day, then consider yourself the king of the world."

There will come a time, Rasulullah (sallallahu alayhi wasallam) said, that a man will rise in the morning a Mu'min, but by evening will become a kaafir. Another will sleep as a Mu'min and wake up a kaafir. May Allah Ta'ala protect our Imaan. The Qur'aan says:

"Only, the people of intelligence gain naseehat."

Sidq

HADHRAT ZUNNOON MISRI (rahmatullah alayh) said:

"Knowledge is present, but practice according to knowledge is absent. If a'maal (practical deeds according to knowledge) are present, ikhlaas (sincerity) is lacking. And, when there is ikhlaas, sidq is lacking."

Sidq in this context refers to the correct discharge of an act. When an act is practised correctly with all its rules and respects as instructed by the Shariah, it will be said that the deed has been rendered with sidq, while a deed is rendered with sincerity (ikhlaas) it is possible that it lacks sidq or correct performance.

Auspicious Occasions

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"The heart of a person who stays awake during the nights of Eid, will not die on the Day when hearts will be dead."

The Day when hearts will be dead refers to the Day of Qiyaamah when the mightiest upheavals will be taking place. This Hadith mentions the holiness and significance of the nights of Eid. The night of Eid is the night which precedes the day of Eid. In a narration it also appears that the nights of Eid are like the night of Qadr. These nights are nights of ibaadat.

Ibaadat on these nights fortifies the hearts – the roohaani or spiritual heart. Besides the great rewards for the ibaadat rendered on these nights, the hearts of those who correctly spent these nights will be fortified and strengthened on the Day of Qiyaamah – on that Day of fear and terror – so that it will not fear nor grieve. Allah Ta'ala says in the Qur'aan Shareef:

"There shall be neither fear on them nor will they grieve."

Fear and terror will demoralize and paralyze the hearts of people on the Day of Qiyaamah. Only those on whom will be the special rahmat of Allah, will have their intelligence intact and functioning. When people and jinn will observe the terrors and horrors of Qiyaamah, they will become mentally deranged with fear and their hearts will become paralyzed as if they are dead. But, those who had constructively spent the nights of Eid – in ibaadat – their hearts will be strengthened. They will not panic.

From this Hadith of Rasulullah (sallallahu alayhi wasallam) we can understand just how auspicious these two nights are. It does not behove us, therefore, to waste the sacred moments of these nights in futility and unnecessary worldly occupations. Allah Ta'ala has despatched us to earth, to live for a short while, and to make our preparations for Maut and for the everlasting life of the Aakhirah. Since we have been sent here to prepare ourselves for the Aakhirah – for the Meeting with Allah Ta'ala – it becomes necessary and is of utmost importance that we utilize the holy occasions and sacred moments for acquiring such provisions which we shall be needing for our journey into the Aakhirah.

In His mercy and because of His kindness, Allah Ta'ala has provided us with several occasions in which we can gain the maximum thawaab for a little worship or ibaadat. But, instead of heeding the exhortation of Rasulullah (sallallahu alayhi wasallam) to apply ourselves to ibaadat on the nights of Eid, most of us engage in activities considered incumbent for worldly preparations. Instead of applying the night and our time on these sacred nights in preparations of the Aakhirah, most people waste away the night in making preparations for food and dress. They are more concerned about the next day's feasting and dressing in gaudy garments. While it is also a teaching of the Shariah to don one's best clothes on the days of Eid and to be a bit lavish in feasting for the occasions of Eid, this never means that the Eid nights should be squandered in such mundane pursuits. Whatever food and dress preparations have to be made, should be completed during the day time. The night time – the nights of Eid – should be retained exclusively for ibaadat. It is highly improper, ruinous and childish to waste away these auspicious nights in food and dress preparations – in worldly activities which will be of no avail in the Aakhirah.

The Hadith exhorts us to spend these two nights in ibaadat, not in preparing food for the next day nor in polishing the house nor in dress preparation. It is most unintelligent to say the least – to abandon the holy and the prime occupation ordered by Allah Ta'ala for these nights, i.e. ibaadat, and to spend the auspicious moments in futile worldly activities which will be of no benefit in the Aakhirah.

On account of ghaflat – obviousness – of the Aakhirah, people have no concern for the purpose for which Allah Ta'ala has created them. They are prepared to barter away their perpetual life of happiness and pleasure of the Aakhirah for the extremely defective and temporary worldly

pleasures. This indicates that the intelligence of such people is not functioning correctly. Zulmat (Darkness) has settled over their intelligence. They are bereft of Noor-e-Aql or the Noor of Intelligence – a Noor with which Allah Ta'ala imbues the Aql of those who are concerned with their Aakhirah and the Pleasure of Allah Ta'ala.

Rasulullah (sallallahu alayhi wasallam) said that the most ignorant person is one who is not concerned with preparations for the Aakhirah, and the most intelligent person is he who is always engaged in making preparations for the life beyond the grave. It is, therefore, necessary that we do not waste away these great and auspicious nights of Eid in futile activities – in cooking, cleaning the house, etc. The sanctity which Allah Ta'ala has instilled in these nights is not for such worldly activities which should be done at some other time. It is not intelligent to squander the best time, the most valuable time – the time which Allah Ta'ala has specially bestowed to us to utilize in preparation for the Aakhirah – in mundane or worldly activities of unimportance and which will not benefit us in either the grave or the Aakhirah.

The nights of Eid begin with sunset. After Maghrib Salaat, Awwaabeen should be performed. After Isha, it is essential to sit up and engage in any kind of ibaadat, whether Nafil Salaat, Thikr of any kind, Durood Shareef, Tasbeeh, Tilawat, Istighfaar, etc. If Tahajjud Salaat is missed on these nights, it will indeed be a great misfortune. While everyone may not be able to stay awake the whole night, no one should deprive himself or herself from the tremendous rewards of spending at least some time in ibaadat. But, Tahajjud should not be missed. From Tahajjud sit until Fajr in ibaadat. This is the minimum required of a Muslim who truly believes in the Aakhirah.

IFTAAR

Another mubaarak or blessed time, is the time of iftaar – the time when the fast is ended. It is a time when dua is readily accepted. It is not a time to spend in the kitchen preparing food. Many women deprive themselves of the great and wonderful thawaab of these precious moments. Instead of being involved in ibaadat for a few minutes before iftaar, they are busy in the kitchen. Fasting is not meant for feasting. Iftaar does not require heavy preparations as has become the common practice. A few minutes before sunset, sit on your musalla and engage in thikr and dua. Be involved in thikrullah as the sun sets and the fast ends. Fasting is for roohaani development, not for spiritual retrogression which is a consequence of sumptuous feasting. The excessive eating during the fasting month, especially at the time of iftaar is spiritually and morally ruinous.

In some Musjids elaborate preparations are made for actual feasting at the time of Iftaar before Maghrib Salaat. Precious and holy moments which should be devoted to ibaadat are wasted in feasting. This system of feasting practised in many Musjids is in conflict with the Sunnah. Shaitaan has, indeed, invented many tricks and traps to deprive the Saa-im of the roohaani benefits of the fast. One of these tricks is feasting at the time of Iftaar.

Two Proclamations

HADHRAT KHWAJAH ABUL Laith Samarqandi (rahmatullah alayh) said:

"Daily two Angels descend from the heaven. One mounts the roof of the Ka'bah and proclaims:

"O Assembly of jinn and man! Hear and understand that whoever does not discharge the obligations of Allah, he leaves the confines of Allah's protection and aid."

The second Angel, standing on the roof of Masjid-e-Nabawi proclaims:

"Know and listen that whoever does not adhere to the Sunnats of Rasulullah (sallallahu alayhi wasallam) will be deprived of the Shafaa-at (intercession) of Rasulullah (sallallahu alayhi wasallam)."

BEST GIFT

The best gift a father can give his son is a pious character. (Hadith)

TASAWWUF

TASAWWUF OR TAREEQAT has two fundamental constituents, viz.

(1) Elimination of the satanic or bestial characteristics in insaan (man). (2) Adornment with the lofty angelic attributes. The satanic qualities are called akhlaaq-e-razeelah and the angelic attributes are called akhlaaq-e-hameedah.

Allah Ta'ala despatched man to earth to beautify, adorn and purify himself by subduing his emotional satanic traits and cultivating the superior, lofty angelic attributes. This process of moral purification and roohaani (spiritual) elevation is acquired only by complete adoption of the Sunnah (Ittibaa-e-Sunnah) under the canopy of the Shariah. This is the meaning of Tasawwuf. Any other brand of spiritualism or cult of life called tasawwuf is not Islamic Tasawwuf. In fact it will be a brand of Satanism.

SATANISM

THE 'TASAWWUF' WHICH men such as Ibn Taimiyyah and other Ulama criticised and condemned was the 'tasawwuf' of Satanism. The many acts, practices and beliefs of kufr, bid'ah and baatil which Shaitaan's agents had introduced and still introduce into Islam and its various Departments of life, have completely mutilated and transformed Tasawwuf in some areas and regions. Present examples of mutilated and ruined Tasawwuf are the tasawwuf of the Braili Bid'atis, the Tijaani brand of tasawwuf in West Africa and some other tasawwuf tareeqas in West and North Africa as well as in some Middle Eastern countries.

Since these baatil brands of tasawwuf are in conflict with the Shariah, they are condemned by all men of Knowledge. Even in our day the Ulama-e-Haqq condemn the bid'ah tasawwuf of various groups. It does not follow from such condemnation that the Ulama-e-Haqq are opposed to Tasawwuf.

On the other hand there are the deviated Salafis who lack in entirety in correct Islamic knowledge. They have heard, read and perhaps seen the bid'ah and shaitaani brands of so-called tasawwuf of the Ahl-e-Bid'ah. They thus concluded that Tasawwuf is foreign to Islam. Such a conclusion is pure ignorance. The Qur'aan and Ahaadith – the Sunnah of Rasulullah (sallallahu alayhi wasallam) – are replete with the Ta'leemaat (teachings) of Tasawwuf. Any person who denies this Qur'aanic and Sunnah Tasawwuf which all Ulama and Mashaa-ikh of Haqq (i.e. the illustrious Auliya) have propagated and diligently practised throughout the history of Islam, is not a believer in the Qur'aan and Sunnah.

The Salafis will do themselves a great favour by studying the Fatawa of Ibn Taimiyyah with an open mind and with a sincere heart. They will not fail to see and understand that even Ibn Taimiyyah regard Islaah-e-nafs (reformation of the nafs) and spiritual progress and walking along the Path to Divine Proximity as integral parts of Islam.

Rasulullah's Anger

HADHRAT KHWAJAH UTHMAANI Haaruni (rahmatullah alayh) said that on the Day of Qiyaamah Rasulullah (sallallahu alayhi wasallam) will be extremely angry with the following persons:

- Those who do not respond to the Athaan.
- Those who do not maintain silence when they hear the Athaan.
- Those who do not attend Jumuah Salaat.

Conversing while the Athaan is being proclaimed is a common illness. When a person engages in conversation while the Athaan is being recited, he neither responds to the Call of Allah Ta'ala nor does he maintain silence. The anger of Rasulullah (sallallahu alayhi wasallam) is synonymous with the anger of Allah Ta'ala.

GRAVES

IN REPLY TO a question Hadhrat Sultaan Nizaamuddin Auliya (rahmatullah alayh) said:

"The more forlorn and desolate a grave, the more will Allah's mercy descend on it."

"People solidify graves. They build on and over it and engrave Qur'aanic aayaat and Duas on the stones on the graves. This is totally unlawful."

Saudi Arabia

SHAMEFUL TRAGEDIES

THERE ARE NO excuses anyone can intelligently offer for the heart-rending tragedy which was enacted this year on the occasion of Hajj. Hundreds of Hujjaaj were trampled to death by their co-Hujjaaj brothers and sisters fleeing in frenzied panic. Hundreds more were injured. The latest episode of disaster is another sad chapter in similar events which have recurred over the past few years with disquieting regularity.

While there are no excuses for these tragedies, there is justifiable blame, rebuke and criticism to be heaped on all concerned in the Hajj process. Both the Saudi authorities and the Hujjaaj are responsible for these unforgivable enactments of tragedies.

Some will blame only the Saudi authorities for their lack of control, haughtiness, insensitivity, lack of system and general corruption. Although the authorities cannot escape blame and are to be held liable and responsible for the miserable events, the blame should not be wholly apportioned to them, just as the Saudi government is blameworthy, so too are the Hujjaaj responsible for these tragedies. In fact, a greater share of the blame descends on the people. Rasulullah (sallallahu alayhi wasallam) said: **"The rulers appointed over you will be as you are."** In other words, if the public is corrupt, Allah Ta'ala will appoint corrupt men to rule them. If people are human beings (i.e. they have risen to the level of insaanityat), Allah Ta'ala will appoint kind, just and sagacious men to rule.

The Auliya too say on the basis of the aforementioned Hadith: "Your deeds are your rulers." Rulers in reality are the reflection of our deeds. The ignorance, inhumanity, selfishness, and bestiality of most people undertaking the great act of Ibaadat of Hajj will convince any unbiased and intelligent observer that the people are squarely to be blamed for the catastrophe. When people who are supposed to be worshippers engrossed in an ibaadat of love behave like animals, the resultant stampedes of panic are not at all surprising. Only wild animals and domesticated beasts driven by panic stampede and crush everything underfoot. Insaan does not behave in this manner. When people have not as yet acquired the very rudiments of insaanityat (humanity), then such displays of inhumanity and animality are only to be expected.

It is because the people behave like animals or worse, that animals have been appointed to rule over them, it is for precisely this reason that one sees animals occupying the position of government, not only in Saudi Arabia, but in almost every Muslim country.

THE SUNNAH

The bestiality which is today an outstanding feature of our people will be displaced only when Muslims decide to inculcate Taqwa in them. Taqwa is acquired only by way of Ittibaa-e-Sunnah

Love For The Rasool

ONCE HADHRAT FUZAIL Bin Iyaadh (rahmatullah alayh) by mistake or forgetfully did not wash his hands thrice during wudhu. He had washed it once. At night he saw in a dream Rasulullah (sallallahu alayhi wasallam) saying: "O Fuzail! The deficiency in your wudhu is very surprising."

Hadhrat Fuzail woke up with shock and fear. He repeated his wudhu and Salaat. Thereafter for one year he performed daily five hundred raka'ts Nafil Salaat as compensation for his error.

This is the method in which the Auliya and Sufiya demonstrated their love for Rasulullah (sallallahu alayhi wasallam). Their love for Nabi-e-Kareem (sallallahu alayhi wasallam) did not consist of qaseedas (songs) and mouloud.

A Robber

"A mureed or a shaikh who does not conform to the law of the Ahlus Sunnah Wal Jama'ah; nor are his conditions and statements in accordance with the Sunnah of Rasulullah (sallallahu alayhi wasallam), is a robber."

HADHRAT FAREED SHAKER Ganj

or complete submission to the Sunnah of Rasulullah (sallallahu alayhi wasallam). This Sunnah has two dimensions. A Zaahiri (External) facade and a Baatini (Inner or Spiritual) dimension. The Zaahiri dimension consists of the physical acts, acts of ritual ibaadat and interaction with society. The Baatini dimension pertains to development of Akhlaaq. Moral purification and reformation and roohaani (spiritual) elevation are imperative for the acquisition of insaanityat. Both dimensions of Islam have been divinely designed to produce true human beings, not shadows of humans. As long as Muslims do not adopt both these integral constituents of Islam, they will never rise to the pedestal of insaanityat. Since we have long ago vacated this lofty pedestal, the kuffaar have been placed in domination over us. The domination of the kuffaar and the subjugation of Muslims are the acts of Allah Ta'ala. Allah Ta'ala has assigned the Ummah to this position of disgrace on account of our own abandonment of His Law which is enconced in the Sunnah of Rasulullah (sallallahu alayhi wasallam). Thus, the disgrace of kuffaar domination over us and our subservience to them are by our own volition.

It does not matter what arrangement the Saudi authorities will or may institute to avoid a recurrence of these tragic enactments, there will be no improvement in the condition of the Ummah and all measures schemed for our progress will be a dismal failure as long as Allah's Law is not fully implemented in our daily life. Partial implementation of the Shariah is the way of the munaafiqeen and Yahood. The Qur'aan, castigating them for their partial acceptance of Allah's Law, says:

"What do you believe in part (of Allah's Law) and reject part?"

In other places, elsewhere in the world, gatherings larger than the Hajj crowds assemble. Yet, the stampedes which take place in Saudi Arabia rarely occur. Such stampedes at even sporting events attended by drunken louts and hooligans are rare episodes. But in the holiest place on earth and on the holiest occasion, panic stampeding with tragic consequences is becoming an annual feature. The Saudi government and the Ummah must hang their heads in shame. The kuffaar are making a laughing stock out of Muslims and Islam, yet we refuse to learn and better our miserable lot. With the present level of degeneration to which the Ummah has fallen, the position of the Muslims appears to be utterly hopeless and beyond redemption. May Allah Ta'ala have mercy on this lost Ummah.

DESTRUCTION of UNNECESSARY OPERATIONS

LEADING MEDICAL RESEARCHERS have found that as many as 6 million unnecessary operations and invasive tests are performed each year, leading to 50,000 or more deaths!

- Heart bypass surgery: According to the *Journal of the American Medical Association*, 50% of bypass operations are unnecessary.
- Back operations: *The Lancet*, Britain's prestigious medical journal, has found that 60% of all back operations are unnecessary.
- Hernia operations: It is four times more dangerous to have this operation than to go without it.
- Hysterectomies: Only one in five is clinically justified in the United States.
- Breast removal: A review of 8,000 cases revealed that the removal of the breast does not increase the chances of survival.

(Extracted from: **WHAT DOCTORS DON'T TELL YOU**)

MAMMOGRAMS AND CANCER

- ♦ THE PHYSICAL TRAUMA caused by the force of mammograms could be a factor in spreading cancer. Researchers from the Royal Jubilee Hospital in Victoria, British Columbia, speculate that the compression force necessary to get the best quality image can rupture cysts and disseminate cancer cells.

(Extracted from: **WHAT DOCTORS DON'T TELL YOU**)

Cloning

THE PURPOSE OF human cloning is to effect a change in either the physical appearance or in the personality of the human being or in both. This aim is in conflict with the Law and created system of Allah Ta'ala. Any act which interferes with the natural process created by Allah Ta'ala, or which brings about change in the natural attributes and appearance of the human being comes within the purview of the following Qur'aanic verse:

"Allah cursed him (Oblees). He (Oblees) said: 'I shall most certainly take a fixed share from your servants. And, I shall most certainly mislead them; I shall give them vain hopes; I shall command them to pierce the ears of animals and I shall most certainly order them to change the 'created forms of Allah.' Whoever takes shaitaan for a friend besides Allah, verily, he has lapsed into clear loss (destruction and ruin in both worlds)." (Surah Nisaa, Aayats 118 and 119)

From this aayat it is clear that taghyeer-e-khalqillaah (changing the created forms of Allah) is a shaitaani act. It is shaitaan who induces man to embark on such activities which interferes and changes the natural processes which Allah Ta'ala has created. In the Hadith several examples of such shaitaani acts of change (taghyeer) are given. Among these are:

- ♦ Men cutting or shaving their beards
- ♦ Women cutting their hair
- ♦ Women filing their teeth for beauty
- ♦ Tattooing
- ♦ Castration of human beings
- ♦ Using black dye to conceal white hairs

If a person resorts to plastic surgery or any other type of surgery to change his appearance because he feels dissatisfied with his natural looks, then such changing will be haraam since it will come within the scope of the aforementioned aayat. Whether such change is effected after birth or before birth, i.e. in the embryonic stage, it does not matter. The taghyeer may be effected in any sphere of man's existence, it will still amount to shaitaani taghyeer.

While the aspect of taghyeer is the main sabab-e-hurmat (factor of prohibition), there are other factors as well. Even non-Muslims in their presentation of ethical reasons against cloning mention such factors.

THIKRULLAH

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Your tongue should ever remain moist with the thikr of Allah."

Thikr or Remembrance of Allah Ta'ala is the actual purpose for the creation of the Malaa-ikah (Angels), the Jinn and Insaan (Man). Perpetual Thikr is obligatory on all three species. However, the method or mode of ensuring perpetuity and constancy of Thikr differ between the Malaa-ikah on the one hand and Man and Jinn on the other. Perpetuity and constancy of Allah's Thikr are ensured in Insaan and Jinn by firstly engaging the tongue in some form of verbal thikr at all times. Throughout the day while involved in worldly activities of whatever nature and kind, barring of course sin, it is incumbent to engage the tongue in Thikr. After some time of such perpetual verbal Thikr, Divine Remembrance will imbue the heart and the Thikr will progress from Thikr-e-Lisaani (Thikr of the tongue) to Thikr-e-Qalbi (Thikr of the heart). Although there are stages far superior to Thikr-e-Qalbi, the limit or the minimum limit necessary for the Muslims of average piety and Deeni concern is Thikr-e-Qalbi.

Constant Thikr of the tongue will most certainly exercise its impressions on the heart. When the heart has finally become occupied by the pure remembrance of Allah Ta'ala, then all else will be displaced. The Servant (Bandah) will then see, act, speak, hear and walk with the Noor of Allah Ta'ala.

The silence of the fasting person is Tasbeeh. (Hadith)

Dua and Purdah

THE AULIYAA SAY that among the conditions for the acceptance of dua is to prevent the wife from flouting the laws of Purdah.

When Wives and Children are Enemies

"O People of Imaan! Verily, among your wives and children are enemies for you. Therefore, beware of them." (Qur'aan)

WHEN WIVES AND children constrain a man to transgress the laws of Allah, then they become his enemies. An enemy is a person who is a danger and causes one harm. By inducing a man to commit haraam, wives and children lead him to Jahannum.

Many husbands succumbing to the nagging and inordinate pressure exercised by their wives and sometimes children, refrain from fulfilling the huqooq (rights) of other relatives and from acts of Silah Rahmi (kindness and favours to relatives). Generally hasad (jealousy), bughd (malice) or bukhil (stinginess) and selfishness are the motives of wives who become obstacles for the good deeds their husbands contemplate. It is highly improper for a man to submit to the unlawful promptings, demands and desires of his wife. He is not permitted by the Shariah to refrain from deeds of piety and acts of kindness to others on the instructions and desires of his wife. A man should not act so despicably as to be lead by a noose-string by his wife.

Allah Ta'ala has imposed a variety of huqooq on a man. His duties and obligations are not restricted to only his wife and children. He has to correctly discharge the rights of all those with whom he comes into contact. He is a member of the society into which Allah Ta'ala has created him. As such, all members of his society as well as humanity at large, have certain huqooq which have to be incumbently discharged by man. The Shariah does not leave man to live a life in a cocoon of selfishness. He has rights to fulfil towards neighbours, friends, relatives, travelling companions, students, mureeds, ustaadhs, wife, children, adopted children, orphans the homeless, etc. Within his means and ability the Shariah obligates him to aid all companions in this Ship of Life. Wives and children sometimes constitute impediments along this journey of life, hence the Qur'aan draws special attention to this danger. The Qur'aan instructs the man to beware and not fail in his obligations and duties at the behest of his wife and children.

Hasad

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Hasad (jealousy) consumes virtuous deeds like fire consumes fuel."

When a person cannot find free expression for his/her hasad, it decomposes in the heart and gives rise to the zulmat (darkness) of bughd (malice). The Qur'aan couples these two diseases together and warns:

"Do not be jealous and do not have malice for one another"

The Disobedient Wife

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"If I had to order anyone to make sajdah for someone, I would have instructed the wife to prostrate to her husband." (Tirmizi)

"Neither the Salaat, Fasting nor any other good deed of a woman is accepted (by Allah) if her husband is displeased with her."

(Mishkaat)

In another Hadith appearing in Bukhaari Shareef, Rasulullah (sallallahu alayhi wasallam) said that the Angels curse a woman whose husband went to sleep while he was angry with his her.

When the Shariah has given the husband greater rights over his wife than even the rights her parents have over her, then she should well understand the significance and sanctity of his rank over her. The straight and the shortest road to Jahannum for a woman is disobedience to her husband.

Repentance

"While the masses repent for sins, the special servants of Allah (the Auliyya) repent for ghafilat (i.e. for being forgetful, careless or negligent)."

(Hadhrat Zunnoon Misri)

Murder of the Medics

THE MURDER COMMITTED routinely by medical teams in their greed for grabbing the organs of living persons, occasionally comes to light.

'Dead man' comes back to life

NEWPORT NEWS (Virginia), Sept 28: A man pronounced dead here but whose body remained on life support was found to be alive when doctors prepared to remove his vital organs for donations, police here said.

Henry Edgar Kaiser, 35, was found shot in his home late Wednesday and was rushed to the Riverside Regional Medical Center for emergency surgery.

Kaiser was in an extremely critical condition for the next 38 hours, and was pronounced dead early Friday.

Kaiser's body however was kept on life support machines because his family had donated his organs to needy patients.

Organ recipients were alerted, but when doctors went to remove the organs late Friday, Kaiser was found to be alive. None of the police officers at the precinct could recall a similar case. "It's bizarre to say the least," Edgette said.—AFP

Dawn, Karachi, Pakistan, Sept. 97 fact murder, according to Islam which rejects this evil ploy invented solely to grab the body organs of persons who have not yet died. Death according to Islam is the state which settles on the human being or animal after the rooh (soul) has taken flight from this material abode, never to return again to its physical body in this worldly life.

THE SHAMELESS HUSBAND

FOR SHAMELESS AND cruel husbands who assault their wives, Rasulullah (sallallahu alayhi wasallam) offered the following admonition:

"He (i.e. the husband) assaults his wife like a slave is assaulted, then at night he embraces her. Has he no shame!"

DANGEROUS MEDICAL TESTS

You could go in for a medical test and end up on the operating table!

NOT ONLY CAN diagnostic tests be wrong...they can lead to dangerous and unnecessary surgery. You could go in for a medical test and—before you even know what questions to ask your doctor—end up on the operating table!

(Extracted from: **WHAT DOCTORS DON'T TELL YOU**)

Ugliness

IN A HADITH in Jam'ul Fawaaid it is said that a pious slave-girl who happens to be ugly, with even her nose and ears cut off is superior to a beautiful, wealthy and free woman who is not pious.

It is said that beauty is only skin-deep. Beauty cannot for long conceal the ugliness of the woman's character. Soon after marriage the true ugliness of a woman will surface even if she happens to be the most beautiful woman on earth. The husband will then no longer see her beauty. She will be an embodiment of ugliness and evil despite her external and skin beauty. In fact she will be a Jahannum (Hell) in the house. It is, therefore, essential to search for the quality of piety of character when contemplating marriage.

Saabir and Shaakir

ONCE A VERY beautiful woman said to her extremely ugly-looking husband: "Both of us are Jannatis (i.e. inmates of Jannat)." He said: "How do you know?" She replied: "Your ugliness is a trial for me. I have chosen to accept it patiently (with Sabr for the sake of Allah). The abode of the Saabir (the patient one) is Jannat. My beauty is a ni'mat (bounty) for you, and you are grateful for it. The abode of the Shaakir (one who is grateful) is also Jannat. Thus, we both are Jannatis."

(Sharh Sharatul Islam)

THE MOCK 'EID' DISPLAY IN BRIXTON

IN SOUTH AFRICA this year the President of the country was invited to a mock 'eidgah' Indeed the so-called Eid Salaat performance at the mock eidgah represented a miserable spectacle of the baatil (falsehood) of those who had organized the stunt in the name of the Muslim community. It is indeed surprising that the office of the President had miserably failed to understand or detect the mock which the so-called eidgah was. While the organizers had hoped that the Muslim community would attend the miserable and haraam display of nafaaniyat and shaitaaniyat, the event turned out to be a damp squid The event lacked even worldly and deceptive lustre. It was a dismal failure and flop from start to finish.

Every community has its fringe group. This particular Shiah-modernist inspired handful of miscreants represent a minute group of deviates who had miscalculated their strength. The President's office too has miserably failed to ascertain the standing of this fringe group which had invited the President to attend an event which the deviates had attempted to pass off as the Eid Salaat of the Muslim community. We are sure that the President must have realised from the 100 odd deviates who attended the gathering that the function could not have been organized by the Muslim community of Johannesburg. Not far away a couple of kilometres about 5,000 musallis attended the Eid Gah. Then many more thousands attended at the various Eidgahs and Musaaqid throughout the country. Even a relatively small Muslim community like the P.E. Ummah had an Eid Gah turnout of about 2,000.

These Shiah-inspired modernists should understand that their stunt or their political stunt—their attempt to portray themselves as the representatives of the South African Muslim community has failed. The mock eid salaah conducted at the mock eidgah was not valid. All those who attended the mock display were deprived of the barkat of Eid Salaat. Only Shiahs excel in manipulating and transforming Deeni acts of Ibaadat into political stunts to gain maximum political and worldly capital. But, the hopeless presentation at Brixton was adequate evidence to show that the Muslim community of South Africa, at least until now, still has a strong relationship with true Islam.

THE WEAK

You are aided and provided for (by Allah) by virtue of your weak ones. (Hadith)

ILHAAM

IN SURAH AL-QASAS the Qur'aan Majeed says:

"We revealed to the mother of Musaa: Breast-feed him, then put him into the river (River Nile)."

Tafseer-e-Mazhari explains the tafseer of this aayat as follows:

"Baghawi mentioned that the Ulama are unanimous that this Wahi (mentioned in the aayat) is not the Wahi of Nubuwwah, for verily, a Nabi is only a male. Qataadah said: 'It was instilled into her heart, and it is (known) in the terminology of the Sufiyyah as Ilhaam.'

Another kind of Ilhaam is true dreams which produce the effect of yaqeen (absolute certitude) and itminaan (tranquillity of the heart). This is also a kind of Ilhaam. This aayat indicates that Ilhaam is also among the media of knowledge, even though the Ilm is Zanni (i.e. not of the same degree of absolute certitude as produced by Wahi). The Ilhaam of purified hearts and peaceful nufuqs (i.e. the Auliyya) is reliable.

Divine Inspiration which is not for the purpose of establishing a Shariah, whether by way of Ilhaam or the speech of an Angel, is not exclusive with the Ambiyaa, but is experienced by the Auliyya as well. It has not terminated after Nabi (sallallahu alayhi wasallam).

Ilhaam is the revelation to the Auliyya. It is of a lesser category than the Wahi of the Ambiyaa..."

Thus, there is no scope for the denial of Kashf and Ilhaam of the Auliyya.

The Shaitaani Plot To Eradicate The Maktab

WHILE THE ENDEAVOUR TO ESTABLISH MAK TABS IS GAINING IMPETUS IN OTHER PARTS OF THE WORLD, AN INVERSE EFFORT SPAWNED BY SHAITAAN IS UNDERWAY IN SOUTH AFRICA THE CONSPIRACY IN SOUTH AFRICA IS TO PHASE OUT THE MAKATEEB (plural of Maktab). AND THIS SHAITAANI PLOT HAS ACQUIRED SUPPORTERS AND FRIENDS FROM AN UNEXPECTED SOURCE IN THIS SINISTER DESIGN TO DESTROY ISLAM, SHAITAAN HAS HARNESSSED THE SERVICE OF SOME ULAMA WHOM ISLAM DEPICTS AS ULAMA-SOO' OR EVIL ULAMA. SUCH ULAMA HAVE EXISTED THROUGHOUT THE LONG CORRIDOR OF ISLAM'S HISTORY AND WILL CONTINUE TO BOB UP RIGHT UNTIL THE DAY OF QIYAAMAH. IT IS ALLAH'S WILL THAT THIS WORLD BE THE BATTLEGROUND FOR HAQQ VERSUS BAATIL.

VANGUARD of ISLAM

The Maktab is the primary Madrasah or Islamic school catering for the very basic Deeni education of little children. Throughout Islamic history, the Maktab constituted the Vanguard of Islam and the most powerful and effective fortress of Imaan. As long as this Institution of Islam was maintained, the Ummah understood what Islam is. Muslims who grew up with the Ta'leem and Tarbiyat acquired in their childhood days at these humble Makaateeb do not constitute fodder for the proselytising agents of shaitaan. The child who emerges from the Maktab portals after having spent his/her childhood years – the most formative period of life – enters the world with an Imaan anchored to a rock. Even if the child subsequently becomes a faasiq, he/she remains within the fold of Islam. He/she understands when he/she sins. The conception of Taubah is understood by such a Muslim, hence shaitaan is always thwarted in his plot to convert the Muslim whose Imaan is grounded by Maktab and parental Ta'leem and Tarbiyat.

The Maktab-child retains his Islamic bearings and remains anchored to Islam even after prolonged exposure to kufr, fisq and fujoor. This then is the powerful effect and protection which the Maktab exercises and provides.

DECEPTION

But, lamentably, in this age Molvis in South Africa are spearheading the shaitaani conspiracy of phasing out the Makaateeb. Some of these Molvis have been truly duped by shaitaan. This type of deception is known as Talbeesul Iblees. Iblees succeeds to deceive Molvis and others by presenting a Deeni façade for his plots. The guise which he has presented and with which the plot to phase out the Makaateeb is adorned is known by the misnomer of 'Islamic Schools'. There is truly nothing Islamic about these so-called Islamic schools. The cosmetic membrane pulled over this vile shaitaani scheme is too thin to conceal the conspiracy from men who possess some brains. Once the shaitaani goal of destroying the Makaateeb has been achieved – Allah forbid! – the task of casting off Islam will not prove difficult. A generation of children growing up without the essential Maktab Ta'leem and Tarbiyat are the best and the easiest victims of kufr and baatil.

ROOHAANIYAT

The external veneer – which is indeed extremely thin and transparent – to which the evil molvis cling and which they tender as a bait to ensnare the unsuspecting Muslim public, is completely devoid of Islamic Rooh. It in entirety lacks the spiritual force and Noor to safeguard the Imaan of the pupils. Pupils trapped in these shaitaani institutions are on par with their kuffaar counterparts in the adoption of libertinism, scepticism, impiety, shamelessness and in general all villainy associated with western civilization. These so-called Islamic schools do not perform the functions of the Deeni Makaateeb which the Ummah has inherited from the illustrious Salf-e-Saaliheen (our noble predecessors). The vacuum left by a displaced Maktab CAN NEVER be filled by a kaafir modelled school deceptively dubbed 'Islamic school'. There is nothing Islamic about this shaitaani operation and conspiracy.

WAKE UP!

It is imperative for the Muslim community to wake up. Muslims should not allow themselves to be hoodwinked and tricked into acceptance of this

latest plot of shaitaan. These Molvis who are running in front of this shaitaani project like dumb beasts of destruction know not whither they are heading for. Muslims should not stupidly follow these miscreants into the fox's den. If these molvis had any understanding of the knowledge which they had ostensibly acquired at the Deeni Madaaris of Orthodox Islam – the Sunnah – they would never have fallen into this dastardly trap of shaitaan.

WAAJIB DUTY

It is the Waajib duty of all Muslims to maintain this Vanguard Institution of Islam, viz., the Makaateeb. It is fardh to strive for its perpetuation. The safety of your children's Imaan is inextricably interwoven with these humble Deeni institutions. Islam has endured in this country and in every other country as a direct consequence of the institution of Maktab. Even in the former Russian republics where communism tried its level best to eradicate Islam, the Deen was maintained to a great degree by underground Maktab functioning clandestinely. Maktab-teachers (Ulama-e-Haqq) kept alive Islam in these underground cellars at the peril of their lives. In fact many were tortured to death.

It is imperative that Muslims understand the importance and indispensability of our Maktab. A handful of misguided molvis operating under the aegis of shaitaan should not be permitted to ruin the Imaan of the future generation of Muslims in this country. If secular education has to be pursued, it should be totally divorced from Deeni Ta'leem and Tarbiyat. The Maktab must be zealously guarded. Alien influences should not be permitted the slightest inroad into the Maktab. The roohaaniyat and Deeni environment and spiritual atmosphere of the simple Maktab should be maintained at all costs. Let the children acquire secular education in even the schools of the kuffaar, but the Maktab should not be allowed to be displaced. If the desire is to establish secular schools for only Muslims, this project may be pursued. But, the Maktab should not be incorporated into this secular project. In fact, incorporation is simply a smokescreen to conceal the actual displacement of the Maktab.

Elders in the community, who are conscious of the Deen and concerned about the Imaan of their children, should wake up and meet this new shaitaani threat and menace head-on. This evil devil must necessarily be neutralized. May Allah Ta'ala guide Muslims and may He save our children's Imaan from the tentacles of shaitaan who has so far succeeded to enlist molvis – so-called ulama – to bring fruition to his mission of kufr and baatil.

Sadqah of the Joints

SADQAH IS NOT confined to monetary contributions. Those who cannot afford to contribute money in Allah's Path can derive the benefits of *Sadqah* by adopting the following prescription offered by Rasulullah (sallallahu alayhi wasallam):

"*A Sadqah is obligatory every day on every joint (of the human body). Every Subhaanallah recited is Sadqah; every Alhamdulillah is Sadqah; every Laa ilaaha illallaahu is Sadqah; every Allaahu Akbar is Sadqah; to command righteousness is Sadqah and to prevent evil is Sadqah. Two raka'ats Dhuhaa Salaat is an adequate Sadqah for all the joints (in the body).*"

Dhuhaa Salaat (Chasht) consists of up to 20 raka'ats and could be performed until about one hour before Zawwaal.

THE WORLD'S SPELL

DESCRIBING THE BEWITCHING spell of worldly wealth, Rasulullah (sallallahu alayhi wasallam) said:

"*What I fear most for you, is the adornment of wealth of the world after me. Beware of it. Its bewitching spell is worse than the magic of Haroot and Maaroot.*"

HADHRAT LUQMAAN (ALAYHIS SALAAM) said:

"*He who sells his world for the Akhirah has gained both. He who sells his Akhirah for this world has lost both.*"

Hamas head vows to follow path of Iran's Khomeini

TEHRAN (REUTERS) – THE founder of the militant Palestinian Moslem Hamas group visited the tomb of Iran's Ayatollah Ruhollah Khomeini on Thursday and vowed to follow in the footsteps of the late Iranian revolutionary leader.

"We will fight to our last drop of blood against the Zionist (Israeli) occupiers," Iranian television quoted Sheikh Ahmed Yassin as saying. "We will never forget the stance of Iran's government and people in support of the Palestinian people."

Sheikh Yassin "vowed to continue the anti-Zionist path of Imam Khomeini," the television added. It showed the wheelchair-bound, partly sighted and nearly deaf Yassin attending a wreath-laying ceremony at Khomeini's mausoleum south of Tehran.

THE UNHOLY HAMAS-SHIAH ALLIANCE

SHAIKH AHMED YAASEEN, the founder and head of HAMAS, has made it abundantly clear where his allegiance lies. In his participation in the kufr and bid'ah wreath-laying ceremony at the bid'ah mausoleum of the Shiah cleric, Khomeini, Hamas's leader exhibited his true motives for the so-called jihaad Hamas is waging (See report elsewhere on this page).

This act of kufr and bid'ah added to his praise for Khomeini should suffice to convince everyone that Hamas and the Shiahs are bedfellows. When an organization feels at home with the enemies of the Sahaabah and with the enemies of Islam, it cannot be a movement waging a genuine Islamic Jihaad – Jihaad as envisaged by the Shariah. Purely for the acquisition of some political gain, the leader of Hamas is prepared to woo and embrace Shiahs who are the enemies of Rasulullah's Sahaabah?

The ideas and attitudes of the founder of an organisation have a permeating effect on all its members in general. The antics of Sheikh Yaaseen at the mausoleum of Khomeini clearly demonstrate the deviation of Hamas. It should now be clear that Hamas is not a truly Islamic Jihaad group just as the many other movements laying claim to Jihaad are not true representatives of Islam.

Just as Zionism is the enemy of Islam, so too, in fact to a greater degree, is Shi'ism the enemy of Islam. A body which can embrace Shi'ism can also embrace Zionism. Political leaders have one thing in common – they lack honesty and principle. Their principle is expediency. Their goal is nafsani, viz., worldly gain – hubbud dunya (love of the world) – love of name and wealth. For the acquisition of the miserable and transitory gains of this dunya, political leaders will sell their mothers without the least hesitation. Today they will vociferously proclaim friendship and alignment with one ideology. Tomorrow, for the sake of political expediency, they will make a complete somersault, switch allegiance, and embrace the former enemy in an unholy alliance of prostitution. Muslims should therefore not be fooled by the vociferous 'jihaad' slogans of Hamas and similar other organisations whose members have an extremely slack tie with Islam. The Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam) are furthest from their political ideology which is the fabrication of the nafs.

Medical tests are Big Business

MEDICAL TESTS ARE booming because doctors are being pressured into recommending them. Medical malpractice insurers are putting on the pressure because they want to go overboard in protecting doctors from lawsuits. Hospitals and clinics like giving tests because they make money. Plus, it's easier for doctors to service more patients if they can run many of them through quick diagnostic tests.

But this rush to get you through the system can cause serious, even deadly diseases. In some cases the very tests your doctor gives you may cause the disease he's trying to cure!

(Extracted from: **WHAT DOCTORS DON'T TELL YOU**)

SADQAH

"Sadqah eliminates sins just as water extinguishes fire." (Hadith)

From Page 1

The Ummah - The Menace of its Enemies

the Maktab. If a hut is available, it is appropriated with the consent of the villagers who are invariably eager to get the Maktab going. If a hut is not immediately available, a clump of trees is chosen as the Maktab site. We make available an Ustaadh and the Maktab commences the next day or within the next few days. Later, as and when funds become available, we construct a hut. But, the Maktab is not delayed until the hut is erected. The maqсад (goal) is not the hut or the building. The maqсад is to impart Deeni Ta'leem and Tarbiyat. The trees and the skies suffice for this essential aim.

Alhamdulillah thumma Alhamdulillah! Within two years, Allah Ta'ala has harnessed our handful of workers into this noble effort and has established Maktabas in 407 villages. Our monthly bill is presently 25,000 U.S. dollars (about R125,000). We did not start off with such a fund. But, Allah Ta'ala opened up the hearts of Muslims who contribute to this noble Deeni mission without the need for us to appoint collectors and fund-raisers. We believe in NOT working under pressure. The day Allah Ta'ala decides that our efforts are no longer needed or we are not fulfilling the requirements of the Amaanat correctly, He will remove us and appoint better men to do the work of His Deen. The responsibility of safeguarding Islam is Allah's, not ours.

WATERVAL

In this field, we should also mention that Maulana Ebrahim Mia and his colleagues of the Waterval Islamic Institute of Johannesburg are doing wonderful work. For a number of years, even prior to the Mujlisul Ulama's Bangladesh projects, Maulana Mia & Co. have been quietly operating their Maktab Project in Malawi and Mozambique. They presently have thousands of pupils and have covered numerous villages which formerly were completed isolated from Islam. May Allah Ta'ala accept their efforts and may He expand their activities to other lands in Africa as well.

EXPANDING

The Mujlisul Ulama of South Africa have engaged another 100 Ustaadhs who will be assigned to another 100 Maktabas within the course of the next two months, Insha'Allah. The dua of the Ummah is required. While it is our intention to spread in the 1,200 odd villages which are totally deprived of the very basic and essential measure of Deeni Ta'leem, only Allah Ta'ala will decide the extent of our, progress.

EXPENSES

We also should inform the Ummah so that guidance is taken, that our administrative expenses are minimal. The South African brothers who assist in this noble Project provide their own expenses, in every aspect. The funds which Muslims contribute for the Project are not utilized for our travelling and other incidental expenses. Every worker has to provide his own expenses. Only the poor Ustaadhs of the Maktabas and the two dozen inspectors (all from Bangladesh) are paid. In fact, the main item of expenditure is only the salaries for the Ustaadhs. A small amount comparatively speaking is utilized for the erection of huts. We advise our concerned bretheren to initiate similar programs in other parts of the world. If a group (two or three individuals) prepared to sacrifice, sets its sights on one country, soon will they be able to fan out in all directions in that country. If several groups come forward for this type of work, within a short while most of the affected countries - affected by the onslaught of jahaalat and kufr and missionary menace - will be covered. Governmental aid is not required. The need is to start humbly and small. There is enormous barkat in the forlorn condition in which Muslims operate.

RESOURCES

May Allah Ta'ala imbue in us all the spirit of sacrifice and concern for our bretheren in other
(To column 3)

Wastage of Funds

EXCESSIVE AMOUNTS OF Lillah and Zakaat funds are utilized by Muslim charitable organisations for administrative expenses and constructing unnecessary buildings. This type of uncalled for expenditure is criticized in the Hadith. In addition, the funds which were contributed primarily for the poor and for needy Deeni projects are squandered in these unproductive channels. Rasulullah (sallallahu alayhi wasallam) said:

"A man is rewarded for all his expenses, but for (such expenditure assigned to) sand." (Tirmizi)

"All expenditure is in the path of Allah, but buildings. There is no goodness in these (useless structures)." (Tirmizi)

"Verily, the evil (avenue) into which the wealth of a Muslim is diverted, is buildings." (Abu Dawood)

EMULATING KUFFAAR

Muslims have developed the evil habit of emulating almost every method and way of the kuffaar. Their relief operations among the destitute and suffering Muslims are designed in emulation of the kuffaar. Their activities are therefore devoid of barkat. There is no need to look to the kuffaar relief organisations for direction. The aim is to serve the Ummah. This service cannot be constructively and adequately provided by following in the footsteps of the kuffaar and missionary organisations. These latter bodies live for the dunya (this worldly life). They have therefore to make the best use of funds for personal comfort and fulfilment of selfish motives. They have vast resources at their disposal. Many kuffaar states contribute for the operations of these relief or so-called relief organisations which are cogs in the conspiratorial machinery of the West against Islam. They can afford to erect huge and comfortable buildings to serve their conspiracies. But, the people of Islam are treading a completely divergent path. With extremely meagre resources at our disposal, we have to combat the satanic onslaught and menace of a multitude of shaitani agents who have governmental support. Muslim governments far from aiding, on the contrary, are part and parcel of the western conspiracy against Islam. These governments will clutter our path with impediments in a bid to thwart pure Deeni activity to stem the tide of jahaalat and kufr.

BUILDINGS

Another disadvantage of buildings is that the Deeni work and charitable activities for which the funds were contributed are bogged down or drastically curtailed in the futile effort to maintain these structures and the paraphernalia usually accompanying them. The Islamic relief worker who has left his home in the pursuit of Allah's Pleasure and his success in the Akhirah really does not need an administrative block of offices and all the trappings associated with western-emulated offices and buildings. The Islamic worker has to be in the field, constantly on the move. He has to necessarily sacrifice all his comforts and wade through the many obstacles in the path. If his motive is correct, Allah's aid will steer him onwards. Obstacles and opposition - and there are many - will, Insha'Allah, melt away and the work of the Deen will triumph. Success is not the result of our efforts. It is the product of Allah's acceptance of the work and His aid.

Wasiyyat

- ▶ ALTHOUGH IT IS permissible to bequeath (make wasiyyat) of one third of one's estate for Islamic charity and for non-heirs, whether relatives or not, it is Mustahab (preferable and more meritorious) to bequeath less than a third.
- ▶ New Muslims who have no Muslim heirs should bequeath their entire estate to Islamic charity.
- ▶ During one's lifetime it is permissible to cancel a wasiyyat.

HADHRAT FAREED SHAKER GANJ (rahmatullah alayh) said:

"The basis in this Path (of Tasawwuf) is presence of heart. Presence of heart; will be acquired only when one abstains from haraam food and the company of worldly people."

The Nafs

HADHRAT ZUNNOON MISRI (rahmatullah alayh) was asked: "When has a man recognized his nafs?" He replied: "When he is always suspicious about his nafs and never entertains a good thought of it." As long as a man is suspicious of his nafs, never trusting it, he will remain alert and be saved from the snares of the nafs. When he relaxes his guard, thinking that he has gained mastery and control over his nafs, he will become caught in the trap the nafs and shaitaan spread for him.

Eat Less

DESCRIBING THE BENEFITS of eating less, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Many sins are the consequences of providing excessive nourishment to the stomach. Abstain from haraam food. Do not become addicted to delicious food. Do not eat excessively. Leave some space in the stomach, i.e. do not eat to satiation. The benefits of eating less are:

- ✦ The heart remains pure. This leads to recognition of the bounties (ni'maat) of Allah Ta'ala.
- ✦ Love for Allah Ta'ala develops in the purified heart.
- ✦ Mercy and tenderness become the attributes of the heart.
- ✦ Pleasure is experienced in Dua and Thikr.
- ✦ Pride and rebellion of the nafs are curbed and eliminated
- ✦ The difficulty of even a little hunger leads to abstention from sins. The inclination for sins decreases.
- ✦ One stays healthy
- ✦ One feels less sleepy and laziness in regard to Tahajjud and other acts of ibaadat is banished."

Kibr

THE DISEASE OF kibr (pride) exists intensely in most people, especially in those who have acquired academic knowledge and who give lectures. The types of kibr are innumerable and most are extremely subtle and undetectable. The subtlety of kibr is such that only the gaze of a muhaqqiq (perfect spiritual guide) is able to discern it. In this matter even the Ulama-e-Zaahir have to adopt the taqleed of the Muhaqqiq without raising any objections.

(Hakimul Ummat Maulana Ashraf Ali Thanvi)

From Page 1

Qur'baani Project

Although more than 190 animals were sacrificed, 190 villages could not be served because the last batch of 25 or 30 Qur'baani requests were received only a day or so before Eid and after Eid. **WE THEREFORE HOPE THAT NEXT YEAR, INSHA'ALLAH, OUR BROTHERS AND SISTERS WILL BEGIN SENDING THEIR QUR'BAANI ORDERS FROM AFTER RAMADHAAN.** We also hope that more brothers and sisters will participate next year in our Qur'baani Project. Perhaps an animal could be sacrificed in each and every village where a Maktab has been established.

It should also be remembered that by next year, if Allah Ta'ala wills, the number of Maktabas will substantially increase. Your Duas are needed.

JAZAAKUMULLAAH.

(From column 1)

The Ummah

parts of the world. The Muslim community has ample resources at its disposal for initiating Maktab Projects on a massive scale. Enormous amounts are squandered on haraam and futile luxuries and functions. A single man will spend on a haraam wedding function the amount we pay in Salaries to 450 Ustaadhs. From this could be gauged the colossal amounts which our community is squandering and literally throwing down the drain at the command of shaitaan. The Qur'aan Majeed says that the wasters are the brothers of shaitaan. Tomorrow your Maut which is decreed, will appear to have arrived suddenly. Regret on that occasion will not avail in any way. While Allah Ta'ala has given you the boons of life and wealth, utilize them to secure your Place of Felicity in the Akhirah.

QUESTIONS and ANSWERS

From Page 5

dua. Know that Allah Ta'ala is always on the side of the one who is wronged. The oppressed one is never the loser. The one who is devoured by hasad (jealousy) and hiqd (malice) harms himself/herself. The flames of hasad consume the deeds of the envious person as well as the physical health. The haasid destroys himself/herself in his/her pursuits of jealousy. There is therefore no need to react to the malicious antics of such a person.

Q. Some Ulama say that it is not Sunnat to fast on the 15th Sha'baan. Please comment.

A. It is Sunnat to fast on the 15th Sha'baan. The 15th Night of Sha'baan is also an auspicious night.

ADDRESSES PLEASE

The nature of some questions precludes us from publishing them. For those asking these questions, it is an issue of importance. Shame or fear or both deter people from revealing their names and addresses when posing such questions. While we are not interested in the identities of those who pose the questions, it is necessary that an address be provided to enable us to reply by post. Without furnishing an address we simply cannot attend to the question.

Q. If the deceased is a woman, itar (perfume) and surma are applied to her. If her husband is alive, a coloured misar (head-scarf) is put on her head. Lailaha illallaah is imaginarily written on the forehead and heart of the mayyit with the forefinger. The belief is that this will subdue the Angels who will not be able to do anything to the deceased. Are these practices valid in Islam?

A. The only permissible practice (from those mentioned in the question) is to write 'imaginarily' with the forefinger the Kalimah as described. But the belief accompanying this practice is baseless. The Angels will execute their job regardless of this practice.

Q. There exists a notion that an invisible pig follows a person who delays taking a compulsory ghusl. As long as he/she has not taken ghusl, this pig remains with him/her. Some people sometimes delay taking the compulsory bath, but not so long to miss the next Salaat. Please comment.

A. This notion has no Shar'i substance. However, it is not good to delay ghusl-e-janaabat (a compulsory bath) unnecessarily. It is highly improper for a Muslim to walk about or remain sleeping in a state of greater impurity. The Angels of Rahmat do not approach near such a person. While delaying the ghusl is not sinful, if any Salaat is not missed, nevertheless, a Muslim should hasten to purify himself/herself. Imaan demands purity and kufr relishes in impurity. But, the pig notion is baseless.

Q. If a person is travelling in a moving vehicle, train, plane, etc., how should the Qiblah be determined for Salaat?

A. Ask the passengers. If there is no one to assist, reflect and go by the decision of your heart.

Q. It is said that the sleep of a saa-im (fasting person) is ibaadat and his silence is Tasbeeh. Does a person gain these virtues if he fasts Nafil, i.e. out of Ramadhan?

A. Yes, he will obtain similar virtues.

Q. If a woman performs Qadha Salaat, should she recite the Athaan first?

A. A woman never recites Athaan and Iqaamah whether it be Qadha or Ada Salaat. (Ada is the Salaat of the time, i.e. not Qadha).

Q. It is said that the word 'Ar-Rooh' in Surah Qadr means "the dead become alive on the Night of Qadr". It is also claimed that the dead come to life on the 15th Night of Sha'baan and proceed to visit their respective families. However, they are unable to enter the homes. They remain on the threshold begging for thawaab. Is this true?

A. This is utterly false. These are baseless beliefs of ignorant people of bid'ah. The word 'Ar-Rooh' in Surah Qadr refers to Jibraeel (alayhis salaam). The meaning given to it (mentioned in the question) is baseless.

Q. I have given up drinking Coke and other softdrinks for many years now. Ever since I was informed of its alcohol content, I gave up drinking these minerals. Recently I became bay't to a Shaikh who is the khalifah of a great Saint. When I visited my Shaikh, he offered me Coke. He too drinks Coke. Although I hesitated, I accepted and drank the Coke. Someone had advised me that when a great person offers you something to eat or drink, it should not be refused? Please comment.

A. Rasulullah (sallallahu alayhi wasallam) said: "There is no obedience (to anyone) in any act which involves disobedience to Allah." The Qur'aan Majeed further says in its condemnation of the Bani Israaeel: "They take their Ulama and their Saints as gods besides Allah." Allegiance of the Mu'min is first and foremost to Allah Ta'ala. The purpose (maqsad) of becoming bay't to a Shaikh is to gain moral reformation and spiritual (roohaani) elevation. The maqsad of bay't is not to make the Shaikh a god, idol or hero. The Shaikh leads the mureed along the Path to gain Divine Proximity. The type of obedience which you offered the Shaikh is akin to idol-worship. In all probability your Shaikh is not aware of the alcohol-content of Coke, etc. Or he may have been misinformed. Many learned people whose maqsad in life is the dunya (this world) deliberately distort the Haqq and misinform the uninformed. You had given up softdrinks, we believe, for the sake of Allah Ta'ala. You believed it to be haraam. Now for the sake of a human being you displease Allah Ta'ala. Instead of gaining taqwa in the Path of Tasawwuf, you weaken your Imaan by consuming something which at least is Mushtabah. Your Shaikh - if he is a Shaikh-e-Kaamil and a Shaikh-e-Haqq - would not have been annoyed if you had refused and even explained to him the reason for your abstention. On the contrary, he would have or should have become elated for observing Taqwa. Perhaps he would have followed your example and also refrain from these drinks containing alcohol.

Q. Is it permissible to play for fun such games as ludu, monopoly, carum, snakes and ladders, etc. Money is not involved.

A. It is not permissible to play such games. Rasulullah (sallallahu alayhi wasallam) said that he who plays chess, is like the one who dips his hands in the blood of a swine. Such games are haraam.

Q. Is it permissible for women to play sports such as table-tennis as an exercise and because of purdah?

A. It is not permissible to indulge in these kuffaar sports. Other forms of exercise could be done in the privacy of the home. If table-tennis can be played in the privacy of the home, why can't you do simple exercises in the home? The truth is that in these sporting activities the nafs derives pleasure. The question of health and physical exercise is furthest from the mind when indulging in these sports.

Q. Some Musjids are nowadays being sponsored and built by Shiahs. Is it permissible to perform Salaat in such Musjids?

A. It is haraam to accept Shiah sponsorship and contributions for constructing a Masjid or any of our Deeni institutions. Acceptance of aid from enemies is fraught with satanic consequences. If there is any Shiah control or say over the Masjid, Salaat will not be permissible there.

Q. A person claims that the scientists who have not accepted Islam will be placed in a place called A'raaf which is between Jannat and Jahannum. On account of their service to mankind they will after some time be allowed to enter Jannat. Is this true?

A. Your informer is an ignoramus who lacks Islamic intelligence. Most probably he lacks Imaan as well. No kaafir will enter Jannat. Muslims - those who accept the Risaalat of Muhammadur Rasulullah - sallallahu alayhi wasallam - who failed to make it to Jannat will be stationed in A'raaf. They will enter Jannat after some time, not the kaafir, atheist scientists who deny, denounce and ridicule Allah Ta'ala and His Rasool. Those who believe that such vile atheists will enter Jannat are mentally demented.

THE INCUMBENT STRUGGLE

HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhl and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far 407 maktabs in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted - in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed - in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

The yearly maintenance cost for a Maktab is approximately R4,000. This includes the Ustadh's wages. This is the cost in Bangladesh. Elsewhere the cost is more - double and treble. Those who have the means will find it quite easy to sponsor a Maktab. Those who are not by the means can contribute whatever they wish for the Pleasure of Allah Ta'ala and join in the Sadaqatul Jaariyah of this noble work. Your duas too are of vital importance. Jazaakumullah!

Send your contributions to the Mujlisul Ulama and state whether it is Zakaat of Lillah:

**MUJLISUL ULAMA ZAKAAT
ORGANIZATION OF SOUTH AFRICA
Bank: Standard Bank, Berry's Corner,
Port Elizabeth**

Branch Code: 0517

Acc. No.: 0806 45240

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain if the amount has been correctly credited to us by the bank.

ENGLAND CONTRIBUTORS

Contributors in England who wish to aid this ~~ad~~ may deposit their contributions in the following account:

If Zakat, deposit in:

**SERVANTS OF SUFFERING HUMANITY
ZAKAT ACCOUNT**

No. 43-087-6092

**Bank: Giro Bank PLC. Bootle, Merseyside
Giroaa (England)
Sorte Code 720004**

If Lillah or any form of Nafil (Voluntary-Nafil) charity, deposit in:

**SERVANTS OF SUFFERING HUMANITY
LILLAH ACCOUNT**

No. 471976083 All other particulars as above.

Important: Do notify us if a contribution is made into the Bank Account.

Majlis subscribers of England may also deposit their subscriptions/contributions in the Lillah Account of the SERVANTS OF SUFFERING HUMANITY.

Jazakumullah

ZAKAT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakat in accordance with the Shariah, they may divert their Zakat to us. To enable us to distribute the Zakat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakat-payers.

When sending your Zakat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakat to us.

SUBSCRIPTION RATES

TWELVE ISSUES

South Africa:	R20
Neighbouring States (Air Mail):	\$15
All Other Countries	
Surface Mail:	\$10
Air Mail:	\$20

P.O. Box 3393, PORT ELIZABETH, 6056, SOUTH AFRICA

VOL. 13 No. 6

O People of Imaan! Do not entertain jealousy and malice. (Qur'aan)

ISLAMIC STATE OF THE TALIBAAN

RECENTLY THE TALIBAAN in Afghanistan has renewed its campaign against television and the evil associated with it. Satellite dishes, video-cassette recorders and television sets are being destroyed with renewed fervour. While the Talibaan has stepped up its campaign to eliminate these evils, it is an insufficient outward gesture which is not the lasting remedy for the western evils and influences practised and accepted by the majority of people in even that remote mountainous land.

The campaign against purdahless females and beardless males is also being maintained at a good pace. Since the majority of the population is ignorant of the Shariah, schooled in western and communist cultures and readily susceptible to western kufr influences, the Afghani people are generally averse to these so-called stringent methods introduced by the Talibaan for the eradication of kufr immorality.

TA' LEEM

While the coercive power of a government goes a long way to control, limit and even eliminate evil and immorality, the only lasting method for ensuring genuine eradication of these vices is ta'leem and tarbiyat. Islaah (moral reformation) is the vital requisite missing in the Talibaan anomaly. The wonderful moral cultural and spiritual revolution achieved by Rasulullah (sallallahu alayhi wasallam) in the complete transformation of the barbaric pagan Arabs was the product of a 13 year process of ta'leem and tarbiyat. And, the very bottom line of this Islaahi (reformatory) program was TAUHID (The Oneness of Allah Ta'ala). Tauhid is not a simple concept of arithmetical unity. It is a detailed Belief of Allah's Zaat (Being) and Sifaat (Attributes) with a multitude of facets and spiritual and moral ramifications, all arising from the springboard of the pivotal doctrine of Belief in One, All Powerful, All-Wise Allah Ta'ala.

As long as the grandeur and glory of Allah Ta'ala have not been impressed in the minds of people and as long as accountability in the Akhirah has not been ingrained into their hearts, all coercive measures will, hopelessly fail. That is what is precisely happening in Afghanistan where so much treachery and hypocrisy abound.

AFGHAN TRADITION

The western media and modernist Muslims who are inimical to the Sunnah and averse to Islam's code of strict morality are deriding the Talibaan for these measures introduced to curb immorality. In the attempt to dispel and prove as fallacious the Taliban's moves, the western and modernist lobby (among Muslims) is attributing these stringent measures to Afghan tradition, not to the Shariah. Islam's abhorrence of evil and immorality spawned by television, satellite dishes and the like is not accepted by the modernists and hypocrites. Rather, it is attributed to Afghan tradition. Besides the tribal Afghans, millions of Muslims – sane and straight-thinking – all over the world, who have no links with Afghan tradition and in fact who have even been schooled in western secular schools or who have been exposed to western influences in varying degrees, abhor television and all the muck and filth which accompany it. Intelligent Muslims

understand that there can never be any truck between Islam and the muck gorged up by television and satellite dishes. It is thus not an issue related to the traditional way of life of any tribe or particular race. On the contrary, this attitude is grounded in the Qur'aan and the Sunnah, the two fundamental constituents of the Divine Shariah of Allah Ta'ala.

However, there is a need to be objective in our assessment of what is exactly transpiring in Afghanistan in the name of Islam. On closer scrutiny of the Afghan scenario the following factors emerge:

- The Taliban emphasis is on Purdah.
- Their emphasis is on eradication of television and its sisters.
- The emphasis is on beards.
- Their emphasis is on Qisaas – a life for a life.

Besides these Shar'i Ahkaam (laws) other facets of Islam are not much visible with the exception of Salaat which most Afghans perform, albeit in an extremely haphazard manner – in such a haphazard and careless way is Salaat discharged that it could be said if Allah Ta'ala applies the strict rule of the Shariah as explained in the Hadith, their Salaat will be rejected and struck into their faces from the high heavens. But, Allah Ta'ala is Most Merciful and He will judge people in terms of the Aql He has bestowed to them.

Undoubtedly, the aforementioned emphasised acts, including Salaat, constitute integral parts of Afghan tradition. It is for this reason that we find them attaching great importance to the enforcement of these Shar'i laws while there is no corresponding emphasis to enforce more important Shar'i requirements.

TAUHID

As mentioned earlier, Tauheed is the Pivot of Islam and the Pivot of Najaat (Salvation) in the Akhirah. The very first lesson of Islam imparted, by Rasulullah (sallallahu alayhi wasallam) was the Doctrine – or the unique doctrine of Tauhid peculiar to only this Deen of the Qur'aan. All Jihaad campaigns were waged on the basis of Tauhid, not on the basis of the detailed Ahkaam (masaa-il pertaining to Ibaadat, social conduct and other facets of human life). Thus, the first requirement is the elimination of shirk and bid'ah. In this regard the Talibaan appear to be lax.

Grave-worship, decoration of graves, the dargah-cult and bid'ah are much in vogue. In fact, the Brailli Bid'atis will be immensely pleased to view the graves of Afghanistan. It is only a great favour of Allah Ta'ala that He has established strong links between the Afghan Ulama and the Deobandi

Ulama of Pakistan. Were it not for these links, Afghanistan would have moved into the sphere of Bareilli'ism. While the Ulama in general do not practise or support shirk and grave-worship, they display a lax and tolerant attitude to these vices whereas there is an imperative need to demonstrate greater fervour for the eradication of shirk and bid'ah than the fervour directed towards the elimination of television and maintenance of Purdah.

To page 6

Kuffar Sports

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Every lahw (sport, futility) of the Mu'min is baatil except his play with his wife, bow and horse."

Kuffaar sports which have become an integral constituent of the culture of mania'ism of the west, have absolutely no accommodation in Islam. Every sport of these kuffaar is baatil in the Shariah. While play with the wife, archery and horse-riding, fencing (sword-fighting), swimming and the like have been excluded from the Islamic ban on sport, these activities are NOT sport as is believed, and peddled in some quarters. These activities are essential ingredients for the healthy social, spiritual and worldly life of the Mu'mineen. Jihaad is incumbent until the Day of Qiyaamah. Activities associated with the serious affair of Jihaad are similarly incumbent.

Healthy family relationship is necessary for the social order of Islam, hence 'play' with the wife is incumbent. The noble and necessary ends of certain facets of life require that such activities be given impetus.

If the niyyat (intention) accompanying activities such as swimming, horse-riding, etc., is corrupt, then these activities too will be corrupt and not permissible. Some people, for example, dupe themselves into believing that their gun-shooting practice and their horse-riding etc., are acts of jihaad, hence they are gaining thawaab, while deep down their hearts they know that their motives are nafsani. They ride horses to show off, hence their western, kufr horse-riding outfits. They practise shooting to impress others and for the sake of vanity (ujub). Their is no Shar'i merit and no thawaab for these good activities accompanied by base and nafsani motives.

Rasulullah (sallallahu alayhi wasallam) explained that on the Day of Qiyaamah a Mujaahid will be brought in the presence of Allah Ta'ala. After he will have claimed that his jihaad was for the sake of Allah Ta'ala it will be ordered that he be flung into Jahannam because he had actually wielded the sword and rode the horse to impress others and to advertise himself as a great mujaahid. People in a similar category with their so-called jihaad stunts should ponder well this episode which will be enacted in Qiyaamah.

BASELESS ARGUMENTS

A plethora of baseless arguments is presented for the supposed permissibility of kuffaar sports. Even sincere Muftis have mis-read the situation and have condoned sports believing it to be physical exercise. But those aware of the multitude of evils accompanying kuffaar sports will readily understand that in Islam there can be no room for activities which are negatory of all the goals of Islam. Kuffaar sports are indulged in purely for nafsani pleasure. The question of physical fitness is furthest from the mind and heart. It diverts man from Allah's remembrance, from Allah's laws and from respect and dignity. Muslims who indulge in these kuffaar activities imitate the kuffaar in almost every aspect associated with sports.

To page 7

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. I have never paid Zakaat for a number of years. I do not remember what my financial state was every year although I do know that I always had more than the Zakaat Nisaab. How should I calculate my past Zakaat?

A. You have to adopt the principle of Taharri, i.e. you should reflect and seek the guidance of your heart. Try your best to ponder and estimate the amounts you had every year. On the basis of Taharri, settle the issue. Decide the amounts and the number of years. Then pay Zakaat accordingly.

Q. At Muzdalifah after returning from Arafaat, Maghrib and Ishaat Salaat are combined. If one has missed the Jamaat, how should these Salaat be performed?

A. The munfarid (individual musalli) will also combine these two Salaat at Muzdalifah. After giving Athaan for Maghrib, Iqaamah will be recited. Then the Maghrib Fardh will be performed. After the Fardh, the Ishaat Fardh should be performed without Athaan and Iqaamah. The Maghrib Sunnats should not be performed after the Maghrib Fardh. It is Waajib to combine Maghrib and Ishaat at Muzdalifah.

Q. Salafis believe that Allah Ta'ala sits on the Arsh (Throne). It appears that they believe that Allah Ta'ala is a physical body. Is this not kufr?

A. To believe that Allah Ta'ala is a physical body is kufr. Although the deviate Salafis believe that Allah Ta'ala is on the Arsh, they do not say that He is a physical body fitting into space. Allah Ta'ala says in the Qur'aan that He is on the Arsh. The Ahlus Sunnah Wal Jama'ah also accepts this and believes in the truth of what the Qur'aan says. We believe Him to be on the Arsh without portraying any form or description. No conception is conjectured for the meaning of Him being on the Throne. Only Allah Ta'ala knows the meaning of the allegorical and metaphorical verses in the Qur'aan. The conception conveyed by the seemingly anthropomorphic portrayal of Allah Ta'ala in the Qur'aan is beyond our finite understanding. The anthropomorphism is allegorical. Only Allah Ta'ala knows its meaning.

Q. Was the Mi'raaj of Rasulullah (sallallahu alayhi wasallam) a physical or spiritual ascension?

A. The belief of the Ahlus Sunnah Wal Jama'ah is that the Mi'raaj was a physical journey into the heavens. Allah Ta'ala is All-powerful. Deficiency in Imaan leads people to disbelieve in the physical Mi'raaj of Rasulullah (sallallahu alayhi wasallam). The deniers of the physical Mi'raaj are akin to Abu Jahl who had denied the physical Mi'raaj.

Q. I am married to a divorcee. She has two children by her previous husband. She lives with her children with me in my home which I have rented. Her ex-husband pays her monthly sum as maintenance for his two children. It is quite a substantial amount. She uses this money for buying household goods in general. Part of our rent is also paid by my wife with this money. She buys food for all of us with this money. While I too contribute, she uses the bulk of the children's money for general house expenses. I am feeling somewhat uneasy about this. Please let me know what the Shariah says in this regard.

A. The money she acquires from her ex-husband is the property of her children. It is obligatory to use the money only for the needs of the children. Neither may she utilize any of the money for herself nor for you. It is haraam for you to devour the money which the children's father gives for the welfare of his children. It is also haraam for the mother to spend unnecessarily from this money even if for the children. Whatever remains every month from the father's contribution, has to be compulsorily saved for the children. When they attain adulthood, it should be handed over to them. According to the Qur'aan, devouring the money of these children in the way you and your wife are doing is akin to consuming the Fire of Jahannum. She may not pay the rent or part of the rent with the children's money. It is your compulsory duty as the husband to pay the rent, electricity and all other expenses of the house. It is however not incumbent on you to spend on the children. But, all expenses of your wife are your responsibility. According to

the Shariah, it is the incumbent duty of the husband to provide all expenses for his wife even if she is wealthy. She is not required to spend of her money on herself. It is the husband's obligatory duty and responsibility.

Q. Is it permissible to make thikr during the state of haidh (menses)?

A. During haidh it is permissible, in fact encouraged, to make thikr of Allah Ta'ala. Many women darken their hearts by abstaining from all ibaadat during their haidh periods. When a person abstains from thikr, the heart naturally corrodes and hardens. The Qur'aan Majeed says: "Whoever refrains from the thikr of Rahman (Allah, The Merciful), We appoint for him (or her) a shaitaan who becomes his/her constant companion." It, therefore, does not behave a Muslim—man or woman—to behave like a kaafir who has absolutely no conception and no understanding of Divine Remembrance. A Muslim is not required to behave like an animal—in fact like a kaafir. An animal also makes the thikr of Allah Ta'ala as the Qur'aan very clearly states. When a woman in her haidh refrains from, thikr and restricts herself to only eating, drinking, wasting time, worldly activities, nonsense and useless discussion, then obviously she becomes spiritually barren. Shaitaan is constantly then in her company. The few days of spiritual barrenness render great spiritual harm to her. It is therefore incumbent on women that during their haidh they take wudhu at the usual Salaat times. They should then sit on their musalla and become engrossed in thikr, istighfaar, tasbeeh and dua. They may recite anything except Qur'aanic verses. Those women who are in the practice of rising in the night for Tahajjud should not pacify shaitaan by sleeping away the whole night during their menses period. They should get up, take wudhu and for a short while engage in Thikrullah.

Q. If one is late for Salaat and performs only the Fardh acts of wudhu, will the Salaat performed with such wudhu be accepted?

A. Since the wudhu is valid, the Salaat too is valid and accepted. If by late you mean that the time remaining for the Salaat is so little that it will expire if you perform a full Masnoon Wudhu, then it is incumbent to restrict yourself to only the Fardh acts of Wudhu. But if you mean that the Jamaat has already started, then you should make a full Masnoon Wudhu regardless of you becoming a Masboooq. (Masboooq is a musalli who has missed one or more raka'ats of the Jamaat Salaat.)

Q. My brothers listen to music. They are so addicted to this evil that they sometimes fall asleep during the night with music playing. What can I do to stop them from this evil habit without hurting their feelings?

A. Rasulullah (sallallahu alayhi wasallam) also did not achieve the feat of not "hurting the feelings" of people when he delivered the Message of Haqq. Your brothers are in an advanced stage of spiritual disease. In fact if they will not abandon this shaitaani and spiritually ruinous practice they will be overtaken by spiritual gangrene which is the initial stage of kufr. You should make naseehat to them. If they are not prepared to listen make dua for them. There is no other way. A Muslim is required to fall asleep with the Name of Allah Ta'ala on his lips and in his heart. But, some people fall asleep with shaitaan embossed in their hearts. It is necessary to engage in Thikrullah until the eyes close.

Q. A husband since marriage has been unfaithful to his wife. He has been married for several years. Throughout the duration of the marriage he has struck up illicit relationships and has fathered illegitimate children. He neglects his wife and children. The wife can no longer tolerate this. What should she do?

A. The best option for which she will be abundantly rewarded is Sabr and Dua. If she is unable to adopt the best option she may ask him for divorce. If he refuses, she should petition the local Ulama to investigate her complaint and speak with her husband. If the Ulama find valid Shar'i reason, they will even annul the marriage. The wife who simply cannot adopt Sabr, may also go into separation and live apart for some time to see the husband's reaction. However, if she does opt for

unilateral separation, then she will not be entitled to maintenance from her husband nor will the Ulama be able to annul the marriage if the husband demands her to return. Under the circumstances, it is better for her to remain at home and if necessary appeal and apply to the local Ulama to investigate her case.

Q. I was the only son who assisted my father in the shop for many years. My brothers had their own businesses and never contributed in any way to my father's business. I was fully in charge of the business at the time my father died. Do my brothers inherit in all the assets left by my father? It was generally understood that the business belonged to me although my father never made a gift of it to me. What is the Shariah's ruling?

A. All the assets of your father, including the business, form part of his estate. All the heirs have their respective Shar'i share in every asset including the business. By the business here is meant the tangible assets (cash, stock, fixtures, vehicles, etc.) in the business on the day your father died. The heirs are not entitled to future profit which the business yields. The profit will belong to the person who runs the business. Irrespective of you having been the only son assisting your father, the business is part of his estate and all the heirs inherit therein.

Q. A man dies leaving his wife, son, daughter, maternal uncle, two maternal aunts, 3 male cousins, 3 female cousins, 2 brothers, 8 nephews and 3 nieces. How should his estate be distributed, among his heirs?

A. His only heirs are his wife, son and daughters. The rest are deprived. They do not inherit. The wife inherits one eighth of the estate. The remaining seven eighths should be divided into three equal shares. The son gets two shares and the daughter one share.

Q. The old people would forbid marriages during the month of Safar. They believed that Safar is the month of misfortunes. Please comment.

A. This belief is a notion of jahaalat (ignorance). It is haraam to entertain the notion of the month of Safar being unfortunate. It is perfectly permissible to marry during the month of Safar.

Q. Is Liqui Fruit and Ceres fruit juices permissible? A rumour that these juices contain gelatine is circulating.

A. While the manufacturers deny that any gelatine is used in their juices, there is valid Shar'i grounds for believing that gelatine is or was used in the preparation of these juices. While the matter has not been thoroughly cleared up, abstention is best. It is not permissible to indulge in Mushtabah things.

Q. If ejaculation occurs as a result of sexual arousal, but without intercourse, is ghush compulsory?

A. Ghush is Waajib (compulsory).

FRUIT JUICES

SEVERAL PERSONS HAD ENQUIRED FROM US ABOUT LIQUI FRUIT. WE HAD PROCLAIMED IT HALAAL. SUBSEQUENTLY INFORMATION REACHED US THAT GELATINE WAS ALSO USED IN PREPARATION OF THE JUICES OR THE PULP FROM WHICH THE JUICES ARE MADE. THERE ARE CONFLICTING REPORTS EMANATING FROM THE MANUFACTURERS. ONE COMPANY SOURCE CONFIRMED THE USE OF GELATINE SEVERAL MONTHS AGO, BUT NOW SAYS THAT THIS IS NO LONGER SO. IN VIEW OF THIS VALID DOUBT CREATED, IT IS NECESSARY TO ABSTAIN FROM LIQUI FRUIT AND ALL SIMILAR FRUIT JUICES. THE DECLARATION ON THE CONTAINERS, VIZ., 100% PURE FRUIT JUICE, CAN NO LONGER BE RELIED ON.

Q. What is the Shariah's ruling on sweets and chocolates?

A. These items contain many ingredients. All the ingredients, or most of the ingredients, appear with the mask of chemical names and symbols,

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

especially the "E" symbol. Many such symbols denote haraam ingredients. People of Imaan have a duty to protect their Imaan and Taqwa from haraam and mushtabah consumption. Rasulullah (sallallahu alayhi wasallam) exhorted the Ummah to abstain from, even doubtful food items. Addiction to Mushtabah leads to indulgence in haraam. Haraam has as its ultimate consequence kufr.

Q. Prawns, shrimps, crabs and all sea animals besides fish are not permissible for Hanafis. Is it permissible for Hanafis to sell these sea-animals to Muslims of other Math-habs for whom these things are halaal?

A. It is not permissible to sell such things to even non-Muslims.

Q. An advertisement in a newspaper recently reported that one Gohar Shahi of Pakistan is the expected Imaam Mahdi. This person has claimed that his image could also be seen on the moon. This article has created a lot of interest among our people and various theories have been advanced. Please comment on this person and his claims in the light of the Shariah.

A. Rasulullah (sallallahu alayhi wasallam) warned of the rise of many lesser dajjaals before the advent of Dajjaal proper. This small dajjaal is also part of the fulfilment of Rasulullah's prediction. Only truly ignorant and shallow minded Muslims will attach any significance or importance to the claims of this shaitaan. Ignorant Muslims have heard of Imaam Mahdi. While the details pertaining to Imaam Mahdi (alayhis salaam) and his arrival on earth have been explained many times by the Ulama, the masses are generally short-sighted, forgetful and given to emotional and sensational notions and propaganda. Muslims should ask themselves: "Why do we believe in the concept of Imaam Mahdi?" They will reply that Rasulullah (sallallahu alayhi wasallam) had informed the Ummah of the advent of Imaam Mahdi. It is necessary, therefore, that Muslims accept not only the name, Mahdi. It is incumbent on them to accept and believe in all the details and signs foretold by Rasulullah (sallallahu alayhi wasallam) in relation to Imaam Mahdi. Among all the signs of Imaam Mahdi's recognition, Rasulullah (sallallahu alayhi wasallam) never mentioned any image of Imaam Mahdi (alayhis salaam) appearing on the moon. Even shaitaan can dupe people to see his image on the moon. Dajjaal will cause rain to descend from the heavens. He will cause grass and greenery to grow at his command. He will give life to the dead and he will demonstrate many other supernatural acts. But all these seemingly miraculous displays which he will present as confirmation of his claim of godhood, will be pure shaitaani and baatil exhibitions. The lesser dajjaal, like Gohar in the report, will, necessarily come up with lesser portrayals of shaitaaniyat. Even if we should accept the false claim of the shaitaan's image on the moon, it does not follow therefrom that this dajjaal is Imaam Mahdi. He remains one of the lesser dajjaals.

The description of the facts surrounding Imaam Mahdi (alayhis salaam) leaves absolutely no scope for any conjecture and doubt regarding the great Imaam's identity. He will be recognized without any shadow of doubt and his authenticity will be proclaimed by the Auliya and the Ulama. He will not be in need of the gutter and sewerage type newspapers of the kuffaar to advertise his image like the shaitaan who seeks to impress Muslims via the gutter papers by claiming his image on the moon.

Those who are advertising the stunts of this dajjaal also claim that a mark has appeared on Hajr-e-Aswad. This mark these kuffaar claim is the image of Imaam Mahdi. This ludicrous claim is laughable for its absurdity and stupidity. Over the thousands of years of history of Hajr-e-Aswad which was pure white when it was brought from Jannat, thousands of marks have appeared on it. In fact all the marks of age and handling and mishandling of millions of people over a period of thousands of years have thoroughly disfigured Hajr-e-Aswad. It has split into pieces and its surface has been blackened. The talk of Imaam Mahdi's image on the Black Stone is pure drivel and a shaitaani claim to befool stupid people.

The religion of so-called spiritualism preached by this dajjaal is simply another cult of kufr which he is endeavouring to disguise with the word, ALLAAH.

Imaam Mahdi (alayhis salaam) will not appear to preach some kufr cult of pacifism which denies the Risaalat of Muhammad (sallallahu alayhi wasallam) as being the fundamental basis and pivot of Najaat in the Aakhirah. Imaam Mahdi (alayhis salaam) will wield the Sword of Jihaad, demolish kufr, dismantle the empires of the kuffaar and establish the Law of the Qur'aan on earth. Muslims should not allow their ignorance to make them so gullible as to accept every little dajjaal staking a claim to Mahdiyat.

Q. I have a case against a non-Muslim who owes my business a large sum of money. Unfortunately I don't have any invoices for the goods supplied to him. My lawyers say that the chances of winning the case are slim without relative documents. Is it permissible in this case to draw up fictitious invoices for the same amount so that I may have a strong case in the kuffaar court?

A. It is permissible to resort to stratagems to protect and claim one's rights provided that no one's haqq is infringed in the process. If you are absolutely certain of the validity of your claim, then it will be permissible to resort to such stratagems. In doing so you will only be claiming your own right without usurping anyone else's haqq.

Q. Does Allah Ta'ala physically move from His Kursi? If so, does He travel down to earth? What is the exact meaning of Allah being Omnipresent?

A. Man's mind, is a created entity. Every created thing has its limitations. Thus, the human mind is frail and severely restricted by its natural limitation which is a natural attribute of every object of creation. On the other hand, Allah Azza Wa Jal is the Uncreated, Infinite, Eternal Being. His Zaat (Being) and Sifaat (Attributes) are infinite, uncreated and eternal. There are no limits to Allah Ta'ala. It is impossible for a finite mind with huge limitations to encompass in comprehension ANY Aspect of Allah Ta'ala. The greatest Wali, the greatest Aarif and the greatest Nabi can only hope to catch a slight glimpse of Allah Ta'ala. It is not possible to exactly understand the Attributes of Allah Ta'ala. We are commanded to believe in all the Verses revealed, and to leave their meanings to Allah Ta'ala. In the authentic Hadith it is stated that on certain occasions Allah Ta'ala descends to the first heaven. The Divine Descent is in terms of the Divine Being. Whatever that means, is known to only Allah Ta'ala. We believe in the Qur'aan and the Hadith. There is no need to go into the conjecture of details because the more one seeks to probe the Divine Mystery the more entangled one becomes in incongruities. Shaitaan then enters the scene and introduces the doubts of kufr.

Allah Ta'ala is not a physical being. Form, shape and dimension are not related to Him. He is not physical body. Physical body is created and has limitations. Allah Ta'ala has no limitations. He does not physically sit on the Kursi or the Arsh like a mortal does. His power extends over every atom of creation. This is sufficient to believe in. He is Omnipresent. He is here, there and everywhere at one and the same time. Exactly how His presence is, is inexplicable. The Qur'aan Majeed, declaring His Omnipresence states:

"East and west belong unto Allah.

"Whichever way you turn your faces, there is

His Face (i.e. Presence)."

People should not waste time in such philosophical issues. They must go on with their practical life in accordance with the Shariah in preparation for Maut and the Aakhirah. Shaitaan and his agents seek to divert man from his goal and purpose by introducing such notions into his mind which will divert him from reality and destroy him in the valleys of imaginary figments.

Q. A man gave his wife talaq while she was pregnant. She is still pregnant and he wants to take her back. Is it necessary to perform nikah again?

A. If he had given her one or two talaq, nikah is not necessary because her iddat has not yet

expired. He can take her back without renewal of nikah. However, if he had issued three talaq, it will be the end. Even if they perform nikah, their union will be haraam. The nikah will simply not be valid.

Q. Is it permissible to perform Salaat behind a Shi'ite if he claims to have correct Islamic beliefs?

A. If a man has correct Islamic beliefs, he will not be a Shiah. The fact that he is a Shiah is ample evidence for the kufr of his beliefs. Shiahs have an accursed doctrine called Taqiyyah. In terms of this belief they conceal their true beliefs of kufr in order to deceive the Ahlus Sunnah Wal Jama'ah. It is not permissible to perform Salaat behind a Shiah. The Salaat will not be valid.

Q. Is fake gold haraam for men?

A. Fake gold or any other material will not be permissible for men if used as jewellery. Jewellery is permissible for only women. If an imitation gold chain is used as a watch-strap, it will be permissible but not advisable on account of its resemblance with gold.

Q. A man said to his wife: "If you enter that room I will give you talaq." The woman then entered the room. Does talaq come into effect?

A. Talaq does not come into effect because he did not give talaq. What he did was to say that in future he would talaq. If he had said: "If you enter this room, you are divorced or one talaq will become effective", or any similar statement clearly declaring that talaq has already been given but suspended to the condition, then only will talaq come into effect.

Q. Allah Ta'ala has blessed us with a baby son. However, I am unable to afford making Aqeeqah. What should I do?

A. Aqeeqah is not compulsory. If you are not by the means you are absolved. You are not committing any sin since you cannot afford it. One day when Allah Ta'ala gives you sufficient wealth, you can have the Aqeeqah made.

Q. During Salaat if one is unable to recite the rest of the Surah, is it permissible to switch to another Surah, and will Sajdah Sahw be necessary?

A. It is permissible to switch to another Surah. Also, if at least three short aayats or one long aayat have been recited, one may immediately go into Ruku'. Sajdah Sahw will only become incumbent if one halted or paused for the duration of three Subhaanallah Tasbeehs before resuming the recitation.

Q. Some people shake hands after every Fardh Salaat. Is this Sunnat?

A. It is bid'ah to shake hands after every Fardh Salaat.

Q. Some say that they don't follow any Math-hab. They follow only the Qur'aan and Sunnah. Please comment.

A. Ask them whom are they following in the assertion of this belief. Ask them whom do they follow with regard to the Sunnah. The Sunnah was not handed to them personally by Rasulullah (sallallahu alayhi wasallam) nor did the Wahi of the Qur'aan descend on them. Who told them that the Qur'aan they are following is the Qur'aan or Revelation of Allah? Ask them who told them that the Hadith they are interpreting and misinterpreting is in fact the statements and actions of Rasulullah (sallallahu alayhi wasallam)? Whomever they are following in this regard, is the Imaam of their baatil Math-hab—their math-hab of deviation and satanism. Those who deny the Math-habs of Haqq of the Salf-e-Saaliheen, follow the math-hab of shaitaan.

Q. Is it permissible to follow the Imaam in Salaat in the Haram Shareef from our hotel rooms where we can clearly hear the Salaat proceedings over the powerful public-address system?

A. This iqtidaa (following the Imaam) is not valid. The Salaat will not be valid.

Q. Is it permissible to convert a church into a Masjid? It is a place where kufr and shirk were practised. Can such a place be converted into a Masjid?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. Yes, such a place can be converted into a Musjid. Numerous churches in history were converted into Musajjid.

Q. The Imaam of the Musjid allows his young, baaligh daughter to go to kuffaar secular school where she mingles with kuffaar boys. She does not observe purdah. Is the imaamate of this man valid?

A. If the Imaam has given his consent to his daughter to cast off her purdah to attend kuffaar school then he is a faasiq. In that case although his imaamate will be valid, it is nevertheless not permissible to appoint him. Salaat behind him is Makrooh. If he detests his daughter's action and if he forbids her, but has no control over her, then he will not be a faasiq. His imaamate will then not be Makrooh.

Q. Is catfish permissible for Hanafis?

A. Catfish is fish, hence permissible.

Q. Certain animal gelatine produced in South Africa has been declared halaal by some Ulama organizations. If this gelatine is used in any product will it be considered halaal?

A. All animal gelatine in South Africa is haraam regardless of the organizations which have certified it halaal. These organizations have grievously erred. The products containing animal gelatine are haraam.

Q. Is it permissible for women to attend health clubs which cater for only females?

A. It is not permissible for Muslim women to attend such places. Public places such as clubs are haraam for women. It is not permissible for them to go to even the Musjid and Qabrastaan, how can they then attend places which are negatory of Haya and which tutor them in acts of self-expression and immodesty? Such activities of the kuffaar are never permissible for Muslim women.

Q. What is the Sunnah way for women to greet one another?

A. Women also have to say Assalamu Alaikum. Musaafah (shaking hands) is Sunnat for them as well.

Q. What should we say when someone coughs? Is it Sunnat to say Bismillah?

A. No, it is not Sunnat to say Bismillah when someone coughs. There is nothing specific to recite when someone coughs.

Q. Can a woman in her menses recite the 99 Names of Allah Ta'ala in Arabic?

A. Yes, she may do so.

Q. After a man remarries his former wife whom he had given Talaq-e-Baain, should he pay mehr again?

A. Yes, he has to pay mehr again.

Q. A musalli while in Ruku' pushed with his hands the legs of another musalli who was not standing properly in line. He pushed this musalli's legs to bring him into position with the saff. Is his Salaat valid?

A. This act broke his Salaat.

Q. To what extent should the hairs below the navel and around the pubic area be removed?

A. One should remove all such hairs to the best of one's ability.

Q. Should the nose hairs be removed?

A. If these hairs start protruding, then they should be removed. If the hairs grow profusely in the nose, removal is permissible.

Q. What exactly should one concentrate on when performing Salaat?

A. There is no exactness in this concentration. Concentrate on anything which is not in conflict with Salaat. The best concentration is to reflect on the meanings of the words. If one does not understand Arabic, concentrate on the words which are being recited. When about to commence Salaat, then just prior to Takbeer-e-Tahrimah, concentrate momentarily on Maut. Think that possibly this is your final Salaat and that Maut will perhaps claim you at any moment. In the Sirri Salaat (Zuhr and Asr) when performing behind the Imaam, 'recite' the Qira'at in the mind, i.e. without lip and tongue movement. Or, concentrate on the Ka'bah or picture the word ALLAAHU (the Arabic lettering) and concentrate on it.

Q. A child died a few minutes after birth. How should ghusl, etc. be done?

A. All the rules pertaining to ghusl, kafan and dafan will apply. Only if the child is born dead will the rules differ. A child born dead should be given ghusl, wrapped in cloth and buried in the normal way without Janaazah Salaat being performed.

Q. Is it Sunnat to make dua 70 steps from the grave after having buried the mayyit?

A. This practice is bid'ah. It is an innovation. It is not permissible.

Q. What is the meaning of waseelah?

A. Waseelah means to supplicate or make dua to Allah Ta'ala to accept one's dua through the barkat of Rasulullah (sallallahu alayhi wasallam) or through the barkat of the Auliya. The type of 'waseelah' which the Ahl-e-Bid'ah practise is shirk and haraam. In their custom of waseelah they pray directly to the inmates of the graves. They direct their duas to the deceased Auliya. This is prohibited.

Q. A person joins the Jumuah Salaat when the Imaam is about to make Salaam. Should this musalli perform two raka'ts of Jumuah or four raka'ts of Zuhr?

A. If he had recited Takbir and had joined the jamaat, he will be a Masboq and should rise after the Imaam's Salaam to complete the two raka'ts of Jumuah. If he had not joined the jamaat, then he has to perform Zuhr Salaat.

Q. If a woman whose haidh period has ended is unable to take wudhu for some reason, will Tayammum be sufficient?

A. Tayammum will suffice. She should take Tayammum and commence Salaat.

Q. What is the difference between Lillaah and Sadqah?

A. Lillaah is the layman's word for voluntary charity. All charity is for the sake of Allah Ta'ala. Lillaah literally means 'for the sake of Allah'. In this context, all kinds of charity could be described as 'Lillaah'. However, Lillaah as commonly understood refers to only optional or Nafl charity. Sadqah is of two kinds. Compulsory Sadqah and Nafl Sadqah. Compulsory Sadqah refers to Zakaat, Fitrah, Nathr, Fidyah, Kaffaarah, etc. Compulsory Sadqah may be given to only poor Muslims, i.e. such Muslims who are allowed by the Shariah to accept Zakaat. Nafl Sadqah could also be described as Lillaah.

Q. My brother flagrantly refuses to perform Salaat. If I stop visiting him, will I be guilty of severing family ties?

A. Rasulullah (sallallahu alayhi wasallam) said: "Love is for the sake of Allah and hatred is for the sake of Allah." First counsel your brother. If he refuses to mend his evil way and persists in his flagrant neglect of Salaat, then you will be entitled to stop visiting him. The parting point between Imaan and Kufr according to the Hadith is abandonment of Salaat. You will, therefore, not be guilty of severing family ties if you do not visit your brother on account of his gross and flagrant transgression akin to kufr. In a truly Islamic state, abandonment of Salaat is punished with execution.

Q. How long is it permissible to breast-feed a child—two years or two and half years?

A. There is difference of opinion among the Hanafi Fuqaha on this issue. The Fatwa (Verdict) is that the child should not be breast-fed beyond two years. Two years is the maximum. This is the majority view on which the Fatwa has been issued. However, if a child is breast fed beyond two years until two and half years, the Law of Radhaa-at will apply. In other words, if a woman breast-feeds a boy and a girl belonging to different people, within the two and half year period, marriage between these two will be haraam since they will have become milk-brother and sister.

Q. A man in the state of sleep utters Talaq to his wife. Does the talaq take effect?

A. One is not responsible or liable for what one does or says during one's sleep. The talaq does not take effect.

Q. While in Makkah a family hires a room with three beds. A mahram relative wants to

sleep in the same room on the floor without paying. Is it permissible for the family to allow him to sleep in the room without paying?

A. The family pays rent for the room, hence it is permissible for them to allow the mahram to sleep in the room, whether on the floor or on the bed.

Q. A Haafiz argues that according to the Qur'aan the world is flat. He quotes aayats in substantiation of his view. He claims that those who do not believe the world to be flat expose their Imaan to danger. Is he right or wrong to quote the Qur'aan in his support?

A. He is grossly wrong. He lacks knowledge and should refrain from misquoting the Qur'aan. The Qur'aan cannot be cited to prove that the world is either flat or round. The Qur'aan does not discuss this topic. Some people to suit their own fanciful theories, quote Qur'aanic verses which are totally unrelated to such ideas.

Q. Is it permissible to appoint a woman Amir for a group of people travelling to Saudi Arabia on account of her comparative knowledge of Arabic?

A. It is not permissible to appoint a woman to be the Amir of a group regardless of her knowledge of Arabic or of the Deen or of the world. Allah Ta'ala has commanded that women be assigned the back-seat. Their role has to be inconspicuous. Assertion and self-expression are haraam for women. Concealment is Waajib for them.

Q. Most of the Ramadhaan time-tables published in U.K. have the time for end of Sehri at approximately 1 hour 50 minutes before sunrise. My wife says that it should be 1 hour 35 minutes. Which is correct?

A. The time when Sehri ends is Subh Saadiq, i.e. the time when Fajr commences. In many places there is considerable discrepancy regarding Subh Saadiq times. One hour fifty minutes does appear to be excessive. As long as Subh Saadiq is not established by way of physical observation, such discrepancies will continue. In India and Pakistan the time generally is 1 hour 35 minutes before sunrise. We can accept that to be accurate for those countries because the senior Ulama there had plotted the time by physical observation. In some places the Subh Saadiq time is one hour forty minutes before sunrise. In some places one hour twenty minutes before sunrise. We are not aware of the correct Subh Saadiq time for U.K. We have seen several U.K. time-tables all conflicting with each other in this respect.

Q. If there is still time after the Fajr Jamaat will it be permissible to perform the two Sunnat raka'ts which were not yet performed?

A. It is not permissible to perform the two Sunnats after the Fardh of Fajr whether the Fardh is performed individually or with Jamaat. It is compulsory to perform the two Sunnats before the Fardh.

Q. A man dies leaving behind his wife, parents, one brother and three sisters. How should his estate be distributed?

A. In this case the brother and sisters do not inherit. The wife receives one quarter; the mother one sixth and the balance will be taken by the father. Divide the whole estate into 12 equal shares. The wife received three shares; the mother two shares and the father the remaining seven shares.

Q. We have been told that women should not take a bath between Asr and Maghrib as jinn see the water on women's hair as pearls and are attracted to them. Is this claim true?

A. Whether it is true or false we do not know. We have not come across this claim. Nevertheless, it is permissible for them to bath between Asr and Maghrib. If they attain purification from haidh during this time, it will be compulsory for them to take ghusl and perform Salaat. As far as evil jinn are concerned, the Masnoon dua for entering the toilet should be recited. The dua is a request to Allah Ta'ala for protection from evil jinn. Thus, the dua will take care of the evil jinn. Even when a woman goes to the bathroom to take ghusl she should recite the Masnoon Dua.

Q. A friend died recently without a will. My friend has been told by an Aalim that he has to

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

do his father's Hajj-e-Badl and pay for his missed Roza (Fasts) and Namaaz (Salaat) before distributing the deceased's assets. However, I have read that only one third, of a man's estate can be used for these purposes. Please clarify.

A. One third of the mayyit's estate can be used for these purposes only if the deceased had made a Wasiyyat (issued a directive) to this effect. If the mayyit had instructed his heirs to have Hajj made on his behalf or to pay the Fidyah of his missed Fasts and Salaat, then it will be Waajib for the heirs to comply. But, any amount more than one third the value of the estate may not be taken from the estate. It is haraam to use more than one third of the estate for a Wasiyyat without the voluntary and happy approval and consent of all the Baaligh (Adult) heirs. Consent of minor heirs is not valid. Thus, if all the adult heirs consent, the wasiyyat amount over and above the third will be taken from the shares of only the consenting adult heirs. But, in this case mentioned by you, the deceased had made no wasiyyat for Hajj-e-Badl, etc. It is, therefore, not incumbent on the heirs to have Hajj-e-Badl performed nor to pay any Fidyah for missed Fasts and Salaat. The Aalim Saheb has committed a grievous error in giving the heirs a wrong fatwa.

Q. I have read that tea is in the mushtabah (doubtful) category, Is this correct?

A. Tea is not mushtabah.

Q. Is it Sunnat to visit a newborn baby and to give presents?

A. It is not Sunnat to either visit the newborn baby or to give presents on this occasion. While it is permissible to visit and give presents, it will not be permissible if this practice has become an entrenched custom in the community.

Q. It has been said that on the days of Eid, Ishraaq Namaaz should not be performed. Is this correct?

A. Ishraaq Salaat should be performed even on the days of Eid. However, this Nafl Salaat should not be performed before the Eid Salaat. After the Eid Salaat Ishraaq and all Nafl Salaat may be performed.

Q. The Qur'aan mentions the emergence of an animal from the earth, which will speak with people. What is the meaning of this ayat?

A. In the final stage of the world, which will be extremely close to the event of Qiyaamah, a wonderful animal will emerge miraculously from Mount Safa in Makkah Mukarramah. It will speak to people and differentiate between Muslim and kaafir. After the appearance of this animal, Imaan will no longer be valid, i.e. anyone accepting Imaan after this event will not be a Muslim.

Q. Is it permissible to perform Salaat in front of a mirror?

A. It is Makrooh to perform Salaat in front of a mirror. Standing in front of one's reflection in the mirror resembles a person worshipping an image. Although the Salaat will be valid, it is not permissible to perform Salaat in this manner. The mirror should be covered or removed.

Q. When I am performing Salaat, my one year old child sometimes stands in front of me blocking me from making Sajdah. If I remove him during the course of Salaat, will my Salaat be valid?

A. If the baby is removed with slight action, i.e. with one movement of the hand, the Salaat will be valid. If removing the child entails much movement, e.g. using both hands to remove him, the Salaat will not be valid.

Q. Immediately after the Iqaamah, the Imaam realised that he was without wudhu. The Jamaat waited until the Imaam returned from making wudhu. Was the Iqaamah supposed to have been repeated?

A. The Iqaamah should not be repeated.

Q. A man is married to a woman who has a 16 year old daughter from a previous marriage. This woman's husband has developed a close relationship with his step-daughter. He kisses her and fondles her, claiming that he is just like her father. He kisses her on her cheeks. Lips and even tightly embraces her. It appears that his liking for her is increasing. Is such conduct permissible? Can a man regard his step-

daughter just as his own daughter? Please explain the Shariah's teaching in this regard.

A. The conduct of this man is haraam. He is not allowed to embrace, kiss or even touch the hands of his step-daughter. The acts perpetrated by this man will sexually arouse him because the girl is not his daughter. A step-daughter is NOT a daughter by blood. If this man had not married the girl's mother, then marriage to her (i.e. to the girl) would have been permissible. This proves the existence of sexual desire. The type of lewd acts which this man is committing towards his step-daughter are stepping-stones for the act of fornication. It is not permissible for a father to handle or mishandle even his own daughter in the way this man is doing to his step-daughter. If the man is sexually aroused by such contact with his step-daughter, then his marriage with the girl's mother automatically terminates. They can then never again get married nor can he marry the girl. It is imperative for the step-daughter to maintain a respectable distance from her step-father. While she should respect him, she should understand that he is not her true father. She should not permit him to touch her in any way. Embracing and fondling her are major sins. The girl should not hesitate to rebuff her step-father if he attempts to touch her. She should report him to her mother. If the man does not desist from such haraam action and if her mother is unable to protect her against the immoral advances of her husband, then the girl should find other accommodation. She should not live under the same roof with her step-father who poses a grave danger to her morals and chastity.

Q. What is the standing in the Shariah of a Muslim member of parliament or cabinet minister who agrees with the law to legalize homosexuality. He votes for the enactment of such a law?

A. He ceases to be a Muslim. A person who believes that a haraam act is halaal or who strives to legalize what Allah Ta'ala has made haraam, loses his Imaan. He is guilty of kufr.

Q. What is the Shariah's ruling on giving ghusl to a hermaphrodite? Who will bath such a mayyit? Men or women?

A. It is not permissible to give ghusl to the body of an hermaphrodite (khuntha mushkil). The body of such a person has to be given Tayammum. The garments of the hermaphrodite should not be removed. Tayammum should be effected with the garments on. The person doing the Tayammum should wear gloves.

Q. While in I'tikaaf, one forgetfully steps beyond the boundaries of the Musjid. Does the I'tikaaf break?

A. If the mu'takif stepped out of the Musjid confines for even a minute his I'tikaaf of that day will become invalid even if he committed this act unintentionally or by mistake.

Q. When making qadha I'tikaaf what niyyat should be made for the fast?

A. When making qadha of the Masnoon Ramadhaan I'tikaaf (i.e. of the day or days invalidated), then it is incumbent to fast on the qadha day as well. The niyyat should simply be qadha I'tikaaf.

Q. Can a woman make Namaaz while her hair is tied in a bun form?

A. While performing Namaaz, a woman's hair should hang loose, i.e. not tied in a bun or on top of the head. While the Salaat will be valid, it is Makrooh for her to perform Salaat with her hair tied in a bun.

Q. A na-baaligh sat for Ramadhaan I'tikaaf. During that time he became baaligh. Should he make qadha of that I'tikaaf?

A. Since the Masnoon I'tikaaf is not compulsory, there will be no qadha if a na-baaligh (minor) who commenced the I'tikaaf became baaligh during the course of the I'tikaaf.

Q. A non-Muslim shop owner buys halaal meat from a Muslim. Can Shaafis eat that meat from the non-Muslim?

A. It is not permissible for Muslims whether Shaafi or Hanafi, to buy meat from a non-Muslim shop even if the latter buys halaal meat from a Muslim.

Q. Can the annual car licence disc be bought using interest money?

A. The annual car licence may be paid with interest money. Licence charges are unjust and tantamount to usurpation of a person's money. Such extortion may be paid with the haraam interest money.

Q. For some time now I have the feeling to yearn for maut. The reason being so that I will stop committing sins and will therefore not earn Allah Ta'ala's anger. Everything pertaining to worldly needs is literally given to me on a plate. Even things which I don't ask for (from people) is given to me as gifts by various people. So I gather that it cannot be fear of rizq. When I hear that so and so passed away, I think why couldn't it be me. Everyday I make dua to be martyred on a Friday or while I am in the state of fasting. Is such a dua permissible? Is this yearning for maut a trick from shaitaan and how can I overcome it?

A. The yearning for maut is a good sign of moral improvement. It is a feeling which engenders obedience. It leads to a greater desire for ibaadat. While it is not permissible to wish for death on account of worldly misfortunes, the yearning for Maut for Deeni reasons, e.g. to be saved from evil, is permissible and laudable.

This yearning is taufeeq from Allah. It makes easy abstention from sin and futility. But remember, that it is a temporary feeling. Like everything else in this world, this yearning is also short-lived. The benefit of this yearning is the usually indelible effect it exercises on the heart. Thus, even after the feeling has ended, one intellectually retains the benefit. One is thus fortified and finds mujahadah against the nafs easier.

After the disappearance of the yearning, one should not become neglectful. While the emotional state (i.e. the actual feeling or yearning) is no longer there, one should always cast the mind back to the yearning whenever confronted by sin.

This yearning is not from shaitaan.

Q. What is the minimum raka'ts for Taraaweeh? Scholars who studied in Saudi Arabia say that 20 raka'ts are not compulsory. Many people in Mauritius perform 8 raka'ts. Another person claims that even 40 and 50 raka'ts Taraaweeh may be performed and that 20 raka'ts are not binding. Many people are confused. Please comment.

A. Twenty raka'ts Taraaweeh are binding. From the age of the Sahaabah, the whole Ummah has been performing 20 raka'ts. Those who study in Saudi Arabia are astray. Those who reject the Taqleed of the four Math-habs of the Sunnah are astray. They follow the deviated ways of shaitaan. Twenty raka'ts are Sunnatul Muakkadah. It is not permissible to perform less without valid reason. Those who abandon Sunnatul Muakkadah are termed Fussaaq (flagrant violators of the Shariah). The 40 and 50 raka't claim is likewise baseless. A person may perform hundreds of raka'ts of Nafl Salaat in Ramadhaan or at any other time. But to claim that his person's act of Nafl ibaadat is the Masnoon Taraaweeh is overstepping the limits of the Shariah.

Q. Is it permissible to deal in pirate goods. People are deceived by the fake pirate goods. They are led to believe that they are buying genuine products sold under fake names. People encounter problems when they return some of these goods which are supposed to have specified guarantees.

A. It is haraam to deceive. Dealing in this deceptive way is not permissible. If such goods are sold, it is Waajib to apprise the buyer of the truth. The customer has to be told that the product is not genuine.

Q. Who are Ya'jooj and Ma'jooj?

A. These are two tribes of human beings who have been imprisoned behind mountains by the king, Zul Qarnain. Their one exit has been sealed with a solid steel barrier. Allah Ta'ala has hidden their location from the gaze of people. Just before Qiyaamah they will emerge and cause great havoc on earth.

Q. If one commits an error in Salaat after Sajdah Sahw has been made, should another Sajdah Sahw be made?

A. The one Sajdah Sahw suffices.

From page 1

ISLAMIC STATE OF THE TALIBAN

IMPORTANCE OF TARBİYAT AND TA'LEEM

The importance of the role of Ta'leem and Tarbiyat to secure and perpetuate the Shariah and Islamic culture has not registered in the minds of the Afghan Ulama. In fact, the Pakistani Ulama too have lost their bearings in this regard. The concentration is on the body, not on the heart. They all have failed to understand that without reformation of the nafs, everything will be in vain. They have missed the great Sunnat of the Nabi (sallallahu alayhi wasallam) in this regard. That Sunnat is to initiate Ta'leem and Tarbiyat programs on a universal scale. The Waajib requisite is to concentrate on the Tarbiyat of the populace. And, for this, in the initial stage, there is a great need for tolerance, understanding and affection. The minds and hearts of a population addicted to the kufr influences of communism and westernism cannot be moulded overnight. Least of all by force.

This should not be construed as a suggestion for latitude in the campaign to abolish and destroy evil and immorality with all their appendages such as television, satellite dishes, etc. An Islamic state cannot tolerate such agencies which corrupt and ruin the moral and spiritual fibre of the nation. Along with the pressure being maintained on the policy of vice-eradication, there should be a campaign of greater intensity on the Ta'leemi and Tarbiyati aspects of Islam.

ANOMALY

Notwithstanding the Taliban's campaign against television, their attitude of bowing to Pakistan by allowing tens of thousands of television sets and other instruments of vice to be transported across Afghanistan is incongruous and anomalous. If the campaign against television and vice is for the Sake of Allah Ta'ala – for the Sake of giving practical expression to the Shariat of Allah Ta'ala – the Islamic government should then not become a party aiding and abetting in the very evils and vices which it so vehemently opposes in its home-territory. Islam does not cease at the frontiers of Afghanistan. The Muslims of Pakistan are the brothers of the Afghans. If television is haraam for the Muslims of Afghanistan, it should be haraam for the brethren in Pakistan as well. Dirty politics is the undercurrent of this attitude of laxity and haraam co-operation with the kaafir government of Pakistan operating under American instruction and direction.

ISLAMIC DIRECTION?

That Pakistan is the progenitor of the Taliban movement, is no secret. The Taliban's foreign policy is decided in Islamabad and the Taliban government is constrained to bend itself to accommodate and even submit to the dictates of the kuffaar and fassaaq rulers of Pakistan.

Rasulullah's Jihaad – the Jihaad of Islam against the world empires of the era were waged from the mud-huts of Madinah Munawwarah. If the Taliban have raised, their Jihaad on the bedrock of Islam, what is the need for them to make Islamabad their capital? Why should Pakistan, America and the Agent of the Shayaateen, U.N.O enjoy such great freedom to dabble in Afghanistan as is being observed? From the very inception of the Taliban movement, the ghost of America through the agency of its protege, the Pakistani government and Intelligence Service, has been dominating the Taliban. Why is the Taliban so eager for American and UN recognition and acceptance? Surely they cannot be so naive as to fail to understand the deep-seated malice these kuffaar harbour for Islam and the Ummah? While it is permissible and even expedient to enter into a truce with enemies, subjection to their dictates and allowing them to steer the policies of the Islamic state are never permissible. But, the reality of the Taliban is that it came into being with Pakistani blessing, support and aid, hence its submission to these kufr forces. It is ridiculous for enemies of Islam such as America and the UN to sit as referees between two antagonist Muslim jamaats.

The Qur'aan has laid down the principle for bringing together two antagonist groups of the Ummah. The Qur'aan commands Muslims – in this

case Muslim governments or other influential Muslim organizations or individuals such as Ulama – to bring the two antagonists to the conference table and to thrash out peace between them. Then if it transpires that the one group is adamant in its intransigence and baatil, the entire Ummah is commanded to fight the unjust group until it submits to justice and the Haqq. But, here we find America and the UN with their Pakistani protege endeavouring to fulfil this role with their hidden conspiratorial agenda.

THE ISLAMIC STRATAGEM

If the Taliban finds itself so weak – truly it is very weak – and incapable of confronting its main enemy, viz., the Pakistani government, it should bring about a cessation of all hostilities on which it is presently embarking under the name of Jihaad. It should opt for a period of moral, spiritual and material consolidation such as the era which followed the truce of Hudaibiyyah. The emphasis should be on the Ta'leem and Tarbiyat of the population which will commence with the destruction of the poppyfields. When the people of the country have acquired a reasonable degree of Taqwa, the Nusrat (Aid) of Allah Ta'ala will do the rest. Allah Ta'ala declares in the Qur'aan Majeed:

"The dominion (of the earth) is in His Power. He bestows mulk (country, power and domination) to whomever He wishes and He snatches mulk from whomever He pleases. He elevates whomever He pleases and He disgraces whomever He pleases."

This is a reality which healthy Imaan accepts. If there is no yaqeen in this Divine Promise, the Taliban and everyone else who displays deficiency of Imaan, can forget about success and victory. The present stalemate in Afghanistan is the consequence of deficiency in Imaan and Islamic perception.

ALIEN MASTERS

Everyone is aware of the fate of the Islamic state of Saudi Arabia. The House of Saud raised its Islamic state under British tutelage. While condoning and accepting the external facets of Saud's Islamic state (Qisaas, Hudood, Purdah, Salaat enforcement, etc.), Britain maintained its grip on the economy and foreign policy of Saudi Arabia. Today, America is acting in exactly the same way in relation to the Taliban's Islamic state of Afghanistan. If the Taliban fail to shake off the American yoke which has been imposed on it via the agency of the kuffaar government of Pakistan, its dreams of a truly Islamic state which can crush the might of kufr will remain a distant hope, never to be realised. A Truly Islamic state can be established only on the basis of the Shariah with Allah's Aid, which in turn depends on Taqwa.

Contempt

GIVING NASEEHAT TO Hadhrat Yusuf Ibnul Husain (rahmatullah alayh), Hadhrat Zunnoon Misri (rahmatullah alayh) said:

"Never despise anyone even if he be a mushrik. Do not look at his evil. It is possible that his evil be snatched away from him and loaded onto you."

No one can afford to view another with contempt. What will be our end? No one can say. As long as we have not crossed the threshold of life into the Akhirah commencing with Maut, we have no assurance that the treasure of Imaan will be accompanying us. Rasulullah (sallallahu alayhi wasallam) therefore reminded us: "Imaan is suspended between hope and fear."

EVIL INTENTIONS

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Allah will cast into the Fire whoever acquired knowledge (of the Deen) for debating with the Ulama, for opposing them, for throwing the ignorant into confusion and for attracting people to them by means of the glibness of their tongues and decorative speech."

Evil Jalsahs

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) warned that a time will dawn when corruption and evil will be so intense and overwhelming that evil will emanate from even the ulama. It will initiate from them and return to them, i.e. it will overtake them and destroy them in this world and the Akhirah.

The ulama referred to in the context of this Hadith obviously do not mean those Ulama who have khauf-e-ilaahi (Allah's Fear) embedded in their hearts. Regarding true Ulama who represent the Ambiya (alayhimus salaam), the Qur'aan Majeed says:

"Only the Ulama of the servants of Allah fear Him."

The degeneration and corruption in the ranks of the Ulama are indeed most lamentable. Ulama are today giving impetus to even acts of zina in a variety of forms under guise of Ta'leem and the Deen. The situation has become so deplorable that Ulama organize and view such shaitaani plays and acting by Madrasah pupils, which clearly come within the scope of zina of the eyes, zina of the ears, zina of the heart, nudity and the La'nat and Ghadab of Allah Ta'ala.

MADRASAH JALSAH

At a Madrasah jalsah (celebration) in Transvaal a play is enacted around a modern family and a pious family. Baaligh or Muraahiqah (near baaligh girls) portray scenes in the play. The girl supposedly a member of the modern family dresses in evil and kufr garments. She appears with her head bared and made up in kaafir style with tightfitting dress, etc. She parades and acts while all the ignoramuses (the shaitaani audience) sit and view her antics. And, these ulama-e-soo' (evil ulama) also sit and view these evil, corrupt and shaitaani scenes while indulging in various levels of zina in terms of Rasulullah's Hadith. Since these ulama have become agents of shaitaan in the dissemination of immorality in this form, they have no qalms about sitting on the stage with school committee members to view the young girls giving zina demonstrations.

These evil shows and plays are passed off as kosher under garb of a 'jalsah'. Such jalsahs are haraam. There is no longer merit in these madrasah functions. Participation in any form whatever for promoting such jalsahs is haraam and aid for evil. The Qur'aan Kareem says:

"Do not aid one another in sin and transgression."

These molvis leading the community to ruin and into the Ghadab and La'nat of Allah Ta'ala should hang their heads in shame. They are simply devouring the money of the community in the name of Islam. Their worldly motives have destroyed them and along with their own destruction follows the ruin of their followers. It is now time to await the Athaab of Allah Ta'ala. May Allah Ta'ala give all Mu'mineen good taufeeq to repent and refrain from such spiritually disastrous activities hoisted onto them by the ulama-e-soo'.

Excessive Eating

ACCORDING TO A Hadith of Rasulullah (sallallahu alayhi wasallam), the stomach is the fountain of disease and sickness. Excessive eating and bad eating habits cause not only physical diseases, but also spiritual maladies. When the nafs is provided with excessive food and delicacies on demand, it becomes rebellious and asserts its emotional demands with vehemence. One emotional desire leads to another. In this way man becomes totally corrupted, both physically and spiritually. Among the fundamentals of Islaah-e-Nafs (Reformation of the nafs) is reduction in food.



ADDRESSES PLEASE



The nature of some questions precludes us from publishing them. For those asking these questions, it is an issue of importance. Shame or fear or both deter people from revealing their names and addresses when posing such questions. While we are not interested in the identities of those who pose the questions, it is necessary that an address be provided to enable us to reply by post. Without furnishing an address we simply cannot attend to the question.

From page 1

KUFFAAR

In justification of kuffaar sports, dimwitted Muslims present the Ahaadith extolling the virtues of archery, horse-riding, etc. – the arts of Jihaad. Yet, these Muslims labouring in self-deception never make any attempt to learn archery while archery has not completely outlived its utility even in this day of planes and tanks. In fact kuffaar have to this day persevered the art of archery and are still promoting it. However, Muslims never ever consider imitating this aspect of the kuffaar in spite of the Ahaadith emphasising the virtues of the bow and arrow. Why do kuffaar promote archery? Why do Muslims abandon it? Why do Muslims imitate the kuffaar sporting activities of soccer, rugby, cricket, tennis and the numerous other kinds of kuffaar sports? Since there is nafsani motives and an outlet for vanity and riyaa as well as carnal pleasure for the nafs, we find so many Muslims nowadays also having become fanatics of kuffaar sports.

The craze of these haraam activities has gripped the brains of Muslims to such an a degree of insanity that kuffaar sports idols are emulated, admired and idolized. Men and women grovelling in spiritual and physical najaasat (janaabat and kufr), men and women who have no understanding of life, of Allah and the Akhirah are given high pedestals of honour in the lives of present-day Muslims. In fact, the ignorant youth of this age have greater concern, respect and regard for their respective kuffaar sports heroes than for the Ambiya and the Sahaabah.

Rasulullah (sallallahu alayhi wasallam) spoke about the virtues of archery, not about any virtues of a ball being kicked and chased like madmen or some trained dogs. In fact, Rasulullah (sallallahu alayhi wasallam) declared imitation of the kuffaar to be haraam. It is inconceivable that the Shariah can permit emulation of the kuffaar in such silly and destructive activity as their sports. There is absolutely no benefit in kuffaar sports. The little physical fitness which such sports have to offer can be acquired in many other ways whereby a Muslim is not required to demean himself nor to emulate the kuffaar nor to become involved in the many evils and haraam acts associated with kuffaar sports.

Even madaaris have become the victims of kuffaar sport. Instead of encouraging the students to take up some really beneficial physical activity in their free time after Asr, it is seen that they are allowed to indulge in the nafsaniyat of chasing after a ball, kicking a ball and hitting a ball in emulation of the kuffaar. Madrasah authorities should understand better than others. The islaah (moral reformation) of their students is also their responsibility. Students should not be permitted to indulge in any activity which is inimical to Ilm and Taqwa.

TASHABBUH

Islam abhors imitation of the kuffaar (Tashabbuh Bil Kuffaar). It is a mental disease which not only stagnates the mind, but which enslaves it to the kuffaar. The Muslim who adopts kuffaar emulation begins to think and behave like a kaafir. He then seeks justification for kuffaar destructive practices in the Qur'aan and Hadith. It is for this reason that archery, swimming, etc. are presented as basis for the attempt to legalize kuffaar haraam sports. Rasulullah (sallallahu alayhi wasallam) abhorred kuffaar emulation so much that he forbade the Sahaabah from acquiring even beneficial items of the kuffaar. Once during a Jihaad campaign Rasulullah (sallallahu alayhi wasallam) saw a Persian bow in the hand of a Sahaabi. On enquiring about it, the Sahaabi said that he had acquired the Persian bow on account of its superiority. This was a weapon of superior quality which the Sahaabi was using in Jihaad against the kuffaar. Notwithstanding the need of the superior weapon, Rasulullah (sallallahu alayhi wasallam) ordered the Sahaabi to discard the Persian bow and to take an Arabian bow. He commented that Allah Ta'ala suffices for the Mu'mineen. We are not in need of emulating the kuffaar.

When a superior quality weapon was intolerable to Rasulullah (sallallahu alayhi wasallam) merely on account of its kufr origin, how can Islam ever accept and condone Muslims kicking a kaafir ball in kaafir style or hitting a ball in the style of the kuffaar? How can Islam ever accept the baseless

SPORTS

arguments of physical fitness by way of kuffaar sports when the Persian bow was rejected right in the midst of a Jihaad notwithstanding its superior quality and its real value and utility? When a bow which was vital for Jihaad was rejected, how can the Shariah accept kuffaar balls and kuffaar sports which have absolutely no relationship with Jihaad. In fact its relationships is with only nafsaniyat and nothing else.

The Qur'aan Majeed says:

"This worldly life is but play and amusement while the Abode of the Akhirah is best for those who fear (Allah). What, have you no intelligence?"

Truly those who indulge in kuffaar sport lack intelligence. Only people whose intelligence has been demented will be unable to discern the evil in kuffaar sports. Allah Ta'ala did not create man for indulgence in futility and sport which divert him from life's goal and bring about his moral and spiritual ruin. Life is a short and serious affair. The short life has been vouchsafed to us for engrossment in the task of preparation for the Akhirah. All other necessary and important worldly activities permitted by Islam are of secondary importance. Of primary importance is the preparation for Maut and the Meeting with Allah Ta'ala. It is not permissible to allow even valid and essential worldly occupations to encroach into the domain of spiritual preparation for the Akhirah. When even essential and lawful occupations and activities have to be assigned a secondary role and if necessary, abandoned, when they become detrimental to the goal of life on earth, how could kuffaar sport with its accompaniment of evil and immorality ever be permissible for People of Imaan – for People who perform Salaat, recite the Qur'aan and pursue the Knowledge of the Deen?

BACKYARD SPORTS

There is no distinction between professional and non-professional kuffaar sports. Even the sport indulged in by amateurs – the kuffaar sport played in the backyard – comes with its evils. The pivot of all such sport is nafsaniyat. Then comes the evil factor of Tashabbuh bil kuffaar. The player begins to think like kuffaar sportsmen. He tends to copy and emulate them. One thing leads to another. The backyard kaafir sport is the introductory step to greater participation and greater drift from Islam. A huge fire burning uncontrollably is started with a little flame or a spark. The seed of a huge tree is a tiny speck. Permission for non-professional kuffaar sports is extremely short-sighted to say the very least. Once the child has been introduced to kuffaar sport at kaafir school or in his backyard, he has become hooked to the evil which will dominate his emotions later on. He will later fully participate in all the evils concomitant with kuffaar sport.

LIZARD'S HOLE

We are now living in the era of the 'lizard's hole'. Depicting the insane craze of kuffaar Tashabbuh (imitation) which will destroy the Ummah, Rasulullah (sallallahu alayhi wasallam) said that even if the kuffaar would creep into a lizard's hole, Muslims would follow suit. The mental derangement would have attained such a degree that creeping into a lizard's hole in emulation of the kuffaar would also appear intelligent, beautiful, honourable and heroic. Let Muslims hang their heads in shame, especially those ulama who condone kuffaar sports.

Dreams

MOST PEOPLE BECOME depressed and fearful when they see detestable dreams. Dismissing such fears, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"A dream is not Shar'i proof. There is no need for fear and worry. If someone sees himself burning in Jahannum and even if he hears (in the dream) a proclamation of everlasting residence for himself in Jahannum, but his condition (i.e. his life-style) conforms to the Shariah, then the dream has no significance."

"Allah will stave off His punishment from a man who controls his anger for the sake of Allah. And, Allah will conceal the faults of a man who restrains his tongue." (Hadith)

Students of the Deen!

OFFERING SOME NASEEHAT for those pursuing the Knowledge of the Deen, Hadhrat Hakimul Umma' Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"I address the Students of the Deen with utmost respect. I have some advice to offer. Your need (to the community) is only on account of Ilm (Knowledge) and Amal (Righteous Deeds). Without these you have no value. Remember that the more delicious a food is, the quicker and the more does it deteriorate and develop foul odour. Just as it is beneficial in its condition of goodness, so too will it be corrupt and harmful in its state of corruption and decay. It is, therefore, essential that you become concerned with your islaah (moral reformation).

Your islaah can be achieved in two ways. The one way is to search for a pious Ustaadh from whom you can acquire the knowledge of the Deen. Never join the company of an irreligious Ustaadh. The time of acquiring Knowledge is the period for sowing the seeds.

Secondly, after having spent some time in the acquisition of knowledge, stay in the suhbat (company) of same Ahlullaah (Saint of Allah). Only then will you gain the qualification for becoming a servant of the Deen. Only then will people wash your feet. (However, this should never be the motive for pursuing Ilm-e-Deen).

Nowadays students deceive themselves with the notion that they will practise righteousness after completion of their studies. This is a downright shaitani ploy which will deprive the student from amal throughout his life. He will not gain the taufeeq for amal. Remember that first impressions do not return. The initial impression and effect should be valued. The impression which one gains while acquiring knowledge and the effect of having gained awareness of deeds of thawaab and sin are peculiar in the initial stage. If the student takes advantage of this initial impression and acts accordingly, it will benefit him enduringly. If he ignores the impression (i.e. the taufeeq) and abstains from giving it practical expression in the form of righteousness and abstention from sin, the taufeeq will be eliminated. This ability will not return easily.

If the exhortations and warnings of the Qur'aan and Hadith which you are pursuing academically do not exercise an influence on your heart during your student-days, what hope is there for the future. When you study with the preconceived notion of the days of knowledge-pursuit not being the time for amal, then, O my honourable friend, there cannot be hope for the knowledge to exercise a beneficial influence on you in later life."

SHAYAATEEN

Once Rasulullah (sallallahu alayhi wasallam) outlined to a group of Sahaabah the various types of shayaateen and their activities.

Mudhish is the name of the shaitaan whose occupation it is to foster greed and worldly lust in the Ulama.

Hadeeth is the name of the shaitaan whose duty it is to call people away from Salaat and involve them in sport and laziness.

Zul Banoon is the name of the shaitaan who operates in the market-places. Night and day he lives in the market-places. It is his function to encourage deception, fraud, robbery, and all other haraam trade practices.

Bitr is the name of the shaitaan who causes people to exceed the limits in mourning and despondency during times of adversity and grief. They pull at their hair and beat their breasts. Such actions are common with the Shiahs on the occasion of religious mourning festivals.

Manshoot is the shaitaan who propagates falsehood, lies, gossip, slander, insult and similar other sins.

Waasim is the name of the shaitaan who invites people to fornication.

A'war is the shaitaan who teaches people to steal.

To page 12

JIHAAD - CHECHNYA and DAGESTAN

MUJAHIDEEN ATTACK RUSSIAN Army Base In Dagestan: Monday 22 December 1997

The Military Operation (Christmas Present for the Russian Army)

Translation of the official news bulletin of the foreign Mujahideen in Chechnya, under the leadership of Ibn-ul-Khattab, from the Arabian Gulf.

Praise be to Allah, Lord of the Worlds and Peace and Blessings be upon His Messenger, Muhammad (sallallahu alayhi wasallam).

During the last 18 months since the treaty declaring peace between Chechnya and Russia was signed, the Russian Government has been constantly harassing the Chechen Muslims. Until now, the Russian Government has not, and nor does it have any intention to recognise Chechnya as an independent country. On a number of occasions, the Russian Army has crossed the Chechen borders and the Russian Air Force has flown a number of sorties over Grozny, even though they had previously agreed not to do this. The Russian Government has cut off both gas and electricity supplies to Chechnya many times and have deprived the Chechen Muslims of firewood supplies in the harsh Caucasian winter. The price of firewood was US\$30 per truck load during the war and now it has risen to US\$100 per truckload. We know that the Russian Government has been doing this in order to create animosity amongst the Chechen people against the Chechen Government. Some of the Chechen Muslims have even begun to say that they were better off during the war than they are now.

The Russian Government has been running a similar colonialist harassment campaign upon the other two Muslim nations in the Caucasus as well, namely Dagestan and Ingushetia. They even had the courage to carry out two assassination attempts of the Mujaahideen leadership inside Chechnya itself.

In response to this naked aggression by the Russian Government, and after several warnings to stop, the group of foreign Mujaahideen in Chechnya decided to put an end to this harassment themselves.

On the night of Sunday 21 December 1997, three platoons of Mujaahideen fighters comprising 115 fighters from Chechen, Ingush, Dagestani, other Central Asian republics and Arab nationalities, crossed the Chechen border and entered Dagestan (in Russian territory) in a number of buses and trucks. Armed only with assault rifles, machine-guns and rocket launchers, they travelled many kilometres into Russian territory until they arrived at midnight, at their target destination. The Military Base of the 136 Motorised Rifle Brigade, the largest and heavily armed armoured Russian Army brigade in Buinaksk, Dagestan. By the Grace of Allah, the Mujaahideen were able to reach the border gates of the base without being noticed.

At 02:00, in the early hours of Monday 22 December 1997, the Mujaahideen platoons launched a full-scale raid of the base and took the Russian Army soldiers by surprise. Two of the Mujaahideen were killed in this initial attack. Commander Abu Bakr Aqeedah, from Egypt, and Abu Ammar, also from Egypt. We ask Allah (SWT) to accept them from amongst the Shuhadaa'. Three of the Mujaahideen were injured slightly in this raid. A large number of Russian Army soldiers, many of whom had just awoken from deep sleep, were also killed in this initial attack. Praise be to Allah, the Mujaahideen were able to take complete control of the entire base within the first five minutes of the operation, including the 300 Russian Army vehicles, the majority of which were tanks and armoured personnel carriers. The cowardly Russian soldiers were unable to resist the lightning raid of the Mujaahideen fighters, as Allah had filled their hearts with fear. At first, the Mujaahideen attempted to drive some of the tanks away, but were unable to do so as their batteries had been removed.

Therefore, the Mujaahideen set about destroying each and every one of the 300 vehicles, including over 50 brand new Russian T-72 battle tanks. They

also destroyed the weapons stores of the base in addition to burning over 260,000kg of fuel. Due to the small amount of time left before daylight, the Mujaahideen then left the base in trucks and headed for the Chechen border.

The Dagestani Police Force set-up roadblocks and, fired at the Mujaahideen trucks thinking that they were common thieves. Before reaching the last Dagestani village before the Chechen border, one of the trucks broke down after being shot in its radiator. The Mujaahideen in that truck then dismounted and ask the local villagers for assistance. Contrary to Russian and Western Media propaganda that the Mujaahideen took civilian hostages, once the Dagestani Muslim villagers realised that these Mujaahideen were returning from attacking a Russian Army base, they shouted Allahu-Akbar in joy, provided the fighters with food and drink, and lent them one bus and one truck, to assist them in their return to Chechnya.

By the time dawn had broken, all Russian Army units had been summoned in the search for the Mujaahideen, who were still in Russian territory. Just before the Chechen border, the Mujaahideen hid in undergrowth and set an ambush for the pursuing Russians. Of three approaching Russian Army trucks, full of soldiers, the first was destroyed by a rocket fired by the Mujaahideen, killing all of its occupants. The remaining two trucks were reinforced by a large number of other Russian troops and they surrounded the Mujaahideen. In the ensuing battle, the Mujaahideen fought in the Name of Allah, from 05:00 that morning to 15:00 in the afternoon, until they finally broke the siege, killing many enemy soldiers in the process.

When the Mujaahideen finally crossed the border into Chechnya, they shouted Allahu Akbar and praised Allah for this victory, especially after they found out that a Russian Army vehicle carrying Special Forces soldiers which was heading their way, had collided with another vehicle, killing all soldiers aboard both vehicles. After entering Chechnya, the Mujaahideen returned the two vehicles that they had borrowed from the Dagestani Muslim villagers, further dispelling the media rumours that the Mujaahideen harmed innocent civilians.

As a result of this attack, which caused acute embarrassment to the Russian Government, five Russian Army Generals were sacked. On the other hand, all the Dagestani Muslims were very happy. One of them said, "The Russian tanks were used to spill the blood of innocent Muslims in Chechnya. The Mujaahideen, however, did not take anyone from the schools or the hospitals. They destroyed the same tanks that once spilt Muslim blood. We are very happy about this operation, except for the fact that it should have been done a long time ago. Hundreds of Mujaahideen from the surrounding Russian regions are arriving at the base of the Mujaahideen. We are opening a number of training camps in order to train these Mujaahideen and, insha-Allah, we hope to teach the Russians another lesson in the approaching summer of 1998, should they not stop their harassment of the Muslims. Winter has now arrived and a request is being put out to the Muslims all over the world to help us financially in order to fulfil our objectives.

Surprisingly, since this attack, the Russian Government has been acting very nicely to the Chechen people.

Peace and blessings be upon the Messenger, Muhammad (sallallahu alayhi wasallam).

Ibn-ul-Khattab

Ameer of Foreign Mujahideen in Chechnya
Thursday 25 December 1997

Students and Taqwa

"INCREASE IN ILM (i.e. Noor of Ilm) is dependent on Taqwa. But students are completely oblivious of this. They are extremely defective in the acquisition of Taqwa. The deficiency of Taqwa in students is on account of their lack of khauf (fear) for Allah Ta'ala. Today the condition has deteriorated so much that everything is mutilated and interpreted to gain a decree of permissibility in spite of the reality being known deep down in the heart."

(Maulana Ashraf Ali Thanvi)

The Spiritual Fast

THE RENOWNED AHLULLAH (Saint of Allah), Hadhrat Dawood Taai (rahmatullah alayh) giving naseehat to Hadhrat Abu Rabee Waasti (rahmatullah alayh) said: **"Fast from this world and make Iftaar (break fast) in the Aakhirah and regard Maut (death) as Eid."**

Siyaam or fasting entails abstention from food, drink and sexual acts from Subh Saadiq to sunset. This is the physical act of the Fasting ibaadat. In his advice, Hadhrat Dawood Taai (rahmatullah alayh) stated the spiritual act of Fasting which entails abstention from this dunya (world). This abstention endures until the Aakhirah which in terms of every human being commences with Maut, hence the spiritual Eid is Maut.

Abstention from the world refers to abstention from all things and acts which are of no benefit in the Aakhirah even if permissible. It envisages the expulsion of hubb-e-dunya (love of the world) from the heart. Once the love of the world has been eliminated, the Saalik (the one who journeys towards Allah Ta'ala) will be effectively engaged in the spiritual Fast. He will abstain from not only haraam and mushtabah (doubtful) things, but he will abhor and shun all futile things. Futility to the Saalik is a major and destructive sin. Futility darkens the heart and creates love for the dunya. It detracts the Mu'min from continuing the Journey towards Allah's Proximity. The spiritual Fast is thus essential for the Saalik.

The Roohaani (spiritual) Fast is the process of preparation for the Eid of Maut. While most people fear maut, the true Saalik who has acquired a degree of Ma'rifat (Divine Recognition) looks forward with pleasure for the occasion of the spiritual Eid. Since he is in perpetual preparation for the occasion of Maut, he welcomes its arrival while we, the rank and file, dread Maut. Our dread is on account of our indulgence in worldly love which annihilates all roohaaniyat and introduces spiritual darkness and barrenness into our hearts.

Maut is the inescapable truth. It is the inevitable reality which every man must face. It is most unintelligent to banish its remembrance from our hearts and refrain from making preparations for that final event of this earthly sojourn. It is incumbent that every Mu'min makes this preparation his primary goal on earth. All other activities should be assigned secondary and back-stage roles. Never should the primary goal be neglected for the sake of promoting worldly pursuits. Those who choose to forget Maut and abandon preparation therefor, will be rudely shocked when its arrival dawns suddenly. But, then it will be too late.

Rasulullah (sallallahu alayhi wasallam) said:

"For the Fasting person there are two moments of pleasure. At the time of Iftaar and at the time of meeting Rabb (Allah Ta'ala)."

The Saalik engaged in the Spiritual Fast throughout his life will experience these wonderful moments at the time of Maut when his iftaar takes place and in the Aakhirah when he meets his Rabb.

While most people cannot engage in the spiritual Fast as the Auliya do, the minimum and Waajib degree of the spiritual Fast necessary for every Muslim is abstention from haraam and mushtabah; abstention from all acts which divert the attention from Allah Ta'ala; engagement in all Fardh, Waajib and Sunnat acts of Ibaadat; adoption of Rasulullah's Sunnah lifestyle and keeping the tongue fresh with Allah's Thikr in all conditions of life. When the Mu'min adheres at least to this minimum standard, he will meet his Rabb with happiness at the time of Maut.

SMOKING

IN A REPORT in the British Medical Journal, researchers showed that:

- ◆ Smoking increases the risk of hip-fractures.
- ◆ The effect of smoking on bone density increases with age.
- ◆ One in eight fractures is attributed to smoking.
- ◆ Smoking is a major cause of hip fractures.

The Talibaa's Museum

RELICS OF AFGHANISTAN'S past which have survived the looting are to go back on display in Kabul's battered museum according to Taliban officials. Qari Alifuddin Azizi said that the Taliban would restore the badly damaged museum building. The United Nations cultural body, UNESCO has donated 14,000 dollars and the Dutch government 8,000 dollars for museum repairs. According to Azizi the Taliban would also contribute to repairing the building.

Thousands of items plundered by armed looters have been rescued and are being held in safe custody in the city.

The Taliban's deputy information minister, Maulvi Abdur Rahman Hutaki dismissed as false propaganda allegations that the Taliban opposed pre-Islamic era monuments in Afghanistan. He said that even the large collection of Afghan Buddhist-era relics would go back on display.

When initially the Taliban seized power in Kabul, two years ago, the haraam practice of displaying images and idols was banned. But now, according to Azizi the display of such Buddhist statues and idols would enable visitors to "take lessons".

THE TALIBAAAN AND IDOLATRY

TAKING LESSONS FROM haraam idols of the Buddhist idolaters is the Taliban explanation for casting aside Rasulullah's command to destroy the idols. The Sahaabah were the idol-breakers of this Ummah. Yet the Taliban laying claim to a purist Islamic state pose as idol-makers. Whom do they think they are deceiving with their stupid interpretations of "taking lessons"?

The bedrock of Islam – the pivot of Najaat – is Tauhid. Idolatry with all its paraphernalia, is the very antithesis of Tauhid. Hadhrat Nabi Ibraahim (alayhis salaam) commenced the mission of Islam by breaking the idols of the pagans. The Qur'aan Majeed explicitly refers to the episode of Hadhrat Ibraahim (alayhis salaam) smashing the idols of the kuffaar. It was for his stand against the idols that he was assigned into the blazing fire which Allah Ta'ala transformed into a garden of coolness for him.

The first act of Rasulullah (sallallahu alayhi wasallam) in the conquest of Makkah Muazzamah was to smash the idols of the pagans. Hadhrat Ali and Hadhrat Umar (radhiyallahu anhum) were despatched by Rasulullah (sallallahu alayhi wasallam) to smash the idols and to clear the Holy Ka'bah of every vestige of idolatry by even washing the walls so that no trace of shirk and kufr remains. Every Nabi came to earth to smash idols. While some executed the task physically and literally, others figuratively destroyed idolatry. The Jihaad of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah was to smash idolatry, not to promote the idols and statues of the pagans for visitors to "take lessons".

This one act of the Taliban, viz., the reinstatement of idolatry, is sufficient to damn them. Why did the Taliban initially ban idolatry? Why do they destroy television and not idols which are worse than television? Submission to kuffaar American and other western pressure and the lure of the west's filthy money have constrained the Taliban government to make a somersault on the issue of the idols – idols which they had originally banned, but now allowing.

The Mujlisul Ulama of South Africa has raised this lamentable affair with the Taliban's representative in Islamabad. After days of silence, we again communicated with the Taliban's representative pressing for an explanation. The representative could only inform us that the matter has been referred to the Taliban leadership in Kandhar, the Taliban capital. To this day, we have not heard anything from the Taliban. This should not be the behaviour and attitude of a movement claiming to be establishing the world's purist Islamic state.

HADHRAT AMATUL JALEEL (rahmatullah alayha) said: "Every moment of the Wali passes in the remembrance of Allah. He has no occupation other than the remembrance of Allah."

IDOL-MAKERS

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

ON THE DAY OF QIYAAMAH, THE WORST-PUNISHED PEOPLE WILL BE THE PICTURE-MAKERS.

It is correct to infer from this Hadith that the idol-makers and the idol-preservers will be worse off than the picture-makers.

PURDAH

THE FOLLOWING IS an interesting dialogue between a modernist lady and an intelligent young girl (15 years) on the Purdah topic.

MODERNIST: Your father is keeping you imprisoned in the four walls of the house. Don't you feel that you are in a jail?

PURDAH-NASHEEN GIRL: They keep criminals under lock and key in a jail while they keep diamonds and gold in a safe. I am Papa's diamond which he keeps in this holy sanctuary (the home-safe). Furthermore, a jail is always locked and under guard while our home is open. The prisoner wants to flee from prison. The prisoner is frustrated and full of grief in prison while I am at peace and rest inside our home. The thought of escaping does not arise in my mind. While prisoners cherish the idea of breaking out of prison to gain freedom, I cherish the safety and peace of these four walls of the home. A fish is at rest inside water, not outside.

Zina in Public

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) predicted that human immorality would descend to the level of asses cohabiting in public on the streets without anyone even voicing surprise. That time of bestiality has already commenced. All the introductory steps for flagrant public displays of zina – fornication – have already been instituted by the libertine cult of westernism.

The actual act of zina in public has been initiated. It is only a matter of time for zina to be committed all over the show in public streets in the fashion of dogs.

Recently a couple indulged in sex in full view of the passengers on flight SAA233 from London to Johannesburg. A passenger commented:

"It was the most callous display of lust I have ever seen. They had no shame or regard for the other passengers."

Fornication and other revolting sex acts were performed by these animals in full view of the passengers. The aircraft staff, including the captain pretended to be helpless in terminating the evil of this crass display of bestiality and immorality. Truly, the time is approaching fast when concerned Mu'mineen will have to flee to the mountains for the safety of their Imaan.

Only knowledge based on Ikhlâas qualifies for the virtues mentioned in the Hadith. (Hakimul Ummat)

THE EVIL OF KUFFAAR SPORT

Bangladesh in grip of soccer fever

DHAKA, June 10: Bangladesh has brought in Russian experts to repair disabled power plants after soccer fans threatened violence if the electricity fails during World Cup matches.

With the electricity supply in soccer-mad Bangladesh woefully inadequate, fans of the sport in recent days have taken to the streets, attacked power department officials and threatened to burn down generating plants.

Also, authorities have deployed soldiers at generating plants outside Dhaka to reinforce security, power officials said.

They said soccer fans had told PDB and the Dhaka Electric Supply Authority (DESA) they would burn down or blow up power plants unless they could ensure uninterrupted electricity during the matches.

State-run Bangladesh television plans to broadcast the matches live.

Police said soccer fans had attacked power department officials in 11 districts over the past two days. In northeastern Sylhet town and southern Khulna city people marched through the streets demanding the power supply problems be solved.

The Manabjamin newspaper on Tuesday said inmates of Dhaka central jail had demanded they be allowed to watch the matches, but officials said this would violate the jail code.

Students earlier forced Dhaka University authorities to postpone examinations until after the Cup. — Reuters

LIFE IN BARZAKH

Life in Barzakh (the Grave or that period after death and before Qiyaamah) is of two kinds: (1) The life of ordinary people. (2) The life of the Ambiya (Prophets) and Shuhadaa (Martyrs).

Ordinary people: In Barzakh the body decomposes and is eliminated while the rooh (soul) is assigned to either a place of bliss or chastisement depending on the worldly life of the mayyit (deceased).

In Barzakh the soul becomes dormant, i.e. it does not engage in Ibaadat or contemplation. It has no opportunity of either expiating itself from its earlier sins nor is it able to progress to higher stages.

It either is embroiled in chastisement or sleeps in a state of bliss. Thus, inactivity is the lot of the soul of ordinary people in Barzakh.

Ambiya and Shuhadaa: The souls of the Ambiya and the Shuhadaa do not dwell in inactivity. There is constant progress for them in Barzakh. They are engaged in Ibaadat and enjoy a higher state of existence, hence the Qur'aan Majeed says that they are 'alive'. In fact, their state of life is far superior to the earthly life. They are more conscious and perceive reality on a higher plane. Their bodies do not decompose.

Since the Arwaah (souls) of the Ambiya, Shuhadaa and Auliya are not inactive in Barzakh, they have been described as being alive in spite of the earthly maut (death) which overcame them in their earthly life.

FRESH AND HAPPY

Concerning the Mu'mineen, the Qur'aan Majeed says: "He will welcome them while they will be fresh and happy."

On the Day of Qiyaamah when Believers will be resurrected from the Qabar (Barzakh), their faces will be awarded a glitter and happiness will permeate their hearts.

When the Mu'min rises from the Qabar he will find in front of him a person whose face will glitter like the sun, attired in beautiful white garments, with a crown on his head. The noble stranger will come closer and offer salutations to the resurrected Mu'min who will answer the Salaam and ask: "Who are you? Are you an Angel? The stranger will reply: "I am not an Angel."

Mu'min: 'Are you a Nabi?'

Stranger: 'I am not a Nabi.'

Mu'min: 'Are you a close servant of Allah?'

Stranger: 'I am not a close servant.'

Mu'min: 'Who then are you after all?'

Stranger: "I am your virtuous deeds. I am present to take you to Jannat. You are to mount on me."

Mu'min: 'I cannot mount such a holy person as yourself.'

Stranger: 'For a considerable period on earth I was mounted on you. Now I say with Allah's Pleasure: You mount on me.'

(Extract from *Ghunyatut Taalibeen of Hadhrat Sayyid Abdul Qaadir Jilaani*)

The righteous deeds of Mu'mineen will assume human forms which will lead and guide the Believers in comfort towards Jannat. The happiness and freshness referred to in the aforementioned ayat pertain to the occasion of resurrection. The direct opposite will be the fate of the kaafir.

TELEVISION

Probe launched into shock

cartoon convulsions

TOKYO — Japanese doctors and special investigators are still trying to establish the cause of thousands of children suffering epileptic fits after watching a TV programme.

Officials said yesterday that 685 children were still receiving special care and a further 10 000 were being carefully watched after they suffered mild to severe symptoms of epilepsy while watching the cyber-cartoon *Pokemon*.

The children, and a few adults, were struck by convulsions, blurred vision or vomiting after cartoon characters flashed their eyes. Police, the government and TV officials are now holding investigations. Meanwhile, the cartoon has been suspended. — Reuters

(E.P. Herald)

Filth of Western Medicine

Human skin product's use approved
WASHINGTON: A new product made of human skin cells won US Food and Drug Administration (FDA) approval for use in treating certain kinds of wounds on Tuesday.

The product, called Apligraf, is made of human skin cells mixed with collagen cells from cattle. It is made by Canton, Massachusetts-based Organogenesis (ORG.A). The FDA said it had approved the product for use in treating venous skin ulcers, which are hard to heal because of a lack of blood flow to the skin.

Apligraf is made with live cells from the foreskin of a newborn's penis – used because babies are regularly circumcised and the tissue is young and available – mixed with tissue from a cow. "Its special composition allows it to provide wound protection and to foster the growth of healthy new skin," the FDA said.

(E.P. Herald)

2nd - Hand Smoke & Artery Disease

SCIENTISTS HAVE FOUND a strong link between second-hand smoke and atherosclerosis, the hardening and thickening of artery walls that is the leading cause of death in the United States.

A decade-long study of nearly 11,000 middle-aged people linked passive smoke to a 20 percent increase in the progression of the condition. Active smoking was linked to a 50 percent rise, a finding consistent with previous research.

"If a nonsmoker is around a person who smokes, the nonsmoker's cigarette exposure is so great that it's almost comparable to his or her smoking half the number of cigarettes," said Aubrey Taylor, chairman of physiology at the University of South Alabama College of Medicine in Mobile.

The study, published today in the Journal of the American Medical Association, also found that the effects of both active and passive smoking are cumulative and irreversible.

"People know active smoking is bad for them. But what they don't realize is that their smoking is one-third as bad for those around them, and that people [near-by] have no control over that," said epidemiologist George Howard of Wake Forest University School of Medicine, one of the authors.

Source: **Newsday**

—Salafis— The Blindest Taqleed

THE BLINDEST FORM of taqleed (following) is the form of taqleed practised by the deviate Salafi group. While this deviant sect castigates and abuses the Qur'aanic and Sunnah Taqleed of the FOUR authentic Math-habs of Islam—the Ahlus Sunnah Wal Jama'ah—they have no qualms about blindly following the deviate, Al-Albaani who is the imaam of their math-hab.

Inspite of their vociferous assertions of independent reasoning and independent following of the Sunnah, they in reality follow every opinion handed to them by Al-Albaani who sprang up only a few years ago.

Indeed, it is self-deception to abandon a superior and a holy Taqleed—the Taqleed of the Sahaabah and their Students—and to adopt the taqleed of a modernist of this century who possesses no rank in the firmament of Islamic Knowledge. While the Ahlus Sunnah follow the Sahaabah and the Fuqaha (the Students of the Sahaabah), the modernist Salafis follow a man of this age who has no relationship with the Salf-e-Saaliheen. Shaitaan has truly duped them and is leading them into the fox's den to their doom.

PROCESSED FOODS

Canned mouse puts dampener on dinner

LONDON — A British food producer has been fined £8 000 (R64 000) after a man found a whole mouse in a tin of baked beans, it was reported yesterday.

Middle-aged Robert Howard, from Brockley, south-east London, was eating the beans straight from the tin when he saw what he thought was a piece of string. To his horror, he pulled out a whole mouse.

The creature had been cooked in the tin produced by H L Foods in Long Sutton, Lincolnshire, for supermarket giant Sainsbury's own-brand baked beans.

Mr Howard's local council of Lewisham charged

H L Foods under the Food Safety Act.

A Lewisham council spokesman said yesterday: "Nobody knows for sure at what point of the process the mouse got in. The beans are sieved and blanched, tomato sauce is added and the tins are sealed and cooked at 130C.

"The mouse's stomach was full of starch, so it may have been eating the beans before it was boiled with the product."

More than 12 000 tins from the same batch were removed from supermarket shelves by the company. — Sapa-DPA

EASTERN PROVINCE HERALD

Green Tea Ingredient Fights Cancer

NEW YORK — A powerful antioxidant ingredient in green tea kills human cancer cells in laboratory experiments, according to a report in the *Journal of the National Cancer Institute* for December 17.

Tests of the ingredient, called epigallocatechin-3-gallate, showed it killed cancer cells in samples of skin, lymph system, and prostate tissue taken from both humans and mice while leaving healthy cells unharmed, report researchers from Case Western Reserve University in Cleveland, Ohio.

Exactly how the tea ingredient works against cancer remains unclear, says Dr. Hasan Mukhtar, senior study author and professor of dermatology at the university. But he notes that the compound leads to the programmed cell death, or apoptosis, of cancer cells. "It seems that somehow, through a cell-cell signaling pathway, it is communicated to the cancer cells that they better commit suicide or they'll be murdered," the research says. "So cells make a decision and undergo apoptosis. And we don't know the signaling pathway." Mukhtar says evidence of apoptosis showed up as "very distinct, clear-cut features in the shape of the cells" and in the breakdown of their molecular structure. At the highest dose of the green tea ingredient, nearly all cells were found to be in the latest stages of apoptosis.

The researcher says the new findings add to previous test-tube studies showing that the tea ingredient prevented tumors in animal tissue. Dietary studies of tea consumption in people also suggest that green tea has some cancer preventive properties. "Some nutritional epidemiology studies have suggested that green tea consumption might be effective in the prevention of certain human cancers — cancers of the bladder, prostate, esophagus, and stomach," he says. "For example, one hospital in Shanghai reported that the recurrence of esophageal cancer was low in that part of the population that was drinking green tea."

Mukhtar and his colleagues point out that green tea accounts for about 20% of global tea consumption, with black tea making up most of the rest. "Tea consumption in the world is very high and ranks second to water consumption," they state.

The researcher notes that a cup of green tea contain between 100 and 200 milligrams of the anti-tumor ingredient. Does he advocate drinking green tea for cancer prevention? "Yes," he says. "Based on our studies and others, it seems consumption of four cups of green tea per day should be sufficient," he says.

The researchers say study findings also warrant clinical trials on the green tea ingredient in people at high risk for cancer.

Source: *Journal of the National Cancer Institute.*

The Schools Your Children Attend Drink and drugs rife in schools

YVETTE VAN BREDA

(Reproduced from Sunday Times)

PRIMARY school children in Cape Town have admitted to frequently using drugs, alcohol and cigarettes in a survey that has sent shock waves through the local drug counselling community.

At one school, one in three Standard 5 pupils admitted having tried alcohol, while one in 10 admitted getting drunk and one in 20 said they had taken drugs.

One in five admitted knowing someone under the age of 18 who had a drink or drug problem and one in five said there was a substance abuse problem in their family.

The one-year survey was conducted by Bridges Community Programmes, a project set up by recovering alcoholics and addicts as well as clinical psychologists to deal with drug problems in schools.

Head of the Bridges programme, Sarah Fisher, said they found that alcohol was the worst problem facing school children, and several primary school children admitted to taking drugs and being drunk.

"The incidence of alcohol use is far greater than nicotine and it appears that instead of puffing on a cigarette, they're having a drink," she said.

The survey found that on average, 70 percent of Standard 6 pupils had tried alcohol and 50 percent had been drunk. By the time they got to

Standard 9, 90 percent had tried alcohol, and 70 percent had been drunk.

In a recently released report, the South African National Council for Alcoholics (Sanca) found the increased variety and quality of drugs available in the country meant the experimentation age was decreasing to between nine and 13 years old.

Drugs are sold on many a school playground by pupils, the report said.

It also found that young people who previously avoided drugs were now prone to experimentation and that peer pressure to try drugs was very strong.

The report also said that parents and teachers found that many young people are aggressive, rebellious and undisciplined with little or no regard for authority.

"This has made me change my mind about drugs," said one Standard 5 child after the two-week

Bridges programme was run at his school.

"People shouldn't take drugs and alcohol because it's bad for their health," said another pupil.

At one school, well over half the 238 Standard 6 pupils had tried cigarettes, while four out of five had tried alcohol. Forty percent had been offered drugs, with one in 10 succumbing to drug abuse.

"The only way you can get us to listen is to shock us hard," said a Standard 6 pupil when asked for ideas on improving the Bridges drug awareness programme.

"The government should put in a lot more money because we are losing the battle," said another Standard 6 pupil.

As the pupils got older, more of them said they drank and took drugs.

Among Standard 7 pupils at one school, seven out of 10 had tried cigarettes, with more than half con-

fessing to have been drunk, and 15 percent admitting to having tried drugs.

"Drugs are serious and lots of us are taking them," said a Standard 7 pupil.

A pupil who admitted to having stopped drugs said: "I'm thinking of starting smoking dagga again to get rid of my problems. My mom and dad are divorced and both live in the same house, but I live at another house."

Matrics showed the highest rate of substance abuse. The survey found that almost half the matrics surveyed had tried drugs while three quarters had been drunk.

A quarter of them said there was a substance abuse problem in their family.

A spokesman for the Drug Counselling Centre, Ingrid von Stein, said the centre had selected 50 schools at which to launch an educational project from January next year.

VACCINATION and HAIR LOSS

ACCORDING TO THE *Journal of the American Medical Association* vaccination can lead to hair loss, especially among women and most commonly where the hepatitis B vaccine is involved.

A year old girl lost most of her hair ten days after a second dose of hepatitis B vaccine.

Of 60 reports researchers were able to evaluate from recent reports in the United States, it was found that most of the loss cases involved women. The ages of the patients ranged from two months to 67 years. Forty six of the sixty cases involved the hepatitis B vaccine.

FIGHT THE SATANIC ANIMALS

AMONG THE SIGNS of the approach of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) said that neither the murderer will know why he had killed nor will the murdered person know why he was killed. Fitnah and fasaad (corruption and anarchy) will become the reigning profession of people. The soaring crime rate will make every so-called civilized place unsafe and dangerous. Fear will grip people.

We are experiencing such a state of affairs in South Africa. In some areas such as Transvaal, the crime rate is about the highest in the world. Muslims in certain areas are killed, plundered, robbed and ravaged on a daily basis. Undoubtedly, these calamities are the consequences of our own transgressions and abandonment of the Shariah. These gruesome crimes are committed in broad daylight in populated and affluent areas. Muslims have become so demoralised and panic-stricken that they are unable to arrange ways and means for their own protection. When Muslims abandon the Sunnah of Rasulullah (sallallahu alayhi wasallam), panic overtakes them. They are denied the help of Allah Ta'ala.

We deem it expedient to offer some advice to our sisters and mothers who may – Allah forbid – be confronted by some of these shayaateen who prowl the street to plunder, murder, ravage and rape. Islam places the greatest emphasis on the honour and chastity of its female adherents. In defense of this honour, Jihaad becomes Fardh-e-Ain. While Jihaad is not Fardh-e-Ain for participation in Kashmir, Afghanistan, and elsewhere, it is undoubtedly, Fardh-e-Ain on everyone, including women and children when attacked by human shayaateen. It then becomes incumbent on the Muslim woman to fight like a tiger to defend her honour.

While Islam means submission, it never means submission to shayaateen, murderers and rapists, as the kuffaar law-enforcing (sic) agencies advocate. If the rapist is armed, the police will advise women to submit to the bestial and satanic demands of the vile devil. But, Islam gives the opposite ta'leem. Submission is only to Allah Ta'ala.

When the Mu'min or Mu'minah truly submits to Allah Ta'ala, everyone else will submit to him/her. When the Muslim inculcates Taqwa by following the Sunnah and the Shariah, Noor permeates his/her intelligence. Allah's aid is then at hand. There is no panic in such a Mu'min.

Our sisters should understand that whenever attacked by a human beast, they must not panic. Maut comes only at its appointed time. The devil and the animal can never kill you if Allah Ta'ala has not decreed death for you. Always keep a weapon nearby and fight the shaitaan. Allah's aid will be with you. An effective weapon for such evil animals is chilli powder. Keep it with you and strew it into the eyes of the shaitaan, then effectively immobilize him with an iron rod. When the Mu'minah fights like a tiger to guard her honour, the devil must flee.

These evil beasts are cowards down to the core. When they encounter solid opposition, their nerve will break and they will flee.

But do remember that the best safeguard is Taqwa – fear of Allah Ta'ala which is not possible without obedience to the Shariah. In these times of crime and corruption only Allah's aid can save us. It is the incumbent obligation of every Muslim to introduce the Sunnah into his/her life so that the Rahmat of Allah Ta'ala descends on us.

A Shaheed

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said: "A woman who adopts Sabr (patience) when her husband marries a second wife, attains the rank of a shaheed (martyr)."

RIYAA

HADHRAT UMAR (RADHIYALLAHU ANHU) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Allah will disgrace publicly a person who reveals his good deeds (for the sake of riyaa-show)."

"Those who do not rule according to what Allah has revealed are assuredly kaafiroon." (Qur'aan)

SHI'ISM IS NOT PART OF ISLAM

THE RELIGION OF Shi'ism is based on five fundamental principles (Usool) while Islam is based on three Usool. Usool (the Roots) refer to those fundamental doctrines which constitute the foundations of Deen. In the unanimous opinion of all—both Shiah and Sunni—rejection of any one of the Usool constitutes kufr. Any person who denies any one of the Usool is termed a kaafir (unbeliever) according to both the Shiah and the Sunni. The five Usool according to Shi'ism are: **Tauhid** (Belief in the Unity of Allah), **Risaalat** or **Nubuwwat** (Belief in the Ambiyaa), **Imaamate** (Belief in the Imaams), **Adal** (Belief in the doctrine of compulsory justice—that Allah Ta'ala is compelled to act in accordance with justice as understood by the Shiah religion), and **Aakhirat**. According to Islam the three Usool of Deen are **Tauhid**, **Risaalat** and **Aakhirat**.

The widely divergent paths and attitudes between the Shiah and the Sunni can be well understood when this great disparity in the fundamental basis in their respective religions is studied. Since the Sunni reject two of the Shiah Roots as being utterly baseless and concoctions, it is clear that all Sunni in terms of the Shiah religion are kaafir. This fact is explicitly proclaimed by Shi'i authorities.

Of the five fundamental principles of the Shiah religion, the doctrine of Imaamate is considered of greater importance than Risaaalat. Thus the Shiah religion accords greater importance and greater rank to those whom it regards as its Imaams. Some Shi'i references will be cited here to indicate the high rank and vital importance which Shiah bestow to their Imaams. In fact, the importance Shiah accord to their Imaams eclipses the ranks of the Ambiyaa.

In the Shi'i book of theology, *Usool Kaafi* of Kulaini, the following teachings of Shi'ism are recorded regarding the doctrine of Imaamate:

- The Hujjat (Proof) of Allah is not established over His creation without the medium of an Imaam from whom the inner knowledge of Allah is acquired.
- If the earth remains without an Imaam it will be annihilated.
- If the Imaam is removed from earth for even a moment, it (the earth) will churn with its inhabitants like the ocean churns with its waves.
- A man cannot be a Believer unless he recognizes Allah, His Rasool, all the Imaams and the Imaam of his age.
- Whoever denies the Imaams is like a person who denies the recognition of Allah and His Rasool.
- Obedience to the Imaams is fardh (compulsory) like the obedience to the Rasools.
- The Imaams possess all the knowledge which was bestowed to the Malaa-ikah, the Ambiyaa and the Rusul.
- Allah Ta'ala has a special kind of knowledge from which he bestows to the Imaams exclusively. When Allah Ta'ala commences with anything of this special type of knowledge, He presents it to the Imaams.
- The entire earth belongs to the Imaam.
- The earth and the hereafter belong to the Imaam. He places it as he pleases and gives it to whomever he pleases.

The differences between Islam and Shi'ism are numerous and wide. A study of Shi'ism will conclusively establish that the type of reconciliation between Islam and Shi'ism called for by those who are not versed in the Shariah, is quite impossible. The difference on just this one issue of Imaamate is so vast and extreme that the gap between the two groups—Shiah and Sunni—can never be bridged. The Sunni follow the Path of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah while the Shiah are astray plodding the path of baatil and kufr. The only way in which Islam can reconcile with those who have gone astray is by their renunciation of dhalaal (error and deviation) and kufr. There is no other way.

"And for them is no share in the Aakhirah (for they) supplicate for only worldly needs and desires." (Qur'aan)

EVIL OF RIBA

THE QUR'AAN SHAREEF announces the Divine Declaration of War for those who indulge in the crime of Riba. Riba is commonly understood to mean interest. While interest is a form of riba or a riba transaction, riba does not mean only interest. Numerous dealings are categorized as riba. The Shar'i definition of riba is:

"Every excess which does not have material commodity as its equivalent."

Thus when a lender receives R110 for his R100, the extra R10 is riba since this R10 has no *maal* (material commodity) as its equivalent. The reward of a loan given is *thawaab* (reward) in the Aakhirah.

GOLD and SILVER

If gold or silver is sold on credit, it will be a riba transaction, hence haraam. Many people buy and sell gold and silver jewellery on credit. This is not permissible. The sin of riba is being committed in such transactions.

If a gold item is exchanged for another gold item, the following two conditions are the fundamental constituents of a permissible sale of this kind:

- 1) The weight of the gold on both sides must be exactly the same. The slightest disparity in the weights of the gold will be riba. Thus, if gold jewellery is paid for with gold coins, the weight of the gold coins being paid should be exactly the same as the weight of the gold jewellery. In a sale of this nature, the Shariah does not consider artificial value—the market-price, etc.
- 2) The exchange must be effected at the session where the transaction is enacted. It must be a cash deal. Any separation between the parties will render the transaction haraam and invalid. If for example the deal is concluded and the one party leaves the premises to fetch his gold coins to pay for the jewellery, the sale is invalid and the sin of riba applies if the transaction is not renewed.

Since possession by both parties is imperative at the venue of the transaction, gold and silver jewellery or any items made thereof may not be paid for with cheques. While currency notes are not real money, the Shariah allows gold and silver to be paid for with currency notes in view of the money-quality the notes have acquired. Since currency notes are universally accepted as money, the sale of gold and silver in lieu of notes is permissible. But the deal must be a cash transaction.

If gold is exchanged for silver or for any other commodity, then while the first condition (mentioned above) falls away, the second condition remains obligatory. Equality of weights is not necessary now, but it is still compulsory for the transaction to be a cash one. Cash according to the Shariah means that both parties must take possession of their respective items at the venue of the deal.

By Pass Surgery

AS MY REGULAR readers know, I'm a former cardiologist. I've done more open-heart surgeries than I can count. I've done by-passes and angioplasties—sometimes two or three times on the same patient! That's why I became a preventive medical specialist, and why I turned to what medicine like to call "alternatives".

All my medical training gave me for patients who came to me with clogged arteries was bypass surgery and cholesterol-lowering drugs.

And are they going to help?

While it's true that bypass surgery saves lives—that are hanging in the balance—it's nothing more than an emergency procedure. You may wind up with temporarily clear arteries and a permanently clouded mind.

People who undergo heart-bypass surgery can suffer memory loss and neurological damage—including having trouble recognizing familiar faces, finding their way home, and recalling things that happened to them in the recent past. A study from Johns Hopkins University found that as many as a third of all bypass patients suffer some permanent damage afterward. In fact, the risks to your brain from having bypass surgery are 10 times greater than ever realized.

(Dr. Robert D. Willix)

ASPIRIN?

ASPIRIN, CODEINE PHOSPHATE and paracetamol are such common over-the-counter painkillers (analgesics) that people take them almost without thinking.

But, as with all drugs, aspirin can be dangerous—and can be potentially lethal if given to a child younger than 12. Children's aspirin has been directly implicated in causing Reye's Syndrome, an acute illness which results in inflammation of the brain, fever, vomiting, progressive coma and fits.

Pregnant woman and breastfeeding mothers should also avoid the drug because it crosses the placental barrier and can be excreted in breast milk.

Common side effects include epigastric (or upper abdominal) discomfort, and asthma-like allergic reactions, skin and nettle rash. Perhaps the most common, though, is stomach bleeding and inflammation. Gastric hemorrhage has occurred, and special caution should be taken after an operation (particularly a tonsillectomy or circumcision) because of the increased risk of hemorrhage. It's even best to avoid aspirin for a week before surgery.

(Source: *What Doctor's Don't Tell You*)

QUESTIONS and ANSWERS

Q. Was the splitting of the moon mentioned in the Qur'aan a physical occurrence?

A. Yes, it was one of the Mu'jizahs of our Nabi (sallallahu alayhi wasallam). By a sign of his finger, the moon split into two.

Q. Is it permissible to purchase shares in an insurance company.

A. Insurance is riba which is haraam. It is therefore haraam to purchase shares in an insurance company. Dealing in shares in public companies and on the stock exchange are likewise haraam.

Q. The company that employs me pays a percentage of my salary into a pension fund administered by a pension fund administrator and trustees appointed by the company. I have a limited choice of where this contribution can be invested. I have chosen that they invest it in an ethical unit trust fund. Annually I get a statement of what my pension is worth. The company allows me the option of paying this money into a personal pension fund. I cannot touch the present pension until I am 60 years of age. At that stage I can have the accumulated fund in total or be paid a guaranteed amount for 5 years and thereafter have the balance in total or spread over a period until I am 70 years of age. In the event of my death at any time my widow would receive a reduced pension, about two thirds, when she retires, i.e. 60 years. Are these funds Zakaatable annually on the value of the fund?

A. If the fund is compulsory, i.e. deductions are compulsorily made from your salary, you having no say in the matter, then there is no contract between you and the company. Your effective salary will be the amount which you are actually paid, i.e. the amount after deduction. Since in this case there is no contract between you and the fund in terms of the Shariah, you are not entitled to any money from the fund. You have no claim against the fund. Therefore, whatever money the fund gives you at any time will be considered a gift to you. It is permissible for you to accept the money. Zakaat will be paid on the money only after it has come into your possession physically.

If the contract between you and the company is voluntary, then it will be a haraam deal as far as the Shariah is concerned. You are then allowed to claim or accept only the actual amount which you have paid to the fund, viz., the deductions from your salary. Whatever excess you receive will be haraam riba which has to be given to charity without niyyat of thawaab. In this case, you have to pay Zakaat on the amount you have paid into the fund annually, if you become liable for Zakaat, i.e. you have the Nisaab amount.

From Page 7

SHAYAATEEN

Walhaan is the shaitaan who is appointed to stand by the Muslim when he makes wudhu. He attempts to distract the Mu'min while even making wudhu. It is therefore essential to refrain from conversation while making wudhu.

NOBLE POVERTY

"THE PEOPLE OF Ilme-Deen (Ulama and Deeni Students) should be proud and happy of their poverty. Never should they stretch their hands towards the people of the world. In fact, they should not even cast a glance at the people of the world."
(Maulana Ashraf Ali Thanvi)

Q. A woman who went to a hospital to deliver her baby gave birth to a stillborn child. A dispute has occurred between the hospital staff and the parents of the baby born dead. According to the mother, the baby was born dead on account of the negligence of the hospital staff. The hospital staff refutes this charge and say that everything that is right in terms of medical practice was done, but the baby's life could simply not be saved. Is it permissible to sue the hospital for negligence?

A. Death is decreed by Allah Ta'ala. The Qur'aan Shareef declares:

"No soul will die but at its appointed time with the command of Allah."

Thus, the baby died at the precise second Allah Ta'ala had appointed for its Maut. All the medical experts of the world with all their sophisticated equipment would never ever have been able to save the life of the baby. The parents should resign themselves to Allah Ta'ala and understand that on the Day of Qiyaamah the stillborn baby will be a wonderful treasure, ni'mat and aid for them at a time when nothing will be able to assist them. Provided that they accept the decree of Allah Ta'ala with resignation and contentment and register no complaint against Him, their baby will perhaps one day save them from entry into Jahannum. It is not permissible to institute kuffaar action against the hospital. They should not embark on the un-Islamic act of suing the hospital. They have absolutely nothing to gain from such haraam action.

ENGLAND CONTRIBUTORS

Contributors in England who wish to aid this Jihād, may deposit their contributions in the following account:

If Zakāt, deposit in:

**SERVANTS OF SUFFERING HUMANITY
ZAKĀT ACCOUNT
No. 43-087-6092**

**Bank: Giro Bank PLC. Bootle, Merseyside
Giroaa (England)
Sorte Code 720004**

If Lillah or any form of Nafil (Voluntary-Nafil) charity, deposit in:

**SERVANTS OF SUFFERING HUMANITY
LILLAH ACCOUNT**

No. 471976083 All other particulars as above.

Important: Do notify us if a contribution is made into the Bank Account.

Majlis subscribers of England may also deposit their subscriptions/contributions in the Lillah Account of the SERVANTS OF SUFFERING HUMANITY.

Jazakumullah

BEWARE OF THE FRAUDS

The incidence of fraud and theft by both postal staff and others is on the increase. In the past our letters have been stolen and cash and cheques, etc. removed with the connivance, intentional or unintentional, of postal staff. To avoid such fraudulent activities and to thwart the crooks we urge our contributors to take the following precautions when sending contributions:

- (1) Make cheques out to **Mujlisul Ulama of S. A.**
- (2) Write clearly on the cheques or postal orders:
NOT TRANSFERABLE - for Account No. 0806 45240
- (3) Cross cheques and postal orders. Also cancel the words **or bearer.**
- (4) Avoid sending cash. Deposit cash into our banking account. Particulars of our account are: **MUZO of S.A., Standard Bank, Berry's Corner, Port Elizabeth.**
Branch code: 0517 Account No: 0806 45240

Below appears a specimen cheque.

Jazaakumullaah.

ONLY FOR A/C No. 080645240 21-05-17

FIRST

KEMPSTON ROAD/WEG P E 1670

NOT TRANSFERABLE

Date 15/7/98

Pay to the order of **MUJLISUL ULAMA of S.A.**

One hundred rands

R100-00

FOR

0360 210517 2000996041 28

YOUR WAAJIB DUTY

THE INCUMBENT STRUGGLE HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhil and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far (as at June 1998) ±500 Maktabas in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted—in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed—in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

The yearly maintenance cost for a Maktab – with the rapidly falling Rand – is now approximately R6,000. This includes the Ustadh's wages. This is the cost in Bangladesh. Elsewhere the cost is more—double and treble. Those who have the means will find it quite easy to sponsor a Maktab. Those who are not by the means can contribute whatever they wish for the Pleasure of Allah Ta'ala and join in the Sadaqatul Jaariyah of this noble work.

Your duas too are of vital importance. Jazaakumullah!

Send your contributions to the Mujlisul Ulama and state whether it is Zakaat of Lillah:

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

**Bank: Standard Bank, Berry's Corner,
Port Elizabeth**

Branch Code: 0517

Acc. No.: 0806 45240

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain of the amount has been correctly credited to us by the bank.

MAHR -E- FATIMI R1745 ZAKAAT NISAAB R600

JAMAADUL ULA 1419

BANK CHARGES

Contributors of Sadqah, Zakaat, etc. to the Mujlisul Ulama Zakaat Organizations are reminded that bank charges for their deposits are quite high. It will, therefore, be appreciated if every contributor when making a deposit into our account, adds a few extra rands to cover the bank charges.

The bank's charge for deposits is 60 cents per R100. Jazaakallaah.

ZAKĀT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakāt Organization is to guide Muslims in their Zakāt affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakāt themselves as far as possible. However, where Muslims find it difficult to distribute their Zakāt in accordance with the Shariah, they may divert their Zakāt to us. To enable us to distribute the Zakāt, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakāt in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakāt-payers.

When sending your Zakāt it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakāt to us.

The Ma'llis

"VOICE of ISLAM"

P.O. Box 3393, Port Elizabeth, 6056, South Africa

Vol. 13 No. 7

The Ma'llis

SUBSCRIPTION RATES TWELVE ISSUES

South Africa:	R20
Neighbouring States (Air Mail):	\$15
All Other Countries	
Surface Mail:	\$10
Air Mail:	\$20
Good deeds assist in the atonement of sins	

THE KOSOVO TRAGEDY

THE REPETITION OF the Bosnia scenario in the Muslim land of Kosovo is not surprising. While lamentable and heart-rending, the tragedy and brutal atrocities unfolded and unfolding in that luckless Muslim land are not unexpected. While in the case of Bosnia, hypocritical Muslim governments, the lackeys of the western kuffaar, were making some mumblings and offering some tokens of moral support, these stupidities are even denied to the Kosovo Muslims brutalized and ravaged by the Serb animals and savages.

Consider the case of the Saudi heir to the throne, Prince Abdullah. He scurries around all over the world bowing and prostrating to kuffaar rulers, currying favour with them, promising them his enslavement, satisfying their demands by criticizing Islam by the employment of the misleading and deceptive clichés of fundamentalism, fanaticism and terrorism. While he embraces the kuffaar – the enemies of Allah and the enemies of Islam – he is unable to open his mouth to even murmur some demand for the Kosovo Muslims who are being raped, ravaged, murdered and brutalized by American command – America the master of Saudi Arabia.

HOPELESS

The other stupid toothless dog, the so-called Organisation of Islamic Conference (OIC), a conglomeration of fussaah, ruffaar and kuffaar, parading under Islamic designation, too is wholly impotent to even speak up for the Kosovo Muslims. The Islamic world lies prostrate and disgraced at the feet of the kuffaar. While Muslims are being butchered and Muslim women brutally and publicly raped, there is no one and no Muslim country to come to their aid. They all are so hopeless, helpless and miserable that they lack the ability to perform even some diplomatic stunt in some kuffaar diplomatic forum to cause a stir in the feathers of the kuffaar in the hope of applying some pressure to ease the plight of the brutalized brothers and sisters of Kosovo.

The other shaitaan, Pakistan, tries to fool Muslims with its 'nuclear' explosions – all acts commanded by the American government. Pakistan is an American satellite. Of what use are stupid 'nuclear' displays – Guyfawkes displays – when that supposedly Islamic country cannot even open its mouth in defence of Muslims being murdered and destroyed by the hundred thousand?

THE PRICE

While the proverbial toothless dog ravaged by age still possesses an ability to bark and make frightening noises, these toothless dogs – the Muslim governments with their impotent armies – have been robbed of even their bark. They stand by idle and effeminate observing the scenes of pillage and plunder, rape and ravage brutally being enacted on defenceless Muslim men and women.

The only One from Whom help could be sought is Allah Azza Wa Jal. But Divine aid has a price – the price is cheap, within reach of every Muslim. But, no one is prepared to pay it. The price is only obedience to Allah, adoption of the Sunnah and the abandonment of all alien cultures.

The Qur'aan Majeed declares:

"Of you aid Allah (i.e. the Deen of Allah).
He will aid you and plant your feet firmly."

Allah's Deen is aided by the obedience which Muslims offer. In fact, they aid themselves by arranging their protection and success in this manner. When the claimants of Islam become true Muslims – slaves of Allah – He will plant their feet strong and firm against the kuffaar. The Qur'aan makes it abundantly clear that the earth belongs to Allah Ta'ala. It is He who appoints rulers and it is He who removes rulers. Rulers and governments are the reflections of our deeds and misdeeds. The Ummah's deeds are corrupt. Our conduct is rotten. It is for this reason that rotten rulers have been divinely imposed to rule us.

CHASTISEMENT

Beliefs (Aqaa'id) have become contaminated with kufr, hence Muslim governments are contaminated with kufr. Muslim rulers enact laws in violation of the Qur'aan and Sunnah because the Muslim populace desires to lead a life in accord with kufr culture and kufr ideology. This situation necessarily invokes the Wrath of Allah Ta'ala. When this Muslim community has gone completely overboard in its transgression and wanton abandonment of Islam, the point of no return has been reached. Allah's Chastisement then follows in the form of Serb savages and other calamities. This is precisely the scenario unfolding in Kosovo. The Bosnia and Kosovo episodes are not the last to be experienced by this Ummah grovelling in stark disobedience, immorality, baatil and kufr. There are no signs to indicate that the recent catastrophes which the Ummah has suffered and is suffering on a variety of fronts have sufficiently jolted the Ummah into realisation.

APATHY

The apathy towards the Deen and Sunnah displayed by the vast majority of Muslims and the spiritual and moral lethargy of the Ulama of the Ummah bode very very ill for the future of Muslims. There are no signs anywhere of a Muslim awakening. True Islam is being mutilated and butchered at the hands of Muslims. In consequence, we find Muslims being butchered by the kuffaar.

When Allah Ta'ala withholds His aid from a suffering community, no one can come to its aid. There is then no help for such people. In this regard the Qur'aan says:

"If Allah helps you, there is then none to vanquish you. And, if He withholds His aid from you – He abandons you – then who is there besides Allah to aid you?"

This chapter of Divine abandonment of transgressing Muslims has opened up recently with intensity in Bosnia. It has spread to Kosovo. While it is discernable in different ways in different places, it will attain its peak in the form of kuffaar eliminating Muslim communities in the way which is transpiring in Kosovo.

U.N. AND NATO

In their desperation, Muslims are stupidly calling

To page 11

Deception of Shiah Propaganda

THE SHIAH PROPAGANDA machine is currently distributing the book, "THEN I WAS GUIDED" in South Africa. The targets of these Shi'i propagandists are generally ignorant Muslims – Muslims who lack in the proper understanding of even Tahaarat and Salaat.

This Shi'i book is replete with blatant falsehood, attacks on the illustrious Sahaabah and kufr. The deceptive author who is not a man of knowledge, cunningly tries to deceive readers – ignorant readers – by presenting his own story of irtidaad. (Irtidaad means to become a kaafir by rejecting Islam or any of the essential teachings of Islam.) The author of the book portrays his chameleon-like attitude by having flitted from one ideology to the other.

At first he was supposedly a Sunni Muslim. Then he became a heretic by subscribing to the baatil so-called sufi-sect known as Tijaaniah. In fact, he still sports the name 'Tijani'. This Tijaani, then adopted Wahhaabi'ism and after staying a Wahhaabi for a while embraced the crown of kufr, viz., Shi'ism.

Insha'Allah, the Mujlisul Ulama is preparing a rebuttal of the lies, kufr, baatil and slanders against the Sahaabah contained in the shaitaani book. Muslims should beware and not be fooled by the falsehood which the propagandists of Shi'ism are peddling. Ignorant people should exercise extreme care when reading books on Islam. Due to their ignorance they are liable to be misled and confused by the cunning invective and kufr of the Shiah kuffaar.

It is the duty of all the Ulama and Aimmah of the Musaa'id to put Muslims on alert about this book of kufr in particular, and all facets of Shiah propaganda.

THE ARSH SHUDDERS

Q. Recently a 'world renowned Qari' visited South Africa. His Qira't programmes were organised in many Musjids. People flocked to listen to his recital. The sad thing was that the Qari was clean-shaven. Is it permissible to allow him to recite to the public from the Musjid? Is it permissible to attend his Qira't programme?

A. Rasulullah (sallallahu alayhi wasallam) said:
"When a faasiq is honoured, the Arsh of Allah shudders."

A man who shaves his beard is a faasiq of the worst order. His sin is worse than fornication. The fornicator involves himself in sin temporarily. Then feels rotten and is smitten by remorse. He regrets and seeks forgiveness. When Allah Ta'ala forgives him, he draws close to Allah Ta'ala. But, the evil man who shaves his beard is perpetually – every second of his existence under the Ghadab (Wrath) and La'nat (Curse) of Allah Ta'ala. La'nat drips from his shaitaani face. It is a haraam act – a kabeerah sin of exceptional gravity – to allow such a faasiq 'qaari' who has no shame and no regard for Allah Ta'ala and His Shariah to sit in the Musjid Platform and recite to the musallis. To honour such a faasiq is indeed vile. It is haraam to flock to the recital of such a man.

The crime of the faasiq qaari and his equally criminals sponsors who prostituted the Masaajid so miserably is further aggravated by the monetary

To page 12

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Is Ishraaq and Dhuhaa (Chaasht) one and the same Namaaz?

A. There are two views on this subject. While one view is that it is the same Salaat (Namaaz), the view of our senior Ulama is that these are two different Salaats.

CORRECTION

IN VOLUME 13 NO. 5, the following question and answer appeared.

Q. A husband writes out one Talaq Baain to his wife. Two weeks later he dies in an accident. What is the Shariah's ruling regarding maintenance, inheritance and insurance? The deceased left two children and his parents.

A. Since the wife is still in iddat, she will inherit in her ex-husband's estate. However, there is no maintenance for her. Insurance is haraam. None of the heirs inherit in the haraam insurance monies which will be received. They will inherit in only the amount which the deceased had paid in the insurance company. The excess has to be given to charity. The woman will receive one eighth of the estate. The mother gets one sixth. Since you did not mention the sexes of the children, we cannot apprise you of their shares nor of the father's share.

The answer stated above applies only if the husband was in his Maradhul Maut (Last Illness) when he wrote out the Talaq Baain. The masaa-il in this regard are as follows:

* If a man issues Talaq Raj'i (Revocable Talaq) to his wife whether he is in maradhul maut or not, the wife will inherit in his estate.

* If the man issues Talaq Baain or three Talaqs prior to his maradhul maut, the woman will not inherit in his estate.

* If the man issues Talaq Baain or three Talaqs to his wife during his maradhul maut on demand of his wife (i.e. she desired to be divorced), then too she will not inherit in his estate.

* If the man issues Talaq Baain or three Talaqs during his maradhul maut without her request/demand she will inherit in his estate.

Q. I am renting a house. I intend going away for three months. I asked my landlord to keep the house for me until my return. He says that if I do not pay the rent for the future three months he will let it out to someone else. Am I entitled to the house according to the Shariah and do I have to pay rent even if I am not going to live in it? I intend leaving my furniture and belongings in the house.

A. One does not require knowledge or deep wisdom to understand that you have to pay rent for the house even if you will not be living in it for three months. How do you expect the landlord to retain the house for you with your belongings while you do not want to pay rent? Whether you are living in the house or not, you have to pay rent if you want the landlord to keep the premises for you.

Q. Can one perform a Qadha Salaat of a particular day (i.e. the present day) or of any previous day before the Aada Salaat?

A. If one has more than five Qadha Salaats, there is no tarteef (order or sequence) which has to be incumbently observed. One may perform the Aada Salaat before the Qadha. If one has less than five Qadha Salaat then it is compulsory to first perform the Qadha Salaat. After the Qadha has been discharged, the Aada has to be performed. Only if there is the fear of even the Aada being Qadha, may one perform the Aada before the Qadha even if the latter is less than five. (Aada means the present Salaat which has not yet become Qadha.)

Q. If one performs Fajr Salaat of the present day after sunrise but before Zawwaal without making intention of Qadha, but simply intending to perform the Fardh of Fajr of that day, will the Salaat be valid?

A. Intention is not a verbal expression. Intention (niyyat) is the state of the mind. When one performs Fajr Salaat after sunrise, i.e. the Fajr which was missed before sunrise, he/she obviously is aware that qadha of the missed Salaat is being

performed. The Salaat is therefore valid.

Q. Is it permissible to perform Sajdah Tilaawat at any time of the day?

A. Sajdah Tilaawat may not be made at the time of sunrise, midday (Zawwaal), sunset and a few minutes before sunset when it is Makrooh to perform any Salaat.

Q. What intention should be made when performing Sajdah Tilaawat which was not made in the past?

A. The entire lifetime is valid time for performing Sajdah Tilaawat. It will suffice to intend that one is performing Sajdah Tilaawat for which one is liable.

Q. Out of Ramadhan can one perform Nafil Salaat reciting the Qur'aan loudly while another person who is not performing Salaat (i.e. he is not in Jamaat with one) rectifies one's mistakes?

A. Although the Salaat will not be valid, this method may be adopted by those doing Hifz. The purpose here is not to perform Salaat, but to learn and practise Hifz.

Q. Please explain the mark of Salaat on the foreheads mentioned in the Qur'aan.

A. The 'mark' which the Qur'aan refers to is the roohaani (benign spiritual glow) which is discernable on the faces of the Muttaqeen (pious servants of Allah Ta'ala). A sincere performer of Salaat who has inculcated Taqwa is blessed with spiritual handsomeness.

Q. After making wudhu ink fell on one's hand leaving a large mark. Can Salaat be performed without washing off the ink?

A. Ink contains alcohol, hence it is najis (impure). It is compulsory to wash it off. Salaat will not be permissible if the extent of the ink mark is more than the area covered by a dirham (i.e. the size of the hollow of one's palm).

Q. If the Muath-thin did not turn his face to the right while reciting 'Hayya alas Salaah', will the Athaan be valid?

A. The Athaan will be valid. However, the Muath-thin should not intentionally omit the Sunnat of turning his face. Intentional neglect of Sunnat is sinful.

Q. If during tawaaf one's body turns towards the Ka'bah, i.e. one fully faces the Ka'bah, what is the ruling?

A. The Shaut (Circuit) in which one has turned towards the Ka'bah should be repeated from the point where the discrepancy was committed or from slightly before.

Q. Please comment on duas such as Dua Jameelah and Dua Noor.

A. These are not Masnoon Duas.

Q. Is it permissible for a man to touch his wife's body after her death?

A. Death terminates the Nikah bond. It is therefore not permissible for the man to touch any bare part of the body of the deceased woman who was his wife. He may, however, assist in carrying the fully draped body as all other males carry the janaazah of a female.

Q. Some people believe that it is not necessary to perform Qadha of Fardh Salaat which had not been performed.

A. It is Fardh (compulsory) to perform Qadha of any Fardh Salaat which was not performed. The obligation of Fardh Salaat will not be discharged as long as Qadha of it has not been made. Istighfaar does not cancel the obligation of Qadha Salaat.

Q. Please explain how we obtain Thawaab-e-Jaariyah?

A. Thawaab-e-Jaariyah means perpetual reward, i.e. the continuous flow of thawaab in consequence of a charitable act or institution established for the Pleasure of Allah Ta'ala. The thawaab will accrue to the donor even after his death and it will continue as long as the benefits of his charity continue. Institutions such as Madrasahs, Musjids, wells, dams, boreholes, Deeni Kitaabs, planting trees for the benefit of people, birds and animals, etc. are examples of acts of Thawaab-e-Jaariyah.

Q. A certain Muslim school has a fund to

provide gifts etcetera for teachers leaving the school, or accouchement and end of term meals. Deductions are made from teachers' salaries on a monthly basis and such deductions are effected even from those teachers who do not wish to participate. The directive from the administration of the school is that if the majority agrees on such deductions, then deductions would apply to all members of the staff. Please comment in terms of the Shariah.

A. Usurpation and injustice do not become respectable, acceptable and lawful in Islam on the basis of the kuffaar idea of majority. It is haraam for the school administration to make deductions from those who are unwilling to participate in this fund. The meals or whatever other benefits provided with this mixture of halaal and haraam money are haraam. The fund will be lawful for only those who are willing and happy participants. Proper accounts will have to be maintained. The money will remain the property of the respective contributors unless specified as Lillah and made Waqf by the contributors. If the funds have not been made Waqf, the exact amount of a contributor's contribution will have to be made over to his heirs in the event of his death. There are also other rules applicable to a fund of this nature.

Q. A Muslim trader sells chickens processed by non-Muslim firms. He sells these as 'halaal'. He also stocks haraam corned meats. Is it permissible to support such a trader?

A. It is not permissible to support him.

HARAAM MEATS

ALL PIES, CHICKENS, and meat products processed, prepared, cooked and sold by non-Muslim plants, firms, restaurants, shops, etc. are HARAAM.

The 'halaal' certificates which certain Muslim organisations sell to the kuffaar to enable them to market their haraam products as halaal do not render such meats halaal. Muslims are urged to safeguard their Imaan from the contaminations of consuming these haraam meat and chicken products.

Q. Is it permissible to buy on hire purchase if the instalments are fixed and the period of payment is known, e.g. 60 months at R1,000 per month? The hire-purchase agreement mentions the interest rate as well.

A. The sale will be permissible even if the credit price is more than the cash price. Regardless of what is written in the agreement paper or regardless of how the non-Muslim dealer structures his price on paper, the essential requirement for the permissibility of the deal is to know the price at the time of entering into the transaction. In the case of hire-purchase, the purchase price is known and fixed at the time of the transaction. The deposit paid and the total of the monthly instalments represent the purchase price which is known at the time of the deal. The sale is therefore permissible. However, in case of a vehicle and other expensive appliances, an annual insurance is added. This alters the 'price', making the actual price at the time of the transaction an unknown entity. It is, therefore, necessary to overcome this aspect. If this obstacle is not overcome, the sale will not be permissible.

Q. Are there any authentic duas to be recited during Jalsah and Qaumah?

A. According to the Hanafi Math-hab it will suffice to recite the Masnoon Dua and Tasbeeh/Dua which are usually recited on these occasions. Any Salaat guide book will inform you of these Duas/Tasbeehs.

Q. A Muslim organisation lost a substantial sum of money when the Islamic Bank collapsed. Is this negligence of the organisation? Did the organisation fail in observing the requirements of Amaanat? Are the members of the organisation liable to make good the amount which was lost?

A. The owners of the Islamic Bank will have to enslave themselves for the rest of their lives or for any period necessary to repay the Amaanat. If the Muslim organisation had invested the money in a

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

joint partnership (Shirkat, Mudhaarabah, etc.) undertaking, then the said organisation is undoubtedly responsible and those who had consented for the investment have to compulsorily pay the amount lost. If the money was deposited only for safe-keeping, not for investment, then the owners of the Bank are guilty of khiyaanat (misappropriation). They will always remain liable.

Q. The City government (or municipality) goes and inspects people's property to ensure that it is maintained in a clean condition. If they see garbage or unclean conditions, they would send a letter of warning to the property owner to clear up the mess. If after a specified number of days the owner fails to clean his property, the City government will fine him a sum of money. A Muslim working for the City government has to write out the warning letters. He does not levy the fine. He only writes out the warning letter. The fine is handled by another unit of the City government. Is it permissible for the Muslim clerk to write such letters?

A. It is permissible. While it is not permissible to levy a fine, even an Islamic government will introduce measures to prevent people from converting the land into a slum.

Q. Recently Prince Abdullah, the heir to the Saudi Arabian throne, met the Queen of England to "clear up misunderstandings about Islam". These 'misunderstandings' centre around the questions of fanaticism, fundamentalism and terrorism. Could you shed some light on this subject?

A. The throne in Saudi Arabia is the throne of the western kuffaar. The misguided prince is a vassal of America. When a slave of the kuffaar apologises for Islamic teachings and institutions, there is nothing much to comment. He is a mere messenger boy of British and America. He is under great constraint to sell American and western ideology and policies to the Muslim world. When America issues its directives, the Saudi rulers have no alternative but to bow and prostrate. The survival of the Saudi throne pivots on American patronage.

Q. An Imaam of a Musjid in his Friday talk emphasised that it is necessary to first call on Rasulullah (sallallahu alayhi wasallam) for forgiveness. Only thereafter may one call on Allah Ta'ala. Please comment?

A. If the Imaam had in fact made such a statement, then he is guilty of shirk. It is not permissible to perform Salaat behind him. Forgiveness for sins must be sought from only Allah Ta'ala.

Q. What is the Islamic date for 29th March 1979?

A. 29th Rabiul Aakhir 1399.

Q. Will Salaat be valid on a mat/carpet on which images of animals are inscribed?

A. It is not permissible to perform Salaat on such haraam carpets. The Salaat is Makrooh Tahrimi and should be repeated.

Q. My haidh (menses) ended a short while before sunrise. After taking ghusl only a minute was left before sunrise. Is Fajr Salaat compulsory in such a situation?

A. Yes, Fajr Salaat is compulsory. Since only a minute is insufficient for two raka'ats, Qa'dah is the only alternative.

Q. Is the Tijaniyyah a valid Islamic Sufi Order?

A. The Tijaniyyah is a baatil sect spread throughout West Africa. This group grovels in bid'ah and shirk. It is not an authentic Silsilah (Order) of Tasawwuf. Its founder has no valid Silsilah. He claimed to have acquired his teaching of bid'ah and shirk by way of divine inspiration and directly from Rasulullah (sallallahu alayhi wasallam).

Q. In Ghana and elsewhere in West Africa children are taught to greet their elders with a low bow. It is considered disrespectful for a child to say 'Assalamu Alaikum' to his parents. If a child refuses to follow this custom will he be guilty of the sin of displeasing his parents?

A. He is not guilty of any sin. On the contrary, it is necessary to abstain from this evil Tijani custom. The Islamic and Sunnah method is to greet with

Salaam. It is not permissible to bow. The displeasure of parents on such issues is of no consequences.

Q. A man in anger wrote one Talaq to his wife. He stated: 'I hereby give you one Talaq Baain.' After his anger subsided he tore up the paper without his wife knowing about the Talaq. What is the state of the Nikah?

A. The Talaq Baain which he wrote ended the Nikah regardless of the wife having no knowledge thereof. She is no longer his wife. If he wants her back and she too wishes to be his wife, a fresh Nikah is necessary.

Q. My father wants me to marry a boy who is from a very good and wealthy family. But he is a faasiq as far as the Shariah is concerned. He shaves, does not perform Salaat regularly and in general has a modernist outlook. I want to marry another boy who is from a poor but respectable Deeni-inclined family. The boy has a pious character and is pursuing an Islamic career. But my father insists that I marry the faasiq boy. Am I disobedient for refusing? I am being accused of disobedience and told that Allah's anger will settle on me. Please advise me on what to do in this dilemma.

A. Your father is unjust in his demand that you marry the faasiq. He has no shar'i right of compelling you to marry the faasiq. You are not being disobedient for refusing. You are within the bounds of the Shariah for your refusal. Allah's anger is for unjustified disobedience.

Q. Is writing secular examinations a valid concession for abstaining from Ramadhaan fasting during the exam period? Even some baaligh children abstain from Ramadhaan fasting during the exam period.

A. Whether the examinations pertain to secular or Islamic education, it is haraam for the children to abstain from fasting. Baaligh and near baaligh children have to compulsorily fast during Ramadhaan. Exams are not valid grounds for concessions.

Q. I was a Christian who converted to Islam. A follower of the Shaafi Math-hab had introduced me to Islam. He taught me some basic rules of Wudhu, Salaat etc. We are no longer in contact and there is no Shaafi in my locality from whom I can further my knowledge of Islam. However there are many Hanafis around as well as plenty English books according to the Hanafi Math-hab. In the circumstances I am, will it be alright if I join the Hanafi Math-hab?

A. You have valid grounds for adopting the Hanafi Math-hab. Accepting another Math-hab of Haqq for a valid Deeni reason is permissible.

Q. What is the status of Taqleed? Is Taqleed necessary?

A. There are two kinds of Taqleed—Taqleed of any of the four Math-habs of the Ahlus Sunnah (viz. Hanafi, Maaliki, Shaafi and Hambali) and taqleed of persons such as Ibn Taimiyyah, Ibn Qayyim, Al-Baani, etc. The first kind of Taqleed (the Taqleed of the four Math-habs) is Waajib (compulsory) because these Math-habs teach the Qur'aan and the Sunnah as acquired from the Sahaabah. The second kind of taqleed is haraam. A taqleed which results in the abandonment of the four Math-habs of the Salf-us-Saaliheen is haraam.

Taqleed

ABANDONMENT OF THE Taqleed of the four Math-habs is denial of Islam taught and disseminated by the Sahaabah and the Salf-us-Saaliheen.

Q. Instead of making one Salaam to the right for the purpose of Sajdah Sahw, I made the Sajdah immediately after Attahiyaat. Was my Salaat proper?

A. Yes, your Salaat was proper. However the Salaam should not be intentionally omitted.

Q. If an error is made after Sajdah Sahw, should another Sajdah be made?

A. Only one Sajdah Sahw is valid in a Salaat. Even if an error is made after Sajdah Sahw, the Sajdah already made suffices.

Q. After Attahiyaat, instead of Durood

Shareef I recited the Dua. After the Dua I recited Durood Shareef. Was Sajdah Sahw necessary?

A. No, Sajdah Sahw is not necessary for this error.

Q. In Zuhr Salaat, the Imaam recited the first aayat of Surah Faatihah loudly. Is Sajdah Sahw necessary for this error?

A. Yes, Sajdah Sahw is incumbent. If less than this aayat is recited loudly, Sajdah Sahw will not be necessary.

Q. Can I go for Hajj with my maternal uncle?

A. A maternal uncle is a proper Shar'i mahram. You may go with him for Hajj.

Q. Is it permissible to take capsules?

A. Generally capsules are made from haraam items. It is not permissible to use such capsules. Before using the capsules ask the doctor/pharmacist to explain the ingredients from which the capsules are made.

Q. Is it compulsory to have a ghusl after having an internal examination?

A. Ghusl is not compulsory.

Q. When a girl is getting married her parents demand money from the boy's parents for buying clothing for her or they demand that the boy's side gives clothing. Is this Islamically correct?

A. No, it is not proper to make such demands.

Q. One of our wedding practices is for the parties to wrap up garbage in the form of gifts which are exchanged. Is it permissible to make such jokes?

A. It is not permissible to do such stupid things which are most unbecoming and unbefitting of people of Imaan. There are many silly, stupid and un-Islamic customs which people observe on wedding occasions. All such customs are haraam.

Q. Is it still compulsory on a 90 year old man to perform his five daily Salaat?

A. Yes, it is compulsory. It will remain compulsory right until the second before he enters his death throes which commence when he sees the Angels or the spiritual realm begins to unfurl. If he is sickly or weak, he can sit or even lay down and perform Salaat.

Q. If a man has missed his Jamaat Salaat is it better for him to perform a Jamaat with his wife and children or to perform alone?

A. It is better that he forms a Jamaat with his wife and children.

Q. If goods entrusted in my care are stolen, do I have to pay the value of the goods?

A. Goods left in your care are termed Amaanat. If you were not careless or neglectful in safeguarding the goods, then you are not liable to pay anything. You had rendered a service and a favour by agreeing to keep the goods. You cannot be compelled to pay for the goods which were stolen if you had taken proper care of it.

Q. The marriage of a woman of 29 years is being delayed by her parents, especially her mother who is working for a company. They want their daughter to do the housework and look after the house while the mother is not at home. Is this fair to the girl?

A. The action of the parents is most unfair and unlawful. The girl should have been married many years ago. In the circumstances, she does not need the consent of her cruel and selfish parents. She may marry a man of good character without their consent.

Q. Is it permissible to keep a monkey for a pet?

A. It is not permissible.

Q. In the case of istihaadhah is it necessary to make wudhu for every Salaat? Is it compulsory to take ghusl when istihaadhah stops?

A. During istihaadhah it is necessary to make wudhu for every Salaat time, nor for every Salaat. The wudhu made at the time of Fajr for example, will endure until the end of Fajr time. The wudhu will break with the ending of the time. Ghusl is not compulsory when istihaadhah stops. (Istihaadhah is the discharge of blood due to an ailment. The blood which ends before 72 hours [3 days] or

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

continues beyond the maximum haidh period of 10 days is called istihaadhah.)

Q. Usually after the death of a person, a khatam of the Qur'aan is organised on the 7th and 40th day. After the recitation, a meal is served. Is there any basis for this custom?

A. This is a baseless custom innovated by ignorant people. It is a bid'ah and has neither origin nor sanction in Islam.

Q. Please comment on the following practice: After the mayyit (deceased) is given ghusl, those who had assisted in the ghusl will, one by one approach the mayyit and in his/her ear seek forgiveness. They believe that if they had hurt or inconvenienced the mayyit during ghusl, he/she will forgive them.

A. This is an utterly baseless and stupid practice. It is not permissible to adopt this practice.

Q. If the mayyit is a female, attar and surmah are also applied. Is this correct?

A. No, it is not correct. Neither attar (perfume) nor surmah should be applied.

Q. If the husband is alive, a coloured misar (headscarf) is put on the head of the female mayyit. Is this correct?

A. This is not permissible.

Q. A Zakaat booklet recently published in Mauritius says that Zakaat funds can be given/paid to Zakaat collectors since they fall in the category known as 'Aamileen alayha'. Please comment.

A. It is not permissible to give as wages Zakaat money to Zakaat-collectors and Zakaat administrators who are employed by private and voluntary organisations. Such Zakaat-workers do not come within the scope of 'Aamileen alayha'. This category applies to only such Zakaat-collectors appointed by the Islamic state, not by welfare, private and voluntary organisations.

Q. Is it permissible to use the technique of cloning in human beings?

A. On the occasion when Allah Ta'ala expelled shaitaan from the heaven he swore an oath by the Glory of Allah that he will induce mankind to interfere in the creation of Allah Ta'ala. He would cause them to commit *taghyeer-e-khalqillaah*, i.e. bring about change in what Allah Ta'ala has naturally bestowed to mankind by way of their appearance and physical structure. The following are some of the acts which come within the scope of prohibited taghyeer (change): * Tattooing * Filling teeth for beauty * Plastic surgery to change facial appearance * Cutting, trimming and shaving the beard * Women cutting their hair * Dying the hair black to deceive people * Removing white hairs * Sterilization for no valid reason * Family planning methods to reduce population * CLONING.

A SHAITAANI DECEPTION

SHAITAAN HAS GRIPPED the minds of some people. He has managed to create in them the idea of repenting and turning over to a new leaf during old age. Caught in this satanic trap, such people argue to themselves: "While we are young we shall enjoy ourselves. After 40 we shall repent and become pious."

Such people are exactly like the people of Jahannum. After they have been cast into Hell-Fire, they will wail, lament and beg to be removed and sent back to earth. They will promise to practice only virtue. But, the Qur'aan rejects their promises and says that even if they are sent back to earth they will revert to their former evil and immoral life.

People should become alert to the deceptions of shaitaan. Those who have been duped with piety in old-age rarely acquire the taufeeq for Taubah. Trapped in the disease and corruption of their evil lifestyle, they never approach near to piety in their old-age. They continue with their evil until Maut claims them.

Q. A man who trusted his boss allowed him to visit his house and associate with his family. The boss spoke much about Islam, so the man had complete trust in him. It so happened that the

boss struck up a relationship with this man's wife. The marriage broke down and the woman demanded talaq. Since Muslim marriages are not recognized by the government in Mauritius, the man had no option but to issue talaq. The woman has married the man's ex-boss. Is the talaq valid? Is the marriage of the boss to the man's wife valid?

A. If the husband had given his wife talaq, the divorce is valid regardless of how unjustified and evil his wife is. The talaq is valid and so is the Nikah with the ex-boss. However, the crime and immorality of which the ex-boss and the woman are guilty are different issues. The husband is largely to be blamed for not having observed the Purdah requirements of the Shariah. When Allah's laws are flagrantly violated, the consequences will have to be borne and suffered.

Q. Is there any special merit for fasting on the day of Mi'raaj?

A. No, there is no special merit for fasting on this day. It is permissible to fast on this day without believing it to be Sunnat.

Q. If a person who can afford making Qur'baani abstains, is he committing a sin?

A. He is guilty of a major sin. It is compulsory to make Qur'baani if one is by the means.

Q. A married woman has no cash. But, she has gold jewellery worth a few thousand rands. Is Qur'baani compulsory on her? If yes, is it the husband's duty to have her Qur'baani made? Must he pay for it?

A. Qur'baani is Waajib on this woman, not on her husband. While it is incumbent on her husband to order her to make the Qur'baani, it is not his duty to pay for it. If she does not have cash, her husband may advance her the cash. But, the Qur'baani has to be made with her knowledge and consent. If the husband is unable to afford the cash or he refuses, then it is necessary that she either acquires a loan or sell part of her jewellery to make the Qur'baani.

Q. Does smoking cigarettes break wudhu?

A. Although it is not permissible to smoke cigarettes, smoking does not break wudhu.

Q. Is there any special ibaadat to be done on Yaumun Nabi day, like offering two raka'ts Nafl after Maghrib, etc.?

A. In Islam there is no such day as Yaumun Nabi. This practice of performing a special two raka'ts Nafl on the birthday of our Nabi (sallallahu alayhi wasallam) is bid'ah (innovation). Nafl Salaat at any time on any day and in any quantity is an ibaadat of much merit. But, it is not permissible to innovate a custom or to supersede the Shariah by the introduction of practices which Rasulullah (sallallahu alayhi wasallam) and the Sahaabah did not teach as acts of ibaadat.

Q. Is Pepsi Cola haraam?

A. All soft drinks contain minute quantities of alcohol. It is not permissible to consume these drinks.

Q. Is it true that one who cracks his fingers is making tasbeeh of shaitaan?

A. It is makrooh to crack fingers in Salaat. In one narration it is mentioned that doing so is to 'recite' the tasbeeh of shaitaan.

Q. At our Eidgah, the Eid Salaat and Khutbah are filmed and are later shown on television. This goes on every year. Is it permissible to perform the Eid Salaat in the Masjid if one is unable to prevent this haraam happening?

A. In the circumstances it will be permissible to perform the Eid Salaat in the Masjid where this haraam is not committed.

Q. Is it permissible for Muslims to attend the funerals of non-Muslims? Is it permissible to watch the funeral proceedings of important personalities on the TV?

A. It is haraam to participate in the funerals of non-Muslims. It is haraam to watch television whether funerals or any other show.

Q. Is it permissible to rent a chatterbox telephone for earning profit? The company, viz. Telkom, charges rent for the phone. A separate charge is paid for calls made. The one who has rented the phone is allowed to charge a higher

price for calls made by others using the phone. Is this permissible?

A. In allowing others to use the phone, one will be rendering them a favour. It is not permissible to charge users a higher price per unit than what Telkom is charging. It is not permissible to make a profit in this way.

Q. Are calamari and prawns permissible?

A. It is not permissible. Of sea animals, only fish is lawful.

Q. Is it permissible to use the anti-impotence drug, Viagra?

A. In the United States dozens of people have died as a result of using this drug. It is not permissible to use such 'medication' which causes even death.

Q. It has become a common practice for people to have a Yaaseen and other khatams in a new house or in a house of a newly married couple before marriage. Is this a Sunnat practice?

A. It is not Sunnat. It is a bid'ah.

Q. Where does a person who reside in Makkah put on Ihraam for Hajj or Umrah?

A. For Hajj, the resident of Makkah adopts Ihraam anywhere in the Haram area. For Umrah he will put on Ihraam anywhere in the area known as Hiel. The area between the boundaries of the Haram and the Meeqaat is called Hiel.

Q. Recently some outsiders came to our Masjid at the time of Zuhr. After making Zuhr, they performed Asr as well. Is this permissible for travellers?

A. It is permissible for followers of the Shaafi Math-habs. They are allowed to combine two Salaats when they are musaafirs (travellers).

Q. Is it permissible for a person in Ihraam to shield himself from the sun by means of an umbrella?

A. It is permissible.

Q. Is it permissible to apply perfume just before entering into the state of Ihraam?

A. Perfume may be applied before Ihraam.

Q. Is conversation permitted during Tawaaf, e.g. reminding a friend what to recite or finding out howmany shauts (rounds) have been completed?

A. Such conversation is permissible during Tawaaf. Futile talk is not permissible.

Q. In the state of Ihraam a person wore cotton socks on his feet because of splitting dry skin. Does he have to pay any penalty?

A. If he wore the socks a full day or a full night, he has to pay the penalty of a damm, i.e. a sheep/goat has to be slaughtered and distributed to the poor in the Haram. If he wore it for an hour, the penalty is the same as the Sadqah Fitr amount. If he wore it less than an hour, the penalty is a handful of wheat or its price.

Q. If a man passes away in Makkah just before Hajj, leaving his wife alone without a mahram, can she still continue with the Hajj rites?

A. Yes, she should continue and complete her Hajj.

Q. The Fuqahaa have said that a woman's father-in-law and her son-in-law are her mahrams. Yet according to The Majlis, a woman is not allowed to go for Hajj or on a journey with these mahrams? Please explain.

A. The article on this question explains the reasons for this ruling. It is surprising that you have understood the ruling or you have read about the ruling, but not of the reasons which were stated fully in the article. We suggest that you read the article again. You will not fail to observe the reasons in the article. Furthermore, the very Fuqahaa to whom you have referred have issued this ruling. We are not the only ones who subscribe to this ruling.

Q. The Imam went into Ruku' immediately after reciting a Sajdah aayat. He did not perform the necessary Sajdah nor Sajdah Sahw. Was the Salaat valid?

A. Yes, the Salaat is valid. In this case the Ruku' substitutes for the Sajdah, hence Sajdah Sahw was not necessary. In fact, if one goes into Ruku' even

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

two aayats after the Sajdah aayat, the Salaat is proper and Sajdah Sahw is not necessary. Furthermore, there is no Sajdah Sahw for the omission of Sajdah Tilaawat. The only way for compensating for the omission of Sajdah Tilaawat is Istighfaar – to repent.

Q. Is it permissible to perform Tahyatul Musjid Salaat on Fridays while the Imaam is reciting the Khutbah?

A. It is not permissible for Hanafis. Followers of the Shafi Math-hab may perform two short raka'ts.

Q. If one forgets to sit in Qa'dah Ulaa (first Tashahhud) in the four raka'ts Sunnats of Zuhr Salaat and remembers this error during Qiyaam (standing position) of the third raka't, what should be done?

A. The four raka'ts Sunnat of Zuhr as well as the two raka'ts Sunnat of Zuhr, two raka'ts of Maghrib, the two raka'ts of Isha and the two raka'ts of Fajr are Sunnatul Muakkadah. If one forgets to sit in Qa'dah Ulaa of a four raka't Sunnatul Muakkadah, the rules applicable to a four raka't Fardh Salaat will apply. See the article, Sajdah Sahw on page. The Tashahhud in a two raka't Sunnatul Muakkadah Salaat is in the Qa'dah Akheerah position. If this error is committed in a two raka't Sunnatul Muakkadah, the rules applicable to Qa'dah Akheerah (Last Sitting position) of a Fardh Salaat will apply.

Q. The Salafis claim that it is kufr to believe in the Omnipresence of Allah Ta'ala. Please comment.

A. The Salafis are a deviant sect. They have strayed from the Path of the Ahlus Sunnah, hence they have concocted this drivel. Allah Ta'ala is Omnipresent. The Qur'aan clearly states:

"East and West belong to Allah. Whichever way you turn, there is His Face (Presence)." In which way is Allah Ta'ala present in all places? Only He knows. The created mind of man with its extremely limited scope of operation can never hope to encompass the Zaat and Sifaat of the Uncreated, Infinite, Eternal Allah Azza Wa Jal. Deviates always speak much nonsense.

Q. Some learned men say that the six Nafil Fasts of Shawwaal are bid'ah. Is this true?

A. It is false. The six fasts of Shawwaal are Masnoon. It has been the practice of the Ummah from the Khairul Quroon (the Noble Ages), i.e. right from the time of the Sahaabah, to fast six days during the month of Shawwaal. Those claiming that these fasts are bid'ah are lost in deception.

Q. A Muslim has been sentenced unjustly to death by a kaafir court. He knows that he is innocent. While on death row he manages to escape. During his escape he is confronted by armed kuffaar prison guards. In the ensuing fight he kills a guard and he too is killed by the other guards. What is his position in the Shariah? Is he guilty of murdering the guard?

A. He killed the kaafir in self-defence and in his bid to gain his rightful freedom. He is not guilty of murder according to the Shariah. He died the death of a Shaheed.

Q. Your campaign against secular education is against Islam. Secular education is necessary to conduct the affairs of this world. If there are no secularly educated people, how will this world carry on?

A. Show us just one of our statements in which we claim that secular education is not permissible. First prove your allegations.

Q. When travelling by long distance bus, sometimes the Salaat time passes without the bus stopping. The non-Muslim driver stops only at scheduled stops. What should a Muslim passenger do in this situation?

A. If the bus driver refuses to stop and the time for Salaat will end before the next stop, perform the Salaat seated, making Ruku' and Sajdah with signs of the head. If unable to turn towards the Qiblah, face any direction. At the first available opportunity repeat the Salaat.

Q. Recently in Turkey, Muslim girls at universities began asserting their Islamic identity by covering their hair. This display of Islamic feeling was banned by the Turkish

authorities who ordered the girls to compulsorily remove their head-coverings. The girls believing in Islamic law of concealing their hair started wearing wigs as this was the only form of hair-covering which is allowed for girls. They have taken to wigs on the basis of the Shariah's principle, when confronted by two evils, then adopt the lesser of the two. Does this apply to these girls? Is it permissible for them in these circumstances to wear wigs?

A. The Fiqhi (juristic) principle of adopting the lesser of two evils applies in a situation where there is no third lawful outlet. If a person is confronted by two evils and there is no other option besides these two evils, then he has no alternative other than to choose the lesser of the two evils, e.g. confronted by death due to unbearable torture and verbal utterance of kufr. In this case utterance of kufr will be permissible. Obviously Imaan in the heart will not be renounced. In the case of the Muslim girls in Turkish universities, they do have a lawful alternative, viz. abandoning university. As long as this alternative is open for them, the principle of choosing the lesser of the evils will not apply. However if the evil kaafir Turkish authorities will imprison the girls for abandoning university, then the principle of the lesser of the evils can be invoked. But the lesser evil to be adopted in that case, will be to uncover their hair, not to wear wigs. The purpose of female wigs is adornment and to attract male gazes. Wearing wigs will therefore not be permissible.

Q. I am in business with a Shiah. Recently I discovered that he invokes curses on the first three Khulafaa and on Hadhrat Aishah (radhiyallahu anha). Is it permissible to have financial dealings with this Shiah?

A. If the Shiah abuses and slanders your own mother and father – if he slanders your mother with calumny of adultery, will you deal with him? Any man of honour will not stoop to have dealings with such a vile person for the sake of monetary gain. The Qur'aan Majeed proclaims Hadhrat Aishah (radhiyallahu anha) as one of the Mothers of the Mu'mineen. How can your Imaan ever condone trading with one who slanders this illustrious Mother of the Ummah? How can your Imaan and heart permit you to remain in business with such an enemy of Islam who abuses and reviles the greatest personalities after Rasulullah (sallallahu alayhi wasallam)? It is haraam to have business dealing with this evil Shiah.

Q. What is the position of ghusl if the holes of the teeth have been filled? Some say that according to the Hanafi Math-hab ghusl is not valid with teeth-fillings.

A. The fillings having been permanently affixed, are considered as part of the body. Ghusl is valid according to the Hanafi Math-hab.

Q. What category does the Shariah assign to Shiah who claim to believe in Rasulullah (sallallahu alayhi wasallam), the Qur'aan and all the Islamic beliefs in general, but label Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhum) as munaafiqs and kaafirs (Nauthubillah).

A. Such Shiahs are kaafirs regardless of their stated belief in Islam. Their charge of nifaaq/kufr against the first three Khulafa-e-Raashideen is tantamount to a refutation of the Qur'aan and Rasulullah (sallallahu alayhi wasallam).

Q. Is it permissible to bury a Shiah in a Muslim cemetery?

A. It is not permissible.

Q. While in America I performed several Salaat behind a Shiah Imaam. I have now learnt that Shiahs are not Muslims. What is the position of the Salaat I performed behind the Shiah?

A. You have to make qadha of all the Salaat you had performed behind the Shiah.

Q. After sexual intercourse is it permissible to eat or drink water before the ghusl?

A. It is permissible. But the mouth must be rinsed before eating or drinking.

Q. There is much controversy on the way of going into Sajdah. One group says that hands should touch the ground first. Others say that

the knees should touch first. Which is the correct way?

A. According to the Hadith, the musalli should not go down into sajdah like a camel. A camel when going down puts its forelegs, i.e. bent at the knees, first on the ground. The hands of the musalli are likened in the Hadith to the forelegs of the camel. Hence it is not permissible to put the hands first on the ground. The knees have to be placed on the ground first.

Q. After raising the finger during Tashahhud, should it be brought to rest on the lap?

A. It should not be rested on the lap. It should be suspended just above the knee and held motionless.

Q. Our Imaam, a Salafi, wears a long kurtah with short sleeves, exposing his elbows. He does not wear topie or turban. Is it proper to perform Salaat behind him?

A. Although it is Makrooh to dress in this anti-Sunnah style when performing Salaat, the Salaat will be valid. But it is sinful to appoint such a careless man to be the Imaam.

Q. Is it permissible to take a bath (not compulsory ghusl) while in ihraam?

A. It is permissible.

Q. Can a king who takes power by hereditary succession be regarded as a Khalifah?

A. If the king rules justly according to the Shariah, he will be a righteous Khalifah. Monarchy does not negate Khilaafat. The requirement is the rule of the Qur'aan and the Sunnah. Whoever fulfils this aim will be the true Khalifah. Obedience to him will be compulsory.

Q. How does the Shariah view the western concept of democracy? Are the popular voting systems in vogue among the various democracies acceptable to Islam?

A. Democracy is the rule of juhhaal (ignoramuses). Emotionally charged masses including fornicators, drunkards, gamblers, rogues, bandits, spirit-drinkers and humanity's worst scoundrels, elect a bunch of opportunists driven into insanity by the lust of power, fame and worldly wealth. Democracy is the rule of ignoramuses for ignoramuses. This system of the kuffaar is Islamically untenable. There is no room in Islam for the western system of democracy even though it is a lesser evil than other kuffaar systems such as communism and socialism. However, in the present morass in which the world is entrapped, if a sincere Islamic group is able to capture the instruments of political power by manipulating the voting process, then initially this stratagem will be permissible just as initially a military coup or a popular rebellion will be permissible to eliminate a faasiq and tyrannical government which governs the land according to kufr law. But after gaining power, it will be Waajib on the new Islamic rulers to dismantle the kufr system and introduce the system of Khilaafat of the Khulafa-e-Raashideen.

Q. Is it permissible to immerse a slaughtered chicken in boiling or hot water before removal of the entrails to facilitate removal of the feathers?

A. This is not permissible. It is first compulsory to remove the entrails and impurities. Thereafter the chicken may be immersed in hot water for defeathering. If this is done prior to removal of the entrails, the flesh becomes haraam and has to be thrown away. By immersing the chicken in boiling water first, part of the najaasat (impurity) which has not been removed is absorbed or cooked into the flesh, hence the prohibition.

Q. After having performed Maghrib Salaat, I realised that I was without wudhu for Asr Salaat. What is the ruling?

A. You have to perform Asr as well as Maghrib again.

Q. Is it permissible to sell cigarettes?

A. Smoking is not permissible. Likewise it is not permissible to sell cigarettes.

Q. Is animal gelatine prepared in Pakistan halaal?

A. If the gelatine is prepared from animals slaughtered by Muslims in Pakistan, it will be halaal. But the gelatine imported into, South Africa

THE EVIL OF SHI'ISM

THE QUR'AAN MAJEED extolling the virtues and the loftiness of the Sahaabah (Companions) of Rasulullah (sallallahu alayhi wasallam) says:

"Muhammad is the Rasool of Allah; and those with him (the Sahaabah) are most stern on the kuffaar and most merciful among themselves. You will see them in Ruku' and Sujood searching for the grace of Allah and for His Pleasure. Their marks are on their faces of the impression Sujood (prostration)..."

In many places the Qur'aan Majeed speaks glowingly of the Sahaabah, upholding their honour and integrity. After Rasulullah (sallallahu alayhi wasallam) they were the noblest generation of mankind. It were these illustrious Sahaabah of Rasulullah (sallallahu alayhi wasallam) who had delivered Islam to every corner of the earth. They were the pivots of Islam. They were the embodiments of the Qur'aan and Sunnah. They were the men who witnessed the incidence of Qur'aanic Revelation. They were the men who lived in the age of Wahi and they were those illustrious souls who acquired Islam directly from Rasulullah (sallallahu alayhi wasallam). Who can now be more fortunate than that august Jamaat of Sahaabah?

But, it is most lamentable that people who claim themselves to be Muslims have stooped to the worst level, even below gutter level to revile, abuse and slander these noble Sahaabah of our Nabi (sallallahu alayhi wasallam). No deviate group and no men of evil have descended to the level of slander, vulgarity and vituperation as the Shiahs have. While there are numerous sects which have strayed from the path of the Qur'aan and Sunnah, no one has ever ventured and spat so much venom, malice, abuse and vulgarity against the Sahaabah as the Shiahs have done and do.

The religious books of the Shiah are replete with profanities hurled against the Sahaabah in utter disregard and in wanton rejection of Rasulullah's warnings for those who revile and abuse his Sahaabah. It is extremely repugnant for these satanic people, the Shiahs, to dare call themselves Muslims when they gorge out so much hatred and abuse for Rasulullah's Companions. The filth and hatred for the Sahaabah stemming from their abuse and slander of the Sahaabah are abundant testimony for the kufr of the Shiahs.

SHIAH BELIEFS ABOUT THE SAHAABAH

It is the belief of the Shiahs that almost ALL the Sahaabah reneged from Islam. In fact, Shi'ism teaches that even the most senior Sahaabah such as Hadhrat Abu Bakr Siddique and Hadhrat Umar (radhiyallahu anhum) were - Nauthubillah! - munaafiqs (hypocrites) during the lifetime of Rasulullah (sallallahu alayhi wasallam). While the Qur'aan testifies to the greatness and the Imaan of the Sahaabah, the Shiahs claim and slander that these illustrious Sahaabah never were Muslims. Of the over one hundred and twenty thousand Sahaabah, Shi'ism has spared only seven Sahaabah from their slander of kufr. Besides seven, all the Sahaabah, claims Shi'ism, became murtads or were kaafirs and munaafiqs during the very lifetime of our Nabi (sallallahu alayhi wasallam).

The Shiahs propagate the following kufr and slander regarding Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhum) - kufr which they falsely attribute to Hadhrat Baaqir and Hadhrat Ja'far Saadiq (rahmatullah alayhima) two members of the Ahlus Sunnah whom the Shiahs believe to be their infallible Imaams. It is said by the Shiahs that these two Imaams said:

"On the Day of Qiyaamah there will be three persons with whom Allah will not speak nor purify them, and for them will be a painful punishment. (1) He who claims Imaamate which does not belong to him. (2) He who denies the Imaam appointed by Allah. (3) Whoever thinks that Abu Bakr and Umar have any share in Islam."

Vol. 2 of Al-Waafi appears the following abuse:

"The first and the second, i.e. Abu Bakr and Umar, are filth and mal'oon (accursed). The two of them are evil and devils. They are the Firoun of this Ummat and Haamaan of this

Ummat. They were the worst of the munaafiqs, enemies to the Nabi and the greatest harm for Islam."

The books of the Shiah religion are replete with similar kinds and even worse villification of the Sahaabah.

It is for such scoundrels and villains that Rasulullah (sallallahu alayhi wasallam) issued the following declaration:

"Beware of Allah, beware of Allah with regard to my Sahaabah. Whoever loves them, loves them because of my love and whoever hates them, hates them because of my hatred."

Hatred for the Sahaabah is tantamount to hatred for Rasulullah (sallallahu alayhi wasallam). No person who displays animosity for the Sahaabah can ever be a Muslim. Those who have an aversion for the Sahaabah bear malice and hatred for Rasulullah (sallallahu alayhi wasallam), and those who have an animosity for Rasulullah (sallallahu alayhi wasallam), whether overt or covert, are the enemies of Allah Ta'ala.

In the Shiah book, Al-Kaafi, the following kufr appears:

"Aishah and Hafsa are kaafirs, munaafiqs and will be everlastingly in the Fire."

SHIAH BELIEFS ABOUT THE QUR'AAN

The Shiahs, inspite of reciting the Qur'aan of the Ahlus Sunnah, believe that it is a fabrication. They propagate the kufr of large-scale deletions from the Qur'aan. On the basis of their doctrine of holy hypocrisy (Taqiyah) they pretend to accept the Qur'aan which the Ummah has with it. How is it possible for Shiahs to accept our Qur'aan as being authentic when it was compiled into its present form by Hadhrat Uthmaan (radhiyallahu anhu) whom the Shiahs do not accept to be a Muslim? In their book, Al-Kaafi, it is said:

"The Qur'aan which was brought by Jibraeel to Muhammad consisted of seven thousand verses while that (Qur'aan) which is now with us has only 6,263 verses. The balance is treasured by the Ahl-e-Bait. Ali had compiled it."

Al-Kaafi also states:

"The Qaaim (i.e. Imaam Mahdi) will bring out the Qur'aan which was written by Ali. The Qur'aan had disappeared with the disappearance of the Imaam (Imaam Mahdi)."

Every Muslim having the slightest understanding of Islam and Imaan will realise from these evil beliefs of kufr that the Shiahs can never be Muslims.

The Best Wedding

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said that the best Nikah (marriage) is a marriage which entails the least expenses. The lavish, extravagant and kuffaar style wedding and feasting ceremonies which have become customary in the Muslim community are undoubtedly major sins. Such haraam affairs cloud the future happiness of the couple. A marriage which initiates with transgression and disobedience of Allah Ta'ala is generally beset with problems and misery.

If parents have true love for their children and desire their success and happiness, they should rather channel the amounts intended for haraam extravagance into Islamically productive ventures to gain the pleasure of Allah Ta'ala and to acquire maximum blessings for the lives of their children. Such monies should be contributed to assist the suffering Ummah grovelling in ignorance on the brink of spiritual extinction. Funds are required for the provision of water, Islamic education and other essential needs of Muslims throughout the world.

While affluent Muslims are involved in a drunken stupor of haraam wastage, Muslims elsewhere are dwelling in suffering with countless millions of souls threatened by the Christian missionary onslaught. It is the incumbent obligation of every Muslim to play a role to combat the menace of kufr.

THE WEST DOES NOT WANT ANOTHER MUSLIM STATE IN EUROPE

KARACHI: FOR ABOUT a year now, a helpless group of people from Kosovo, an enclave of rump Yugoslavia, are fighting for their freedom from a later-day Hitler, Slobodan Milosevic, who thinks the time and the world are on his side, and for valid reasons.

Kosovo is populated by ethnic Albanian Muslims who, for question of survival, have decided they would secede from the evil empire of Milosevic. Dozens have died so far as an ill-armed Kosovo Liberation Army (KLA) fights a losing battle against a well-armed, better-trained adversary. More than 200,000 Albanians are on the haven of Albania, resulting in a human catastrophe. The NATO which was all set to send F-16s to strike Yugoslav forces is now in double mind and may change its posture, previously pro-Muslims to pro-Milosevic.

The Christian Europe and the United States do not want another Muslim state in the continent. Bosnia is enough. Another Muslim state in Europe, the West believes, could send wrong signals to other Muslim minorities else-where in the eastern Europe. So while the Muslim blood flows, the Christian west in urging the KLA to drop guns in favour of a negotiated settlement that could lead to grant of autonomy for the province of Kosovo. This offer has been rejected flatly by the Muslims and Kosovo. Nothing short of freedom, they demand.

While the Kosovo Muslims are fighting a crusade against Milosevic, the Muslim states have, for reasons best known to them, chosen to maintain a complete silence. None of the 50 or so Islamic states has dared to comment on the plight of the Kosovan Muslims. There is no funding. No arming. No food for the distressed Muslims. Not even the United Nations being called to take cognizance of the matter. It is this mute silence of the Islamic world which is largely responsible for the decay of the Muslim society the world over.

But help or no help, the Kosovan Muslims are destined to win the battle against a bigger enemy. It is no more a question of when. For when you write history with your own blood time becomes immaterial.

The Times of Karachi 12-Aug-98

Our Comment

"BOSNIA IS ENOUGH" - Our comment: Bosnia is not a Muslim state. While Bosnians are Muslims, the country is firmly in the grip of kuffaar. Nothing of Islam is allowed in that unfortunate country. The West cannot tolerate a single state of Islam in their midst. From their point of view they are justified in their attempt to brutally exterminate Muslims. But Muslims have no justifications for bringing brutal extermination on themselves. This genocide is self-inflicted by Muslims who have in entirety abandoned the Shariah and the Sunnah. When Muslims abandon the Deen for the sake of adopting the culture and lifestyle of the kuffaar, they have no right to lament and abuse the kuffaar. They must abuse themselves, repent and turn to Allah Ta'ala for succour and aid. But this is possible only by reverting to Islam.

"None of the 50 or so Islamic states has dared to comment on the plight of the Kosovan Muslims."

Our comment: Why should they comment? All the governments of the Muslim states are lackeys of the West. At heart they are westerners. They will comment only if instructed by America.

"It is this mute silence of the Islamic world which is largely responsible for the decay of the Muslim society the world over."

Our comment: In fact the mute silence is the consequence of Muslim decay. The decay of Muslims is due to their abandonment of the Shariah and the Sunnah culture of Islam. The decay is due to Muslim disobedience and transgression. The decay is due to Muslim emulation and acceptance of the cults and cultures of the kuffaar.

"The Kosovan Muslims are destined to win the battle against a bigger enemy."

Our comment: This is our fervent and heartfelt dua. But, when a calamity is imposed on a community by Allah Ta'ala as a punishment, there

TO PAGE 12

FIGHTING THE MENACE OF GLOBAL KUFR

WHILE MUSLIMS IN general, the world over, are lost in materialism, sport, amusement, extravagance, nafsani luxuries and expensive traditional customs, the soul of the Ummah is being sacrificed at the altar of predators and pedlers of kufr and baatil. This worldly indulgence and abandonment of the Deen is a multi-faceted plague sweeping all levels of the Ummah, including the Ulama whose apathy and neglect of the moral and spiritual affairs of the Ummah have a strong relationship with the present lamentable plight of the Ummah. In this appeal we propose to discuss one such facet and an important and effective remedy to halt and reverse the tide of kufr decimating the pathetically ignorant and illiterate segment of the Ummah stricken by poverty.

All over the world, in many countries, mostly in Muslim lands, the twin vices of Christian evangelism and secularism have made tremendous inroads into the Ummah. The utterly demoralised Muslim masses – illiterate, ignorant and overwhelmed by poverty – have become fodder for these twin vices. Countries which were formerly Muslim majority regions have become Christian majority areas. Malawi, Mozambique, Zambia, Ghana, Togoland, Ivory Coast, Benin, Burkina Faso, Nigeria etc., etc. are some of the Muslim lands which have fallen to the missionary menace and the onslaught of secularism. Since secular education is presented to the ignorant and poor masses in the hues of Christianity, the latter asserts its domination on ignorant Muslims pursuing the pecuniary goals of this world. Either Islam is shrugged off, bitterly watered down, held as an item of traditional custom in some hideously mutilated form or outrightly abandoned for the sake of adopting Christianity with its promise and bait of material comforts through its secular activities.

The main tactic nowadays adopted by the Christian evangelists is the process of passive proselytisation (Tabligh) via their secular institutions of education and relief which camouflage the ulterior motives of both the Christian missionaries and the conspiracies of the western governments in their scheme for the political and economic domination of the Muslim lands in particular and of all the Asian and African countries in general. The West, bankrupt in every sphere, not only culturally and morally, but economically as well on account of its depletion of natural wealth, fully realises its dependence on the non-western world for its economic and material prosperity. In fact the East is sustaining the West. However since the minds of all the rulers and in general, of the masses have been thoroughly colonized, the Asian and African people have been brainwashed to believe the myth of their poverty, overpopulation and total dependence on the West for their survival. Precisely for such absurd reasons have the ignorant Muslim masses opted for materialism and have become prepared for sacrificing even their Akhlaaq and Imaan for the miserable crumbs of the so-called material comforts and prosperity the West deceptively offers.

Since Islam has been correctly perceived by the West as the only barrier to the realization of its pernicious goals of world domination and enslavement of dumb masses following kuffaar democracy and all its stupid institutions, the slightest talk of Islam is branded as fundamentalist terrorism – which Muslims should be proud of. Terrorism, Islamic 'terrorism' in western parlance is the belief in the Five Pillars of Islam and even a lukewarm adoption of the Qur'aan and Sunnah.

Let us revert to the actual aim of our discussion. The illiterate masses in Africa and Asia are being swindled of their Imaan. The main target now is the children of the Ummah who by far and large trapped in grinding jahaalat (ignorance) and under guardianship of parents who have a dismal understanding of Islam. Parents, due to their total ignorance, are too eager to educate their children in only the secular fields. The Akhirah and the purpose of life are utterly meaningless concepts to their brains jarred and demented by their ignorance of Islam which the kuffaar have exploited to the

maximum for their own benefit. The very basic Deeni Ta'leem so vital for the survival of Imaan is denied to the greater majority of the Ummah's children in these so-called 'third world' countries. It is this field of life that every Muslim who has some understanding of the Deen should play a role. While a few possess the capabilities of combating the satanic onslaught of the kuffaar by way of their organisational and other expertise, the Ummah in general has a Fardh duty to offer wholehearted financial and material support to sustain this holy effort – this sacred Jihaad. It is time for the Muslims to meet this threat and menace head on. Allah Ta'ala has bestowed adequate financial resources to the Muslim community.

Muslim governments, without exception are all cogs in the western conspiratorial machinery. Instead of expecting any aid, we can count on only obstacles and active opposition from those quarters.

For the success of Islam's mission, the Ummah, in fact, does not need the assistance of these governments. It is the ordinary thinking Muslim in the street who has a vital role to play in this Jihaad. Every Muslim has to incumbently put his/her shoulder to the wagon of Islam grounded in the quagmire of kufr, irtidaad and baatil. Everyone who has Islam at heart must step forward to push the stagnated, in fact sinking wagon of Islam.

Maktabas, Madrasahs and other basic, essential services such as boreholes, wells, food, etc., are urgently needed in most Muslim countries which have become the targets for the global onslaught of kufr in the form of Christian evangelism. In India, the cow and monkey worshippers are working diligently and tyrannically to convert to Hinduism thousands of Muslims wallowing in the dregs of jahaalat in dozens of villages where Hindu culture has been adopted by the ignorant Muslims.

The Jihaad in this sphere is indeed an urgent call. The task ahead is awesome and formidable. Without Allah's aid, nothing can be accomplished. But His aid will most assuredly be forthcoming if we make our feeble effort. In this direction the Mujlisul Ulama has, purely by the Fadhl of Allah Ta'ala, taken up the challenge. We are working in several countries and the hope is to expand this dimension of Jihaad. Insha'Allah, it will move ahead strongly to the extent of Allah's Wish and Command. Nothing is the result of our flimsy efforts. Everything is by the command of Allah Azza Wa Jal. But, His servants are required to at least stage a show of effort. They have to kindle up concern in their hearts and open up their hearts to aid this lofty Struggle against global KUFR which is working feverishly and brutally to exterminate Islam. While they may conspire and do all in their power, they will not achieve their nefarious aim, for the Qur'aan Majeed says:

"They desire to extinguish the Noor (Light) of Allah with their mouths (and their power). But Allah will complete His Noor even though the kaafiroon detest it."

But, since this world is a material abode of cause and effect – of ways and means – Allah Ta'ala puts into the field a handful of His servants to combat the raging tides of kufr and baatil. Every Muslim is required to come to the aid of the Deen by lending support to the Jamaat of Haqq who is in the field fighting the conspiracies of global kufr. In different parts of the world, Allah Ta'ala sustains small groups to bear aloft the sacred Standard of Islam with their sincere efforts – efforts in the field – hitting at the very heart of kufr. One such group by Allah's Kindness and Mercy is the Mujlisul Ulama of South Africa. Alhamdulillah! The fight against kufr is our effort. No Muslim has any valid excuse for remaining an idle observer in the life and death struggle between Islam and Global Kufr which is presently being played out in a variety of arenas in the world.

This is not an appeal for charity. It is a command and a demand in the name of Islam for every Muslim who has Islam at heart to incumbently refrain from waste and haraam and contribute more than generously to this Incumbent Jihaad against Kufr. We must also state unequivocally, that the

success of this sacred mission rests on Divine Aid. Our calls to the Ummah to assist is simply a way of harnessing the lawful ways and means which Allah Ta'ala has established for the attainment of objectives on earth. But, the reliance is solely on Allah Ta'ala. The responsibility of guarding and protecting the Deen is Allah's. He is solely responsible for this Task, not we and not you. It is purely His Fadhl and Karam that He bestows His grace on sinful and weak servants such as us to carry aloft the Standard of His Deen. Therefore, if you acquire the taufeeq to become a cog in this sacred Jihaad against Global Kufr, consider yourself a chosen one. Regard yourself to be exceptionally fortunate to be accepted even by way of your contribution as an aid to push the stagnated Wagon of Islam out of the quagmire in which it is presently grounded. May Allah Ta'ala guide you and grant you the taufeeq to understand what is everlastingly beneficial for you.

YOUR WAAJIB DUTY

THE INCUMBENT STRUGGLE HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhl and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far (as at June 1998) ±500 Maktabas in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted – in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed – in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

The yearly maintenance cost for a Maktab – with the rapidly falling Rand – is now approximately R6,000. This includes the Ustadh's wages. This is the cost in Bangladesh. Elsewhere the cost is more – double and treble. Those who have the means will find it quite easy to sponsor a Maktab. Those who are not by the means can contribute whatever they wish for the Pleasure of Allah Ta'ala and join in the Sadaqatul Jaariyah of this noble work.

Your duas too are of vital importance. Jazaakumullah!

Send your contributions to the Mujlisul Ulama and state whether it is Zakaat of Lillah:

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

Bank: Standard Bank, Berry's Corner, Port Elizabeth

Branch Code: 0517

Acc. No.: 0806 45240

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain of the amount has been correctly credited to us by the bank.

Honour

"O STUDENTS OF (Deeni) Knowledge! Your honour is in Ilm, Taqwa and Tahaarat, not in fashionable (and expensive) garments. Your value increases with the acquisition of excellence in Ilm. The appearance and attire of the Ahl-e-Ilm must necessarily be simple." (Hadhrat Maulana Thanvi)

Simplicity

IT COMES IN the Hadith that Rasulullah (sallallahu alayhi wasallam) said: **"Simplicity is of Imaan."** Thus, the sign of a healthy Imaan is simplicity in all things. You, O Students of the Deen, are the leaders (of the community). You are the Representatives of the Rasool. If you will become trapped in fashion and styles, what will become of the laeity?... Honour is what people of Wisdom regard to be honourable. The Ahl-e-Ilm should follow the Salf-e-Saaliheen. In following them is the success of both worlds... Do not abandon your orthodox way and appearance. Remain on the style of the poor and the Ahlullaah.

(Hadhrat Maulana Thanvi)

DANGERS AND DISEASES OF HOSPITALS

(By Dr. Robert S. Mendelsohn M.D.)

— (Extracted from "How to Raise a Healthy Child" —

AN EXPECTANT MOTHER should thank Providence for her good fortune if she has her baby in a taxicab on the way to the hospital. The cab driver may not be much help, but at least he will spare her from all of the purposeless, perilous, and unpleasant intervention her obstetrician had planned to inflict on her. If the new mother has her wits about her she'll ask the driver to wait, have the cord cut in the hospital emergency room, and then get back in the cab and take her baby home.

Ideally, she shouldn't have been in the cab in the first place, because the safest place for a healthy mother to have her baby is not in a hospital, but at home. Unfortunately, it isn't easy for her to make that choice, because most doctors won't attend a birth if the mother refuses to go to the hospital. Obstetricians don't lose much business by being so arbitrary because most pregnant women don't even ask to have their babies at home. They're afraid to, because their obstetrician has so convincingly described the perils of natural, home birth, that they reluctantly accept the "protection" of the hospital. They dread going there but conclude they must do so to assure the health and safety of their unborn child.

If the prospective mother is insistent on home birth, she can expect her doctor to terminate the conversation by drawing himself up to full height and asking her sternly, "Do you want your baby to die?" There are two ways to answer that question. One is to reply, "No, that's why I want to have it at home." An even better response is "Good-bye!"

I've observed that doctors are as skilled as carnival pitchmen—and just as deceptive—when it comes to touting the "marvels of medical technology" that are at their disposal in the hospital "in case something goes wrong." Equally vivid are their self-serving warnings about the hazards of having your baby at home. Words seem to fail them, though, when it comes to confessing the truth about the medical booby traps that await you within the hospital walls.

Your doctor won't tell you, so I will: your own bedroom is safer than the hospital delivery room, and the hospital nursery is infinitely more threatening to your baby than a crib next to your bed. I tell all healthy women, including my own daughters, that they should refuse to have their babies in the hospital precisely *because* of the potentially dangerous technological wizardry that is available to their doctor there.

I have always told my patients that they should avoid hospitals as they would avoid war. Do your utmost to stay out of them and, if you find yourself in one, do everything possible to get out as soon as you can. After working in hospitals for most of my life, I can assure you that they are the dirtiest and most deadly places in town.

That may not square with your perception of all those glistening corridors and sparkling white sheets. I'll grant that most hospitals *look* awesomely antiseptic, but if you examined them with a microscope you'd know that they are not. They are actually so germ-laden that 5 percent of all hospital patients contract new infections that they didn't have when they arrived. As a result, they are stuck there for an average of seven extra days.

In a single year, 1.5 million patients were victims of hospital acquired infections and about 15,000 of them died. Understandably, Modern Medicine is so fearful that you'll discover its role in spreading disease that medical texts caution doctors not to allow the phrase *hospital-acquired infections* to pass their lips. They're told to conceal the truth from their patients by using the term *nosocomial infections* instead. That will keep all of their patients in the dark except the ones who speak Greek. Of course, whatever you call the fatal infections, the patients who contract them are still just as dead.

One study of hospital costs claims that the money devoted to reducing the risks of infection is only a tenth of what is needed. I can't help

wondering if that is because the average infection produces the revenue from seven extra patient-days. Many of the infections could be prevented by better training and supervision, but there isn't much evidence that those in charge really care.

Germs are transmitted from one patient to another by careless doctors and nurses who don't scrub often or well enough, and carry bacteria from one patient to another on their hands. For obvious reasons, hospitals are vacation spas for potentially lethal bacteria, and you'll find them everywhere you turn. They are on the wheelchairs and on the gurneys that are used to convey live patients to surgery and dead patients from surgery to the morgue. They are in the pillows and the mattresses camouflaged but not constrained by the white pillowcases and sheets. They are distributed from one room to another by the mops and the dust cloths, and clouds of germs are blown all over the building through the heating and air conditioning ducts.

Your hospital bill will be filled with charges for disposable everything, which is justified as a means of making sure that the items used on you are sterile and clean. Yet, that stethoscope that dangles around the doctor's neck is pressed against the bare flesh of patient after patient without being sterilized in between. The fabric of the blood pressure cuff is a motel for all of the bacteria that other patients have carried through the hospital doors.

And then there's the food. I've seen outbreaks of infectious hepatitis transmitted from kitchen workers to patients who unwittingly munched the virus along with their meals. If you are unlucky enough to encounter a contaminated batch of intravenous fluid, you are not even safe when they feed you through your veins. In fact, you can't be sure that any supposedly sterile bottle of anything is really pure. One curious health official tested the bottles of saline solution that were kept on bedside tables for use in cleansing wounds. He found bacteria in nearly one bottle out of four.

All of these germs are hazards to the mother, of course. They are even more threatening to the newborn babies, whose immune systems are not yet fully developed. Low-birth-weight babies are at particular risk. A study conducted in a Utah intensive care unit found hospital-acquired infections in 24.6 percent of the babies, compared with 7.3 percent of the patients in the hospital overall. The diseases transmitted to the babies were also more serious than those found in the adult patients in other areas of the hospital. The infections were spread by contact with the nursing staff and with nursery equipment, and through invasive procedures such as antibiotic shots. A similar twenty-one-week study done at the University of Iowa hospital intensive care nursery found that 21 percent of the babies acquired infections while they were there.

Premature babies in hospital nurseries may also become the victims of the technology that is supposed to keep them well. A condition called retrolental fibroplasia, which results in partial or total blindness, has been caused by administering excessive concentrations of oxygen to premature babies in airtight incubators. Other babies have suffered first degree burns from the radiant warmers in which they were placed.

I am also concerned that the obligate ritual of placing silver nitrate in the eyes of the newborn—theoretically to guard against gonorrheal infection—may be responsible for the higher incidence of astigmatism and myopia in the United States than in countries that don't perform this ridiculous rite. It's a useless procedure, and there is no scientific basis to believe that it's safe, yet in many states it is required by law. I tell my students to comply with the law but to do it by squirting the chemical in the general direction of the baby from ten feet away.

The mandatory use of silver nitrate in the eyes of the newborn is one of the most revealing examples of Modern Medicine's attitude toward women. One of the things I was taught in medical

school was how to take a patient's history. If I asked a patient whether she had ever had high blood pressure and she said, "No," I was to write down, "No." If I asked her whether she had ever had a venereal disease and she said, "No," I was to write down, "Patient denies venereal disease."

Just as some religions have their original sin, medicine has its original disease. When a woman is pregnant, doctors proceed on the assumption she has gonorrhea. They don't look for it in the mother. Instead, they simply assume that she is infected and when the baby is born they put silver nitrate drops in its eyes. That doesn't really do any good because if the baby does develop gonorrheal ophthalmia, it still has to be treated with penicillin or another powerful antibiotic.

Unfortunately for the baby, silver nitrate can do harm. Its side-effects include blocked tear ducts during the first six months of life and, more important, a chemical conjunctivitis that prevents the newborn baby from seeing. That doesn't bother doctors because they believe that babies can't see for the first couple of days, anyway. The reason they believe that is that the newborn babies they observe have all had silver nitrate put into their eyes. I also believed they couldn't see until my granddaughter was born in my house and didn't receive silver nitrate. She looked at me and I could tell that she was seeing me.

If your baby escapes the infections and other threats rampant in the nursery, there is still the risk that it will simply disappear. Cases of kidnapping from hospital nurseries are reported every year. They are still looking for a baby kidnapped from the newborn nursery of Michael Reese Hospital in Chicago many years ago. The child is now almost old enough to begin looking for its mother.

Even more likely is the possibility that a mix-up in the nursery will send you home with the wrong baby. Occasionally these errors result in lawsuits, but they usually do not. That's simply because mothers see so little of their babies while they are in the hospital that they would be hard put to know or to prove whether or not they got the right one.

Mothers and babies alike are also endangered by the carelessness and inefficiency that can be found in even the best hospitals in the land. You always have to worry that the nurse might give you the wrong pill or an injection meant for somebody else. A study in one 300-bed hospital showed that the nurses gave a patient the wrong medication once in every seven times they had the chance. The average patient gets twelve different drugs during a hospital stay, so those are frightening odds. Some patients die because they are given the wrong medication. One of the most shocking cases I have seen recently was that of the mother of seven children who died because a big city hospital pharmacy gave her medicine intended for somebody else.

Patients have died in hospitals because the lines that carried oxygen and those that transported nitrous oxide were accidentally reversed. Others have suffered from hemorrhage because nurses mistakenly attached oxygen tanks to stomach tubes; the surgical stitches ripped out when the patient's stomach blew up like a balloon. Still other patients have succumbed to intravenous feeding with contaminated fluids or transfusions of the wrong type of blood.

If nothing else in the hospital kills you, there is always the possibility that you will starve to death. It is not so much that the food is nutritionally inadequate; it is just that most of it tastes so bad that the patients refuse to eat it, and there is no one around who will make sure they do. Consequently, malnutrition is a major problem in hospitals. While there is no way of proving how many patients die from it, the fact remains that most of them are in a weakened condition in the first place. It is not unreasonable to assume that malnutrition may cause or hasten their demise.

When a large Boston hospital tested surgical

A Saadiq

HADHRAT HAARITH MUHAASIBI (radhiyallahu anhu) listed the attributes of a Saadiq as follows:

- He has no concern for any rank. Even if he has no position and no rank by people, it does not concern him.
- He regards his betterment and progress in him being an unknown entity.
- He has no desire for any of his acts of ibaadat to become known. He conceals his ibaadat.
- He is always alert and combats the slightest lethargy which develops in his resolve. He seeks Allah's aid and combats the negligence which has developed.

A Saadiq is a Truthful person. A man hankering after worldly position or who desires recognition is false and can never be a Saadiq regardless of his knowledge and external acts of abundant worship. The base of Sidq (truth) is the heart. If the heart is not detached from the world, it will not become attached to Allah Ta'ala. A man whose heart is not perpetually attached to Allah Ta'ala can never be a Saadiq.

TAQLEED

A MUQALLID is a follower of the Qur'aan and Sunnah transmitted to him from Rasulullah (sallallahu alayhi wasallam) by way of reliable and authentic narration from generation to generation via the agency of the four Math-habs (Hanafi, Maliki, Shaafi and Hambali) of the Ahlus Sunnah Wal Jama'ah. The first link in the chain of the Qur'aan and the Sunnah originating from the Sahaabah were the Tabi-een Fuqaha (jurists) who were the students of the Sahaabah.

A ghair Muqallid is a deviate who has renounced the Qur'aan and the Hadith interpretations of the Sahaabah and Tabi-een. The ghair Muqallid submits the Qur'aan and Hadith to his personal opinions, whims and nafsani fancies. In shrugging off the sacred Taqleed of the Sahaabah, he puts on the yoke of taqleed of the nafs. He thus dwells in the state of nafsani confusion, doubt and uncertainty, following shaitaan into the pit of spiritual ruin.

TO THE MUSLIM SISTER WHO WROTE FROM ENGLAND

IT IS NOT possible to publish your lengthy letter in The Majlis. The problem of slanders, lies and falsehood which the girl's ex-in-laws are levelling at her is common to many people. Spiteful, jealous and malicious persons behave in this way. Give the girl courage by narrating to her the episode of Sayyidina Aishah Siddiqah (radhiyallahu anha). She was slandered with adultery by the munaafiqeen. The slander was portrayed so convincingly that even her own parents (her father is Hadhrat Abu Bakr - radhiyallahu anhu) were constrained to believe the evil rumours which were circulated by the munaafiqs.

Hadhrat Aishah's only response was the Qur'aanic ayat which the statement of Hadhrat Nabi Ya'qoob (alayhis salaam):

"Allah is the One from whom aid is sought regarding what you are saying."

The girl need not feel "psychologically laden with guilt" if she knows that she is innocent. Let the slanderers slander and let the gheebat-mongers devour their rotten carrion. Allah Ta'ala is on the side of the innocent and the oppressed. Just as Hadhrat Aishah's innocence was established in the end, so too, does Allah Ta'ala establish the innocence of those who are falsely slandered. The evil slanderers and gheebat-mongers blacken their own faces and will suffer the vile consequences of their villainy.

The girl should become more involved in Allah's remembrance and ibaadat. She should not allow the evil slander to detract her from the Path leading to Allah's Love. This type of trial is common to all people of innocence and who endeavour to lead a clean and a Deeni way of life. There is no need for the girl to feel so dejected as you have described. If she will continue brooding in such dejection, she will become absolutely hopeless. By turning more and more to Allah Ta'ala, she will gain an inner solace and in fact derive pleasure from the falsity which the evil people are accusing her of because she will understand that with every word of slander hurled at her, she moves closer to Allah Ta'ala. And, this is why Allah Ta'ala has sent us to earth.

The latest publication from
the Mujlisul Ulama S. A.

Scattered Pearls

A compilation of the anecdotes and statements of 31 illustrious Auliya (R. A.).

Soft cover, 140 pp

In R. S. A.	Air Mail - All other countries	Surface Mail - All countries
R12	\$8 £5	\$4 £2

Prices include postage. Sorry, no foreign cheques or foreign postal orders accepted - Cash only. For security, do register your mail. Post orders, with remittance, to:

As Saadiq Publications, P. O. Box 2282,
Port Elizabeth, 6056, South Africa

The basis of respect is istighna (independence) and the basis of disgrace is dependence.
(Hadhrat Thanvi)

TILAAWAT

ONCE HADHRAT IMAAM Ahmad Bin Hambal (rahmatullah alayh) was blessed with the Vision of Allah Ta'ala in a dream. He asked: "O Allah! How can I gain Your Proximity (Nearness)?" Allah Ta'ala said: "By means of tilaawat of the Qur'aan." Imaam Ahmad: "With or without understanding?" Allah Ta'ala: "With and without understanding."

Tilaawat of the Qur'aan Shareef is an ibaadat of lofty merit. The thawaab for tilaawat is immense. The obtainal of thawaab for tilaawat is not dependent on understanding the Qur'aan. Rasulullah (sallallahu alayhi wasallam) said that for each harf (letter) recited of the Qur'aan Shareef, there is the reward of ten deeds of virtue. This is the minimum. There is no limit for the maximum. The view which modernists and enemies of the Sunnah propagate, viz. that there is no merit in reciting the Qur'aan 'parrot-fashion', is a pure shaitaani and nafsani deception. Reciting the Qur'aan even 'parrot-fashion' brings about the following benefits:

- ♦ A minimum reward of ten virtues for each harf.
- ♦ The nuzool (descent) of the Malaai-ikah (Angels).
- ♦ Elimination of the worldly corrosion which accumulates on the heart as a consequence of sin, futility and worldly indulgences.
- ♦ Nearness to Allah Ta'ala.

ALLAH LOVES THE WEAK

ONCE A WOMAN among the Bani Israaeel was breast-feeding her infant son when a wealthy man on horseback passed by. Seeing the wealthy man, the mother made dua: "O Allah! Make my son like this man." The infant son stopped drinking and said: "O Allah! Never make me like him." The baby then continued to drink on his mother who was very surprised.

A short while later a group of people passed by leading a young slavegirl. They were pushing, jostling and abusing her. The mother made dua: "O Allah! Never make my son like her." The infant stopped drinking and said: "O Allah! Make me like her." In surprise and astonishment the mother asked: "What are you saying and what is this?" The baby spoke: "The man is an oppressor and disobedient to Allah. The girl is innocent. The people are accusing and slandering her of having committed evil."

Allah Ta'ala detests oppressors and loves the weak and the forlorn. The supplications of the weak, forlorn and innocent are never rejected. There is no barrier between their dua and Allah Ta'ala. Allah Ta'ala allows the oppressors, liars and slanderers to enjoy themselves with their slander and falsehood for a while. But, in the end they fail miserably while those who are oppressed attain the Love of Allah Ta'ala. In exchange for their suffering, He stores up wonderful treasures for them.

WADEEAH

○ WADEEAH (AMAANAT) REFERS to anything given to a person for safe-keeping. When a person gives another his item for safe-keeping, it becomes Waajib (compulsory) on the Mooda' (i.e. the Trustee) to store the item safely. It is his Waajib duty to safeguard it. It is not permissible for the Trustee to use the item in anyway whatever.

○ If someone left a sum of money for safe-keeping and the Trustee either used the money or added it to his own money, the rules of Amaanat will cease. Now the money becomes Qardh (loan). The effect of Wadeeah and Qardh are different. If the Amaanat (i.e. the item) is lost, destroyed, stolen or eliminated in any way inspite of it having been properly safe-guarded, the Trustee is not liable for compensating the loss. The owner suffers the loss. On the other hand, if the Trustee had used the money and it was stolen, etc. after he had replaced it, he is still liable for the loss.

○ If the Amaanat funds are used even with the consent of the owner, it ceases to be Amaanat. It now becomes Qardh (loan) for which the Trustee is fully liable.

○ If the Trustee so much as mixes the Amaanat money with his own money, it ceases to be Amaanat. It becomes Qardh.

○ It is not permissible to use Amaanat for one's own uses without the consent of the owner.

TABLIGH

TABLIGH SHOULD ALWAYS remain an essential department of every Deeni Madrasah. While the Ta'leem (academic teaching) of the Madaaris is an important and essential way of Tabligh, the Madaaris should also have Muballigheen who will be actively involved in Tabligh outside the Madrasah among the people. In this regard Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"I advise all Madaaris -- every Madrasah should appoint some Muballigheen. This is the Sunnat of the Nabi (sallallahu alayhi wasallam). In fact, the pursuit of knowledge and teaching it are the introductory steps for Tabligh."

"I had sometime ago advised the authorities of Deoband (Daarul Uloom) to despatch groups of Muballigheen to all areas. Their occupation should be only Tabligh. The number of Muballigheen for each place should be in proportion to the number of people resident there."

Tabligh mentioned here by Hadhrat Maulana Thanvi (rahmatullah alayh) does not refer to the Tabligh of the Tabligh Jamaat. While the Tabligh Jamaat has its ways and methods of Tabligh, it is also necessary for the Madaaris to have their own departments of Tabligh. Muballigheen should be regularly sent out to places where the need is most felt. In this respect most Madaaris have failed. There is the definite and urgent need for Muballigheen from the Madaaris to execute the duty of Amr Bil Ma'roof Nahy anil Munkar as pointed out by Hadhrat Thanvi (rahmatullah alayh).

UNDER HIS SHADE

ABU HURAIRAH (RADHIYALLAHU ANHU) narrated that Rasulullah (sallallahu alayhi wasallam) said:

"Allah will shade seven (types of) persons under His Shade (on the Day of Qiyaamah) - a just ruler; a youth who engrosses in ibaadat; a man whose heart is attached to the Masjid; two persons who love for the Sake of Allah. They meet and depart for His Sake; a man who is invited (to evil) by a woman of beauty and rank and he says: 'I fear Allah.'; a man who conceals his charity so much that his left hand does not know what his right hand spends; a man who remembers Allah in solitude and tears roll down his cheeks."

(Bukhaari and Muslim)

SIMPLICITY IS NECESSARY for engrossment in important affairs. A student of the Deen has no time and concern for adornment and stylish garments. One who is always concerned with his attire is bereft of excellence. (Maulana Thanvi)

From page 8

DANGERS AND DISEASES OF HOSPITALS

patients for protein and calorie malnutrition, half of them were not getting enough of either one. A quarter of the patients were sufficiently malnourished to lengthen their hospital stay. Other studies have discovered malnutrition in from one-quarter to one-half of the patients in hospitals. It is a common cause of death among elderly patients.

The hazards of being in a hospital should cause any person, man or woman, to think at least twice before entering one, except for emergency treatment of injuries or in situations that are demonstrably a matter of life and death. Certainly it is folly to go to the hospital to have a baby, or even for treatment of any disease that can be dealt with at home. Comparative studies show that even patients who suffer severe heart attacks fare no better when they are admitted to the hospital than they do when they are treated at home.

The safety and quality of hospitals varies greatly, of course, but that is not to say that any of them are very good. The point is moot, in any event, because patients who are sent to them are rarely given an opportunity to make an informed choice. Women who wouldn't think of visiting a vacation resort without thoroughly checking it out must accept the hospital of their doctor's choice. That's not true of the nurses who work in them, though. One group of 10,000 nurses was questioned about hospital preferences and a third of them said they would refuse admission to the hospitals in which they worked. Presumably they knew full well what would be done to them there. The same nurses weren't very enthusiastic about the medical attention provided in hospitals, either. More than 40 percent reported seeing doctors make errors that resulted in the patients death.

I have tried, in this chapter, to alert you to some of the reasons for avoiding hospitals. I'll conclude by warning you to be very skeptical of the excuses your obstetrician will give for sending you there. The complications that a pregnant woman is told to fear are rarely a hazard when the baby is delivered at home. Most of them are real, all right, but they occur only because of the things the obstetrician does to the mother in the hospital after she gets there.

One complication that the doctor is sure to warn you about is the possibility that your baby will have the umbilical cord wrapped around its neck. He will tell you that this can kill your baby in a matter of minutes, so he must have you in the hospital where he can deal with the problem in time. What he doesn't tell you is that it is very common for the baby to have the cord wrapped around its neck, and that it is not inherently dangerous, whether it is wrapped around once, twice, or several times. However, it can be a serious complication when it occurs in the hospital where there has been induced labor, profuse analgesia and anesthesia, and other intervention, and the cord has been unduly compressed. It is not a good reason for going to the hospital, but it is a very good reason for having your baby at home.

The same principle holds for most of the other hazards your doctor will use to frighten you. A prolapsed cord is not uncommon in hospital deliveries because the doctor ruptured the membranes, but it rarely happens in births at home. Hemorrhage—another complication your doctor will point to—often occurs in the hospital because of premature delivery of the placenta and for other reasons, but it rarely occurs in the more relaxed environment of your home.

Your doctor will probably refer to the unsanitary conditions in your household and use that as an excuse to send you to the most unsanitary facility to be found. He will tell you that there isn't enough technology in your home to monitor your labor properly, when in fact it is the inaccuracy of the fetal monitoring equipment in the hospital that provides him with many excuses to intervene needlessly. He will say that there isn't adequate personnel at home. That may sound reasonable unless you know that the multiple vaginal examinations you will receive from the cadre of doctors, nurses, and students in the hospital often produce a pathology of their own.

I don't expect you to debate the specifics of home-versus-hospital risk with your doctor, of course. However, when he tries to dissuade you from having your baby at home by offering a host of insupportable arguments, you might throw some facts at him. Ask him to explain the report by Dr. Lewis E. Mehl, of the University of Wisconsin infant development center, who studied 2,000 births, nearly half of them at home, and found striking differences. For example:

- ◆ There were 30 birth injuries among the hospital-born babies and none among those born at home.
- ◆ 52 of the babies born in the hospital needed resuscitation, against only 14 of those born at home.
- ◆ 6 hospital babies suffered neurological damage, compared to 1 born at home.
- ◆ None of the home-born babies died after birth, although the national infant mortality rate is more than 22 per 1,000 births.

Despite the statistical evidence to the contrary, doctors continue to denigrate home births. However, I am pleased to observe that women are beginning to fight back. When an obstetric anesthesiologist wrote to the *Washington Post* to disparage home birth and warn of its hazards, the newspaper got a prompt and firm reply from a woman reader. She wrote that taking the opinion of an obstetric anesthesiologist about natural, home birth was like "taking the opinion of an oil magnate on the value of solar energy." She went on to point out that of 420 home births in the District of Columbia there was only one infant mortality, and even that one was not due to a birth complication.

You can't find decent overall statistics on home-versus-hospital birth in the United States because, I suspect, no one wants to collect them for fear of what they will find. What would be found is fairly obvious if you look at the situation in the British Isles, where they *do* collect such statistics and where home birth is the norm. A British report on perinatal mortality released in 1964 showed an overall mortality rate in hospitals that was more than double the mortality rate of babies born at home.

The interest in natural, home birth is growing so rapidly that the obstetricians and the hospitals know that they are in trouble. They are fighting back with a cosmetic approach that provides "birthing rooms" with a homelike atmosphere within the hospital environment. Unfortunately, the cozy atmosphere simply masks the fact that the obstetricians are still doing business in the same old and indefensible way. A wolf in sheep's clothing may look less threatening, but he still bites.

American obstetrical practice is the centerpiece of my contention that Modern Medicine is so crisis-oriented that it will invent a crisis if none exists. Almost every stage of obstetrical procedure in the hospital is part of the mechanism that enables the doctor to create his own pathology. Once he has created the pathology, he has his excuse to intervene.

Tragically, it doesn't end there. The complications produced by the intervention often set the woman up as a candidate for the obstetrician's gynecological practice for the rest of her life.

Stay out of the hospital if you can, and if you must enter one, don't allow yourself to be intimidated by your doctor or anyone else. You have a right to know what is being done to you and to be treated with consideration and respect. Ask to see the Patient's Bill of Rights supplied to all hospitals by the American Hospital Association. It says you are entitled to complete, current information on your diagnosis, treatment, and prognosis, and that you have the right to refuse treatment if you desire. That includes the right to reject any or all of the obstetrical interventions that the following chapters describe.

The Ummahs cure is not in haraam. — Hadith

TELEVISION

BY THE TIME US children reach the age of 18, it is estimated that, on average, each has watched more than 17,000 hours of television — a record total of 710 continuous days and nights of viewing. In that time each will have seen almost 360,000 commercials and witnessed more than 15,000 screen murders. (*Readers Digest Book of Facts*)

DOCTORS ADMIT TO SECRET CONCERNS OVER VACCINATIONS

DOCTORS ARE MORE worried about possible adverse reactions to vaccinations than they admit to the public, a new study has revealed.

Nearly a third feared there was a risk of a serious adverse reaction to the pertussis (whooping cough) vaccine, and 13 percent felt the same about the measles shot.

Even among those who did not believe there was a major risk, 15 percent admitted they were highly concerned about litigation from parents. Of the doctors concerned about litigation, 22 percent said they were unlikely to recommend a third dose of the DTP (diphtheria-tetanus-pertussis) vaccine.

The findings were based on a survey of 1,236 doctors around America aged under 65 (*Arch Fed & Adolesc Med*, 1998; 152: 12-19).

SILICONE BREAST IMPLANTS FACE BAN ACROSS EUROPE

SILICONE BREAST IMPLANTS may be banned in Europe if a European Union initiative is successful. The implants have been banned in the US since 1992 after 72 percent of them ruptured and 10 percent needed replacing within the first year.

The implants may be added to EU legislation, which bans medical devices that include outlawed substances and other items.

Leading the initiative is Labor MEP Bill Miller, who points out that the use of silicone in other procedures, such as silicone injections, has already been banned.

His campaign started when he presented a petition signed by 2,200 British women to the European parliament last March. Similar petitions were also handed in by representatives from Germany, the Netherlands, Belgium and Switzerland.

According to critics of the implants, silicone poisoning can cause a range of symptoms including fatigue, cognitive function problems, loss of balance, severe allergies and paralysis, although none of these has been confirmed in studies.

OVER ONE-THIRD OF MAMMOGRAMS GIVE FALSE READING

UP TO ONE-THIRD of women given a mammogram could suffer the anguish of a false positive—where the test incorrectly detects breast cancer—and consequently further unnecessary medical intervention, including biopsies and ultrasound scans, say researchers.

The risk of a false positive result reached as high as 64 percent after 10 mammograms, they discovered. Clinical breast examinations did not fare much better, with the risk of a false positive result after 10 inspections being 22.3 percent.

In a US survey of 2,400 women aged between 40 and 69—who had a total of 9,762 mammograms and 10,905 clinical examinations—the estimated cumulative risk of a false positive from either procedure was nearly half, at 49.1 percent.

The false positive results led to 870 outpatient appointments, 539 diagnostic mammograms, 186 ultrasound examinations, 188 biopsies and one hospital stay. For every \$100 spent on screening, a further \$33 was spent evaluating the false positive results, estimate researchers from the University of Washington School of Medicine in Seattle (*New Eng J Med*, 1998; 338: 1089-96).

(Extracts from the Medical Journal, 'What Doctor's Don't Tell You')

From page 1

KOSOVO TRAGEDY

for American, U.N. and Nato aid, little realising that these are the very shaitaani forces which have conspired their elimination. These are the very kuffaar who have set in motion the wheel of brutality. The Yugoslav Butcher and Savage is simply the agent of the West in this conspiracy. When Allah has withdrawn His aid, Nato cannot do anything to assist Muslims. Even in their moments of utter suffering and misery, the Muslims are looking towards the enemies for aid and succour. They have entirely lost their Imaani bearings. They lack in entirety in the conception of Allah. In their state of madness and drunken stupor, Muslims are looking askance at their murderers, expecting their murderers to save them.

JIHAAD

Muslims have failed to understand that the Ummah's forward march and success are possible only by means of Jihaad. The solution for the miserable ills of the Ummah lies on the Battlefields of Jihaad, not on the tables of kuffaar forums such as UN, IOC, Nato, etc., etc. But, for the stagnant and rusted machine of Jihaad to operate effectively, Islaahun Nafs (Moral Reformation) is imperative. Jihaad is an extremely sophisticated Apparatus. Only those possessing the adequate degree of Imaani and Akhlaaqi sophistication know how to operate this Machine. The required degree of spiritual sophistication is acquirable only by moral purification, spiritual reformation and total acceptance of the Sunnah. Only when Muslims become shadows of the Sahaabah will they gain a great measure of success and victory. There is absolutely no other prescription for our survival and success.

PRESCRIPTIONS

The Ummah has experimented with a variety of prescriptions offered by fussaag, moral quacks, kuffaar and semi-Muslims parading as spiritual doctors. In every case there has been nothing but stark failure and defeat. Yet the Ummah is not prepared to take the Qur'aanic prescription offered by Rasulullah (sallallahu alayhi wasallam). It is only true Islam – the Sunnah – which is the cure and solution for our diseases and problems. Even if the world full of fussaag, modernists and kuffaar howl that the Qur'aanic prescription is 'fanaticism' and 'fundamentalism', Muslims should be proud to take it and submit to it. Anything short will never be workable. It is at our own peril that we reject the Islam which was known, propagated and practised by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. May Allah Ta'ala have mercy on this downtrodden Ummah of which the kuffaar is making a meal.

The Talibaan

WHILE ENDEAVOURING TO portray the image of Jihaad, the Talibaan government is on its knees imploring for UN and American recognition. In public speeches to the masses, the Talibaan leaders speak much of Taqwa and Divine Aid, but in privacy and in their encounters with the American kuffaar, UN kuffaar and Pakistani Fussaag, they behave like infants begging for UN recognition. In their discussions and conferences with the kuffaar, organized at the behest of the American masters, the Talibaan have no recollection of Jihaad and Allah Ta'ala. At pains to gain UN and American recognition, they have been constrained to make promises acceptable to the enemies of Islam. This is not the conduct of Mujaahideen who understand the Islamic concept of Jihaad.

HATRED FOR ALLAH

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said: "Love is for the sake of Allah and hatred (too) is for the sake of Allah." (Hadith)

When the Mu'min loves, his love should be motivated by love for Allah Ta'ala. The same criterion applies to the attitude of hatred. The Muslim hatred for Shi'ism and its protagonists is based on this principle enshrined in the Qur'aan and Hadith. Since Shi'ahs despise, abuse, revile and hate the Sahaabah of Rasulullah (sallallahu alayhi wasallam), the Mu'mineen have to compulsorily hate everything annexed to Shi'ism. Friendship with Shi'ahs is a symptom of grave deficiency in Imaan.

Sajdah Sahw

THE FOLLOWING ARE some Sajdah Sahw masaa-il (rules) of which even many Musjid Imaams too are unaware or neglectful:

① When the Imaam mistakenly rises into the 5th raka't without sitting for Tashahhud (i.e. omitting Qa'dah Akheerah).

If in this case the Imaam remembers his error while he is nearer to the sitting position, he should immediately sit down and complete the Salaat as usual. There is no Sajdah Sahw for this slight error.

If the Imaam is closer to the standing position, he should likewise return. Even if he has commenced the Qira't of the fifth raka't or even if he has completed the Ruku' of the fifth raka't – in other words, as long as he has not completed the fifth raka't with a Sajdah, he should return to Tashahhud (i.e. to Qa'dah Akheerah), immediately perform Sajdah Sahw, then complete the Salaat as usual. The Fardh Salaat is thus valid.

If the Imaam in this case completed the fifth raka't with Sajdah, he should add a sixth raka't. At the end Sajdah Sahw should be made. The six raka'ts become Nafl. The Fardh has to be repeated.

② When the Imaam rises into the 5th raka't after having recited Tashahhud in Qa'dah Akheerah thinking that he is in his second raka't.

In this case too if the Imaam remembers his error while nearer to the sitting position, he should sit and complete the Salaat. There is no Sajdah Sahw. However, if he has stood up or is closer to the Qiyaam position or he remembers his error at any time before completing the fifth raka't with a Sajdah, he should return to Tashahhud position, perform Sajdah Sahw and complete the Salaat as usual. The Fardh is valid.

If in this case, the Imaam has completed the fifth raka't, he should add a sixth raka't, perform Sajdah Sahw and complete the Salaat. The Fardh is valid. The two extra raka'ts become Nafl whereas in the first case (mentioned above, i.e. No. 1) all six raka'ts become Nafl and the Fardh has to be repeated.

The above applies to Qa'dah Akheerah (The Last Sitting).

The following rules will apply if a similar error occurs in Qa'dah Ulaa (The First Sitting):

⊗ If the Imaam rises into the third raka't without having sat for Tashahhud and he remembers the error while nearer to the sitting position, he should sit and recite Tashahhud. Sajdah Sahw is not to be made in this case.

⊗ If the Imaam in this case is nearer to the standing position or has commenced the third raka't, he should not return to Tashahhud even if all the Muqtadis exclaim, "SUBHAANALLAH!" He should continue with the Salaat as usual and perform Sajdah Sahw at the end. The Fardh is valid.

MEANING OF THIKRULLAH

THIKRULLAH MEANS REMEMBRANCE of Allah. The Mu'min is ordered by the Qur'aan to be in a perpetual state of Divine Remembrance. Thikrullah is not confined to verbal repetition of Allah's Name. While such verbal Thikr is very important and necessary for engraving the Name and Remembrance of Allah Ta'ala in the heart, this is only one dimension of Thikrullah.

In all circumstances and conditions of life – in every mundane sphere – the Mu'min's heart should be attached to Allah Ta'ala. This is of paramount importance. A heart devoid of perpetual Thikrullah is blind and dead.

In every statement, action and deed, the Mu'min should constantly enquire whether he/she is conforming to the requirements of the Shariah and Sunnah. When such permanent divine remembrance permeates the being of a Mu'min, he/she is described by Islam as a true Thaakir (Rememberer of Allah). In this regard Rasulullah (sallallahu alayhi wasallam) said: "Every Mutee (obedient servant) of Allah is a Thaakir."

It is such permanence of Thikr which reduces and eliminates love of the world. Such Thikr prevents the Mu'min from sin and transgression. Such Thikr generates the fikr (concern) for the Akhirah – the ultimate goal of this worldly life.

"Be on earth like a forlorn wayfarer or like one crossing a road" (Hadith)

SHI'ISM AND The Jihaad of the Sahaabah

MUSLIMS KNOW AND the kuffaar also know that Islam was established on earth by means of the Jihaad waged by the Sahaabah under the Khilaafat of Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan (radhiyallahu anhum). The expansion of Islam and its domination over the world were primarily during the khilaafate of these three Khulafaa who are believed to be kaafirs and munaafiqs (Nauthubillah!) by the Shi'ahs.

It was the Jihaad of these Sahaabah of Muhammad (sallallahu alayhi wasallam) which firmly planted the Standard of Islam on the hilltops of the world. Islamic Jihaad is inextricably interwoven with the fabric of the Khilaafat of the Khulafaa Raashideen. The greater part of the conquests were effected during the reign of the first three Khulafaa of Islam.

Shi'ism had no share in Jihaad. It had no share in winning and conquering the world of the kuffaar for Islam. The Islamic empire as known in history was the empire established by the Sahaabah – those whom the Shi'ahs brand as kaafirs and enemies of Rasulullah (sallallahu alayhi wasallam). It were these Sahaabah who sacrificed their lives for Jihaad. Yet, about the Jihaad of the Sahaabah, the Shi'ahs have the following to say:

"Jihaad without the Imaam whose obedience is compulsory, is haraam just like the prohibition of carrion (dead animals) and the prohibition of the pig. There is no Shaheed (martyr) but the Shi'ah. The Shi'i is a shaheed even if he dies on his bed. Those other than the Shi'ah who wage war in the path of Allah are hastening towards Al-Wail (i.e. Jahannum)."

If the Sahaabah were not Muslims, it will be absurd to accept that there was an Islamic Empire established by them. If they were not Muslims, it follows that the Shar'i concept of Jihaad had died with the demise of Rasulullah (sallallahu alayhi wasallam). The conquests effected by the Khulafaa-e-Raashideen would then not have been Islamic conquests. It would have been the conquests of murtaddeen (Nauthubillah!). May Allah Ta'ala save the Imaan of ignorant Muslims who fall victim to the pernicious and nefarious propaganda of the Shi'ahs.

Tahajjud

WOMEN WHO ARE in the practice of waking up for Tahajjud Salaat should not abandon this good practice during the state of haidh (menses). While Salaat cannot be performed during haidh, waking up at the usual Tahajjud time remains a meritorious and extremely beneficial practice. Get up as usual, take wudhu and become involved in Thikr, Istighfaar, Durood Shareef and Dua.

During haidh, the Rooh (Soul) should not be made spiritually lethargic by abandoning Thikrullah. Such abandonment gives much impetus and strength to the bestial nafs.

Insha'Allah, the full reward of Tahajjud will be acquired during the state of haidh by waking up at night as explained above.

Halaal Food

"O Rusul (Messengers)! Eat pure (Halaal and wholesome) food and practise righteous deeds." (Qur'aan)

THE AMBIYAA (ALAYHIMUS SALAAM) have attained the pinnacle of moral excellence, piety and spiritual elevation. No saint can ever aspire to the lofty ranks of piety attained by the Ambiyaa (alayhimus salaam). Despite their excellence in every aspect, Allah Ta'ala commands them to be scrupulous in matters of food. The slightest contamination in food would severely retard the roohaaniyat of the Ambiyaa (alayhimus salaam). In fact the aforementioned Qur'aanic aayat pivots Amal-e-Saaliha (righteous deeds) on the basis of Tayyib (Halaal and pure) food. One who is not meticulous about his food will never attain the ranks of Taqwa.

From page 5

QUESTIONS and ANSWERS

allegedly from Pakistan via the agency of fussaqa commercial vendors cannot be accepted as halaal. The word of these commercial predators is unacceptable. They will sell haraam gelatine with Pakistani labels without suffering the slightest pang of conscience. If a reliable Muslim arranges to bring halaal gelatine in a reliable way, i.e. in the custody of a Muslim who travels with the gelatine, then his word will be accepted.

Q. A woman during her haidh period heard someone reciting an ayat of Sajdah. Should she make Qa'dah of the Sajdah after purification?

A. The Sajdah is not compulsory on her. There is no Qa'dah for her to offer.

Q. How does the Mujlisul Ulama view the findings of SANHA?

A. The Mujlisul Ulama of S. A. is not part of SANHA. Nevertheless, if SANHA brands as haraam any product which we have not investigated, we shall unhesitatingly accept their word and regard the product to be haraam. However, we do not offer this same unqualified acceptance regarding products pronounced to be halaal. If our own investigation establishes that the product is not halaal, SANHA's pronouncement will be rejected.

Q. Sometimes my non-Muslim relatives invite me for a meal. Being aware of the dietary rules of Muslims, they thoroughly wash the pots in which they prepare food for me. A friend advised me not to eat their food because non-Muslims cook pork and haraam meat in the same pots. Does washing cleanse the pots? Will the food prepared in these washed pots be halaal?

A. The food prepared in such washed utensils in which pork was cooked, will be just as halaal as food cooked in a chamber pot which was used to urinate and defecate in. If your disposition can tolerate eating food prepared in such a pot—a pot in which people urinated and defecated—then there is nothing to add if you eat from the washed utensils your relatives use to prepare food for you. Thorough washing does clean the pots.

Q. Is it permissible to pay a prospective bidder at an auction sale to refrain from bidding on an item?

A. It is haraam to pay for this and it is haraam for the person to accept such money.

Q. Just before making the Salaam I remembered that I had not made Sajdah Sahw for the omission of Qa'dah in the second raka't. What is one supposed to do?

A. Make one Salaam to the right, then two Sajdahs. Recite Attahiyaat again and complete the Salaat as usual.

Q. I am studying at university in Ghana. My parents are Tijanis supposedly following Maaliki teachings. I am totally unaware of the teachings of the Maaliki Math-hab and books in English are not available on the Maaliki Math-hab. However, I have a number of books, but all are according to the Hanafi Math-hab. Seeing that it would be easy to gain knowledge of the Hanafi Math-hab through the medium of the English language, is it advisable for me to switch to the Hanafi Math-hab? Would this be permissible?

A. In fact, it is compulsory for people in your situation to adopt the Hanafi Math-hab so that Islam could be practised correctly. The Tijani sect is baseless and deviant. The overwhelming majority of those supposedly following the Maaliki Math-hab are grossly ignorant of the teachings of Imaam Maalik (rahmatullah alayh). In the circumstances you should follow the Hanafi Math-hab and improve your knowledge of its teachings.

Q. Life is temporary and so is the kufr of the kuffaar. Their unbelief ends with death. Why would they then be condemned to hell everlastingly, without ever coming out? This does not seem to be just.

A. The Qur'aan-e-Hakeem declares very explicitly and emphatically that the punishment of kufr is perpetual perdition in Jahannum. A Muslim has no right to question the commands and decrees of Allah Ta'ala. Allah Ta'ala is the Creator. He is free to do with His creation as He wills. He has all the power and right to decree and no one can do anything about it. If something does not appear in

conformity with your conception of justice, it does not follow that it is in conflict with divine justice. Justice is what Allah Ta'ala considers as justice, not what the imperfect understanding of the limited capacity of man's created minds postulates. In presenting your kufr theory of justice, you are seeking to supersede the divine attributes of Wisdom and Justice of Allah Ta'ala. Your inability to find satisfaction with the Qur'aanic decree is due to a grave deficiency of Imaan. Even if you fail to grasp the wisdom and justice of this decree of Allah Ta'ala, you can at least accept that Allah Ta'ala is the creator of these kuffaar. Among His attributes are the attributes of Wisdom, Mercy and Justice. Hence, whatever He decides to do with His creation will be fully in accord with His perfect Wisdom, Mercy and Justice. You therefore, need entertain no concern on this issue of divine prerogative. Your ideas, theories and emotions cannot alter the decrees of Allah Ta'ala. Your beliefs have no effect on Allah's decision. He will do with His creation as He chooses.

It is furthermore a baseless supposition to assert that the kufr of the kaafir is temporary. When a person dies a kaafir it is evidence for the perpetuity of his kufr. Even if he/she had been granted everlasting life on earth, his/her kufr would be perpetual. Those whose kufr is temporary will gain the taufeeq of Imaan prior to death. In Allah's knowledge, the kufr of the confirmed kaafir is perpetual, hence the everlasting damnation in Jahannum.

Shaitaan always attempts to corrupt the Imaan of people with futile questions and doubts. Such doubts serve no purpose. What Allah Ta'ala will be doing with the kuffaar does not affect us in any way. Whatever He is going to do with them is right. These futile shaitaani wasaawis which corrode and eliminate Imaan should be banished from the mind. Recite your Kalimah and Lahoula wa la quwwata... in abundance.

From page 1 THE ARSH SHUDDERS

charge demanded for the recital. The qaari levied an exorbitant sum of tens of thousands of rands for reciting the Qur'aan. He is thus guilty of trading the Qur'aan for a miserable price – for the carrion of this world. The Qur'aan warns:

"Do not trade the aayaat of Allah for a miserable price..."

Those aiding and abetting him in this dastardly and ruinous trade are participants in the crime.

Rasulullah (sallallahu alayhi wasallam) predicted that there will come a time when the Qur'aan will shoot out from the throats of qurra' (Qur'aan reciters) like arrows. Never will the Qur'aan emerge from their hearts. The reference is to these evil and fussaqa qurra' who utilize and abuse the Qur'aan for the miserable cents of this world.

All those Musjid trustees, Imaams, etc. who were responsible for allowing this gross abuse of the Qur'aan should hang their heads in shame for their perpetration of a kabeerah sin flagrantly in the public – in the Musaaqid of Allah.

ZAKAAT NISAAB R620
Mahr-e Fatimi R1780
(Rajab 1419)

From page 6 KOSOVO

is no winning for that community. They can win only if they turn in repentance to Allah Ta'ala. They can win only with Allah's aid and His aid depends on obeying His Command.

Jannat and Jahannum

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"I stood at the portal of Jannat and saw that most who had entered were the poor. The wealthy were still being prevented (from entry). But those destined for the Fire were already ordered to be entered. I then stood at the gateway of Jahannum and saw most of its inmates were women."

(Bukhaari and Muslim)

ZAKAT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakat in accordance with the Shariah, they may divert their Zakat to us. To enable us to distribute the Zakat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakat-payers.

When sending your Zakat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakat to us.

ENGLAND CONTRIBUTORS

Contributors in England who wish to aid this Jihād, may deposit their contributions in the following account:

If Zakat, deposit in:

SERVANTS OF SUFFERING HUMANITY
ZAKAT ACCOUNT
No. 43-087-6092
Bank: Giro Bank PLC. Bootle, Merseyside
Giroaa (England)
Sorte Code 720004

If Lillah or any form of Nafi (Voluntary-Nafi) charity, deposit in:

SERVANTS OF SUFFERING HUMANITY
LILLAH ACCOUNT
No. 471976083 All other particulars as above.

Important: Do notify us if a contribution is made into the Bank Account.

Majlis subscribers of England may also deposit their subscriptions/contributions in the Lillah Account of the SERVANTS OF SUFFERING HUMANITY.

Jazakumullah

BEWARE OF THE FRAUDS

The incidence of fraud and theft by both postal staff and others is on the increase. In the past our letters have been stolen and cash and cheques, etc. removed with the connivance, intentional or unintentional, of postal staff. To avoid such fraudulent activities and to thwart the crooks we urge our contributors to take the following precautions when sending contributions:

- (1) Make cheques out to Mujlisul Ulama of S. A.
- (2) Write clearly on the cheques or postal orders:
NOT TRANSFERABLE – for Account No. 0806 45240
- (3) Cross cheques and postal orders. Also cancel the words **or bearer**.
- (4) Avoid sending cash. Deposit cash into our banking account. Particulars of our account are:
MUZO of S.A., Standard Bank, Berry's Corner, Port Elizabeth.
Branch code: 0517 Account No: 0806 45240

Below appears a specimen cheque.

Jazaakumullaah.

ONLY FOR A/C No. 080645240 21-05-17

FIRST

MEMSTON ROAD/WEG P E 1670

NOT TRANSFERABLE

Date 15/7/98

Pay to the order of **Mujlisul Ulama of S.A.**

One hundred rands

R100-00

0360 210517 2000996041 28

The Maallis

"VOICE of ISLAM"



SUBSCRIPTION RATES

TWELVE ISSUES

South Africa:	R20
Neighbouring States (Air Mail):	\$15
All Other Countries	
Surface Mail:	\$10
Air Mail:	\$20

P.O. Box 3393, Port Elizabeth, 6056, South Africa

VOL. 13 No. 9

"Beware of a calamity which will not overtake only the transgressors among you." (Qur'aan)

Torture in Saudi Prisons

-AS RELATED BY A MUSLIM PRISONER-

THE FOLLOWING STORY which was told to us by a youth, a trustworthy veteran of the Afghan war, who was incarcerated at Ar-Ruwais Prison in Jeddah and whom Allah saved. Kabul fell, and the fires of fitna and disagreement alit between the various Mujaahideen factions.

We held our hands back from participating in such a diatribe and dark fitna. I went back to the Kingdom (of Saudi Arabia) seeking safety and tranquillity. I looked for treatment for the amputated leg which I lost during the Afghan Jihad. I stayed in Jeddah. I lived close to the hospital in a small apartment caring about nothing except treating my leg and healing my wounds. After the Riyadh bombing (of a U.S. training facility November 1996), I was awakened by strong knocking on my door. I stood on my canes running to open it only to see it knocked down. The knockers burst into the apartment. I thought they were thieves. I yelled at them: "Who are you? What do you want from me?" They were eleven, members of the Mabatheth (Saudi Security). They overcame me, searched my apartment and turned it upside down after they had handcuffed me for about two hours. All that time they were searching they did not leave anything or anywhere but searched including the pipes in the bathroom. Then, they took whatever they willed of books and tapes and took me with them, tied. The trip took eight months of misery and agony.

I never thought anyone could find such a treatment of humiliation in the land of the two holy shrines. The car stopped in front of a large building. I knew it was ar-Ruwais Prison where the central Mabatheth of Jeddah is located. We passed a large gate and the car made a tour of the compound as if they wanted to give me a tourist flavour of the courtyard of this complex, which was expanded as of late to be able to service the victims of increasing and continuous security raids. Inside the compound, I was hosted by prison guards who did the routine "check-in" procedures from changing clothes to holding my personal belongings. I was taken to a small cell not exceeding 1.5 m in length by 1.0 m of width. I stayed there for 3 months. I was not there for long after my arrival when I was taken to Office No. 1. There I met the interrogator, "Abu Nayef" and who was recently promoted to the rank of Lieutenant. He was promoted I believe, for his commitment to humiliating the servants of God and his creative methods in their torture. I discovered later, that the "Abu Nayef" stop was a first-stop, a low-ranking interrogation, but he is committed to doing this 'routine' himself. He then gives the case to a subordinate, following the case himself, or seeking the advice and directives of his boss, the prison director, Zagoug.

I stood in front of him, hand-cuffed. Two subordinates were standing next to him. Their faces had no expressions except those of fear and enmity. He asked me: "Were you the one who set

up the Riyadh Bomb?" I denied any connection to the bombing. It was the truth - I knew nothing of the bombing except what I read and heard in the media.

They started beating me savagely. No place in my body but must have received its share of beating and ache during the session. My clothes were all torn. All this and my hands still handcuffed. I was half-naked. Their appetite for torture was opened. Seeing the state I was in, now using whips and tools I have never seen in my life. Hours of beating later they were asking the same question again and again. "Why did you bomb Riyadh?" I could do nothing but deny the charges. I did not do it. I was dizzy and eventually passed out for what they served me. Every time I passed out, they would throw water at me to wake me. I could no longer stand I fell on the floor. Had it not been the case that they were bored and exhausted of torturing this soul they would have finished me that day. They ordered guards to take me to the cell. Two guards threw me there. I was like a dead corpse. I could no longer move. They took me the next day again for interrogation. They asked me the same question again and again. Each time I denied they whipped me. They improved their torture methods this time. I was tied by the arms to the back hanging from a metal bar like a feast's beast ready for roasting. The interrogation is now a special torture scene. They hit me with whips and sticks all over. Sometimes they did it all as one group. Sometimes they took turns. They were making Jihad in the way of Sultan and competing as to who will skin me first. It was all licit in their eyes. I could not stand to any of their plots. I was hanging in the air. My head was in suspension too. Earth was turning. My soul was about to come out seeking the help of its Creator against these beasts.

I was in a better shape than other prisoners. Some had no clothing left during the torture or "roasting" feasts. They were fondling with his private parts and inserting in his rectum whatever they willed. All of this and they were laughing as if they were feasting on a camp fire. The second day I was taken to my cell. I was in a worst state than during the party of the previous day. The feasts and parties continued later on until the "Abu Nayef" was tired. He took me to his boss Zagzoug. He had a worse tongue, and a Kufri speech. He cursed Shariah, Deen and its people. He cursed the Scholars and the righteous ones. I remember how he dealt with Deen and how he described Shar' (Islamic law), with the worst of words, which, by Allah, hurt me more than what came upon me in my physique of torture. I felt helpless to champion God in a time he likes my championship. He was, with all this, threatening to rape me.

After the interrogators felt that I was a helpless case, for I had no connection to the Riyadh bombing, they started to force me to confess that I was of the people of Takfir, those who not only say

To page 11

THE FALLACY OF THE ARGUMENT OF THE RADIO CLIQUE

QUESTION: THE LATEST argument justifying female broadcasters employed by Muslim radio stations is that the original female voice is not being broadcast. The Ulama responsible for the radio station claim that a recording of the items intended for broadcasting is made. In the actual broadcasting, the original female's voice is not broadcast. The recording is broadcast. In this way the Qur'aanic prohibition of exhibiting the woman's voice is overcome. Is this argument tenable in the Shariah? As an ordinary Muslim I am unable to grasp the difference.

ANSWER

Hadhrat Haji Imdaadullah Makki (rahmatullah alayh) said that nowadays the Ulama have opened up such a wide gateway of *Ta'weel* (interpretation) through which several elephants can exit all at once. The exercise of *ta'weel-e-baatil* (baseless interpretation) is a disease of that group of ulama known in Islam as *Ulama-e-Soo'* (Evil Ulama) who are the spiritual sons of the *Ulama-e-Yahood* (the Priests of the Jews) whose outstanding feature was to subvert the Divine Laws for base *nafsaani* motives and worldly aims.

The argument presented by those who have sought and are seeking to make halaal the prostitution of the female voice, is conspicuous for its palpable nonsense. Every sane and sincere Muslim will be able to understand the ludicrousness of this silly argument. Trapped in their own quagmire of *baatil* (falsehood) and *dhalaal* (deviation), these miscreants are becoming increasingly bogged down in their mess, hence they have lost their sense of rationality to comprehend what is clearly absurd.

Their argument (i.e. it is lawful to broadcast the female's recorded voice) is an admission of the fact that to broadcast the female's voice is haraam. Alhamdulillah! At least they have been constrained to concede this prohibition, albeit unconsciously, without even realising the implication of their latest stupid argument. It should be remembered that their first stand was - TOTAL PROHIBITION, i.e. it is haraam to broadcast the female voice. After they failed in the contest with the kuffaar modernists clamouring for the closure of the wasteful radio station, they made a complete about turn and argued in favour of the permissibility of exhibiting the female's voice - an exhibition which in terms of the Shariah is zina of the tongue in relation to the broadcasting women, and zina of the ears and heart in relation to the listeners. However, in order to save face and to find some vestige of justification for this antithesis, they degenerated further into their quagmire of incongruity by coming up with this latest argument of original and fictional voice.

Let these misguided emulators of the Ulama of Bani Israaeel open their ears - and hearts - and listen and understand that according to the Shariah, just as it is haraam to look at a real ghair mahram female - in flesh and blood - so too is to haraam to look at her reflection in a mirror or in water. It is haraam to look at even an empty liquor bottle with

To Page 6

Do not let those who hasten in kufir grieve you. Verily, they can never harm Allah (Allah's Deen) in any way whatever. Allah intends that there be no share for them in the Akhirah. For them is a great punishment. (Qur'aan)

He who strives in the aid of a brother Muslim, Allah Ta'ala forgives his past and future sins regardless of whether he is successful or unsuccessful in relieving the problem (of his brother Muslim). - Hadith

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. If one cannot remember the number of raka'ts one is performing, what should be done?

A. If the musalli is unable to determine by reflection the number of raka't, he should accept it to be the lesser one, e.g. if his doubt is between one and two raka'ts, he should regard it as his first raka't. In this case, he will have to sit in every raka't in Qa'dah to recite Attahiyat. At the end, he should perform Sajdah Sahw. If his doubt is in the second and third raka't of Witr Salaat and he is unable to form a conclusion, he will in addition have to recite Dua-e-Qunoot in both raka'ts.

Q. A man naturally cannot grow a beard. May he recite the Athaan for the Fardh Salaat?

A. Yes, he may do so. He is not a faasiq. One who shaves or cuts his beard is a faasiq and should not be allowed to act as the Muath-thin.

Q. Is it permissible for a father to take his son's money without consent of the son? The father wastes the money on needless luxuries.

A. It is not permissible.

Q. Are the Arsh and the Kursi figurative expressions?

A. No, these are physical creations of Allah Ta'ala. The Kursi is below the Arsh.

Q. Jannat and Jahannum - have these places already been created or will they be created in Qiyaamah?

A. These are abodes which were created long before man's creation.

Q. Where was Hadhrat Aadam (alayhis salaam) created?

A. Nabi Aadam (alayhis salaam) was created in Jannat.

Q. Some people here (in the U.S.A.) claim that using thikr beads (Tasbeeh) is bid'ah. Please comment.

A. The use of a Tasbeeh is not bid'ah. It simply facilitates one to remember the required number of times one wishes to recite a particular form of ~~dhikr~~. Many Sahaabah used a variety of items, e.g. date-stones, ~~knives~~, for this purpose.

Q. I read that one should ask Allah Ta'ala for punishment in this world so as to be saved from the punishment in the Akhirah. Will this not mean that we are testing Allah Ta'ala implying thereby that we can take the punishment in this world?

A. It is highly erroneous to hold this view. We should ask for forgiveness and to be saved from Allah's punishment in both worlds. No one has the strength to bear Allah's Wrath and punishment whether in this world or the Akhirah. It is extremely audacious and disrespectful to ask for punishment. One should always make dua to be saved from all calamities and hardships. But, when misfortune comes, then bear it with Sabr and Istighfaar.

Q. Do the two raka'ts Sunnat of Maghrib form part of Salaatul Awwaabeen?

A. No, the two raka'ts Sunnat of Maghrib are an independent Salaat. These two raka'ts are Sunnatul Muakkadah whereas Awwaabeen Salaat is Nafil. Awwaabeen is up to 20 raka'ts.

Q. Sometimes people tell me that I am handsome. What should I do to prevent pride creeping in?

A. Reflect on your sins and your insignificance. Tell yourself that whatever goodness or excellence you have is not of your effort or acquisition. There is nothing to be vain about because your attributes have been bestowed to you by Allah Ta'ala as pure favours. If a person becomes vain and develops pride on account of something which he did not earn nor create, he is liable to lose it. Reflect that Allah Ta'ala can snatch away your handsomeness if you become ungrateful. Vanity is ingratitude and conceit because one implies that one is worthy of the bounty and that one is responsible for having acquired the achievement. Such an attitude is false. When you think along these lines you will understand your defects and weakness and appreciate the bounties of Allah Ta'ala in a grateful manner.

Q. How is nikah performed by letter?

A. The two essentials of a nikah are Ijaab (marriage proposal) and Qubool (marriage

acceptance). The woman should write a letter in which she states: "I (her name) hereby give myself as wife into the Nikah of (man's name) in lieu of (amount) mehr." The mehr (dowry) amount should be stated. When the man receiving this letter of proposal, someone should read it out aloud in the presence of witnesses. At least two Muslim males. After the letter has been read out, the man should say: "I have accepted her in my Nikah." The Nikah has then been contracted and is valid. For the sake of barkat it is better to first recite the Masnoon Khutbah. Thereafter the Ijaab and Qubool will take place.

Q. Is it necessary for Shaafis to recite Qunoot in Fajr Salaat? Some Shaafi Imaams whom I have met say that reciting Qunoot is optional. According to them, Qunoot has importance or greater importance only when some calamity befalls the community.

A. Qunoot in the second raka't of Fajr Salaat is necessary for followers of the Shaafi Math-hab. The view of the 'imaams' to whom you have referred is erroneous. It is not permissible for Shaafis to omit the Qunoot in Fajr. Such omission renders them liable for Sajdah Sahw. The Qunoot which has to be recited on occasions of calamity is apart from the Fajr Qunoot. The Qunoot recited on occasions of calamity is called Qunoot-e-Naazilah.

Q. Is the keeping of the beard of one fist-length compulsory for only Hanafis?

A. The compulsion is for all Muslims of all Math-habs.

Q. The Imaam of a Musjid stands while urinating. It has become a common practice in some quarters for Muslims to stand while urinating. Standing urinals are installed even in some Musjid toilet-blocks. The Imaam uses this type of urinal. After his act he simply walks off without *istinja*. He buttons up while walking and does not even bother to wash his hands. Is it permissible to perform Salaat behind this Imaam?

A. Salaat is not permissible behind such a shameless faasiq, i.e. the Salaat is Makrooh Tahrimi. If one is trapped in a jamaat Salaat behind such an Imaam, the Salaat should be repeated.

Q. On what basis will the Shiahs be kaafirs? They also subscribe to the Kalimah and adopt the Qiblah of Islam. How could they be branded kaafir?

A. Recitation of the Kalimah and adoption of the Qiblah of the Muslims are sufficient only if the beliefs of a person are unknown. If a man recites the Kalimah or performs Salaat or generally behaves like a Muslim, he will be accepted as a Muslim. No one has the right to call such a person a kaafir on account of his sins and evils. However, if a man professes clear-cut beliefs of kufr, he will compulsorily be branded a kaafir notwithstanding his recitation of the Kalimah, performance of Salaat, Hajj, etc. etc. Among the kufr beliefs of the Shiahs, the following put them beyond the pale of Islam:

- ★ Shiahs reject the authenticity of the Qur'aan.
- ★ Shiahs proclaim the illustrious Sahaabah including the first three Khulafaa as *kaafir*, *munaafiq* and *murtadd*.
- ★ Shiahs slander Hadhrat Aishah (radhiyallahu anha), accusing her of adultery.
- ★ Shiahs believe in the extension of Nubuwwat (Prophethood), hence they have the concept of Imaamate which extends to 12 infallible (*ma'soom*) Imaams after Rasulullah (sallallahu alayhi wasallam).
- ★ Shiahs believe that their 'infallible' Imaams were superior to the Ambiyaa (alayhimus salaam).
- ★ Shiahs believe that Wahi (Divine Revelation) was not exclusive with the Ambiyaa. Even their 12 Imaams were recipients of Wahi.
- ★ Shiahs believe that the true Qur'aan will be brought out of a cave when Imaam Mahdi appears.

Besides the above, the Shiahs subscribe to other beliefs of kufr as well. There is no room in Islam for people holding such corrupt and clear views of kufr.

Q. Is eating with knife and fork not permissible or simply not advisable?

A. Eating with knife and fork is the style of the kuffaar. The Sunnah of Rasulullah (sallallahu alayhi wasallam) is to eat with the right hand. It is not permissible to abandon the Islamic style to emulate the system of non-Muslims.

Q. If two or more janaazahs are present, how is Janaazah Salaat performed?

A. A different Janaazah Salaat may be performed for each mayyit (deceased) or one Janaazah Salaat will also suffice. If only one Salaat will be performed, the Janaazahs should be placed in a vertical row, i.e. one behind the other so that the Imaam will be standing in line with the breasts of all the *amwaat* (plural of mayyit).

Q. At the time of Nikah, 13 years ago, Mehr-e-Faatimi was stipulated as the Mehr. The agreement was to pay the Mehr in cash, but the husband never paid the Mehr. Now that he has divorced his wife he offers to pay the Mehr at the value of that time, i.e. 13 years ago. The ex-wife demands today's value. The difference is very big in the two values. What value should the man pay?

A. Mehr-e-Faatimi is 612 grams silver. If a value, i.e. a fixed amount in monetary terms, was fixed, he has to pay the stipulated amount. If no amount was fixed and only Mehr-e-Faatimi mentioned, then either 612 grams silver or its present price has to be given.

Surah Mulk

AMONG THE MANY virtues of reciting Surah Mulk (the first Surah of the 29th Juz) is freedom from the questioning in the grave. Those who regularly recite Surah Mulk every night will, Insha'Allah, be saved from the questioning of Munkar and Naakeer (the two Angels who are responsible for this questioning).

Q. After completing my Namaaz, I noticed dried blood on my foot. I do not know when I had sustained the cut. What is the position of my Namaaz?

A. You should have repeated wudhu and the Namaaz (Salaat) when you had discovered the blood. As a safety measure and for one's own satisfaction, repeating a couple of Salaat is advisable.

Q. If a woman does not pelt the Jamraat during Hajj on account of the frightfully huge crowds, will it suffice if she has an animal slaughtered in compensation? In recent years, deaths on these occasions by trampling and crushing have become an annual feature. Please advise.

A. If it is possible for her to do the rami (pelting) during the night time, then rami is incumbent. However, if truly the situation of crowds is the same even during the nights, then the rami obligation is excused for a woman. There is no dum (animal) penalty necessary.

Q. Is it permissible to tie the ihraam sheet with a pin to prevent it from slipping off?

A. It is Makrooh to do so. But there is no penalty for this act.

Q. Is any Sadqah to be given for not running between the two green lights during Sa-ee of Safa and Marwah?

A. It is Sunnat for men to run between green lights. There is no penalty for its omission. However, it is not permissible to abandon the Sunnat acts of ibaadat for no valid reason. It is not permissible for women to run as some ignorant females do on this occasion.

Q. A person saves up money for Hajj. Does he have to pay Zakaat on such savings?

A. Yes, Zakaat has to be paid on all cash and savings even if for Hajj.

Q. A person had saved money for Hajj. But before he could perform Hajj, he died. What is the Shariah's ruling regarding these savings? Should someone be sent to perform Hajj-e-Badl with this money?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. If the deceased had not made a *wasiyyat* (bequest) for Hajj to be performed on his behalf, then it is not permissible to utilize any of his estate's assets for this purpose. The savings belong to his heirs. If all the baaligh (adult) heirs happily consent to have Hajj performed for the deceased, they may contribute from their own shares or own money. Nothing from the shares of minor heirs may be used.

Q. I have read that the event of Ya'jooj-Ma'jooj (Gog-Magog) have already transpired long ago. Some hold the belief that these were two Mongolian tribes and the barrier erected by Zul Qarnain may be the great wall of China, built to save the city-dwellers from the depredations of these wild Mongolian hordes. This theory appears to be in conflict with what we have always believed regarding Ya'jooj-Ma'jooj. Please comment.

A. This baseless theory is kufr. It clashes with the Qur'aanic and Hadith teachings regarding Ya'jooj and Ma'jooj. The barrier erected by Hadhrat Zul Qarnain is not the great wall of China. It is a solid steel and copper barrier which exists to this day and will exist until the time Allah Ta'ala wants it to exist, i.e. until the time when Ya'jooj and Ma'jooj are destined for release. The barrier will crumble during the time of Hadhrat Isaa (alayhis salaam), i.e. after his descent from heaven.

Q. I recited Attahiyaat twice by mistake in Qa'dah Ulaa of the 4 raka'ts Sunnats of Zuhr. Was Sajdah Sahw necessary?

A. Yes, Sajdah Sahw is necessary for this error.

Q. If by mistake Attahiyaat is recited instead of Thana in the first raka't of Fardh Salaat, should Sajdah Sahw be made?

A. Sajdah Sahw is not made for this error.

Q. After completing Umrah if one goes to Jeddah for some work, does one have to enter Makkah again with ihraam? Is it obligatory to perform Umrah again?

A. Ihraam is not necessary in this case. Umrah is not obligatory when returning to Makkah from Jeddah.

Q. How often should a person make qur'baani? Is it compulsory for the father to have qur'baani made for his minor children?

A. It is waajib (compulsory) to make qur'baani every year if one is by the means. Being by the "means" refers to possession of the Nisaab amount (\pm R500) on the day of Bakri Eid (Eidul Adhaa). If on this day a sane adult Muslim is the owner of Nisaab in the form of cash, gold, silver, stock-in-trade, or excess goods of any kind for the Nisaab value, qur'baani is waajib on him/her. Some women refrain from qur'baani although they have gold jewellery more than the Nisaab amount. Qur'baani is waajib on them. If they have no cash, they have to either borrow or sell part of their jewellery to enable them to have their qur'baani made.

It is not compulsory on a man to make qur'baani for his children whether minors or majors. Qur'baani is not waajib on those who have not attained *bulooah* (puberty) even if they are wealthy.

Q. Can a husband make qur'baani for his wife?

A. Qur'baani is an act of ibaadat. He requires her consent before making qur'baani for her. He may also pay for her qur'baani animal, but she must be aware before the qur'baani is made.

Q. Can qur'baani be made of a sheep without a tail?

A. It is not permissible to make qur'baani of animals without tails.

Q. I did not slaughter any animals for qur'baani for a number of years although I could afford it. How do I compensate for my failure?

A. The value of the animals in monetary terms should be given as Sadqah to poor Muslims. If you did not make qur'baani for 10 years, for example, the value of 10 goats/sheep should be contributed to the poor. In addition perform 2 raka'ts Nafl and seek forgiveness from Allah Ta'ala for these sins. Taubah is essential.

Q. I am desirous of opening a business a few streets away from my father's store which is a large wholesale business. I intend doing the same type of business. My father is annoyed and feels that should I open such a business, it will affect his turnover. I do not agree with his conclusion. I believe that rizq comes from Allah Ta'ala. Am I supposed to obey him in even this regard?

A. Yes, you are supposed to obey him even in this regard. Although your father is behaving unreasonably and displaying lack of faith in the providence of Allah Ta'ala, nevertheless, you as his son should not court his anger in this worldly matter. You do believe that "rizq is from Allah". So, move off somewhere far where your father will not be annoyed or venture into some other business avenue.

Q. A man gave his wife two Talaq Baa-in. Thereafter they reconciled and got married again. Does the new Nikah cancel out the two earlier talaq? Supposing he gives her again one Talaq Baa-in, can he again marry her?

A. The new nikah does not cancel any Talaq of whatever kind. If he again divorces her, the earlier two Talaq becomes immediately effective. Together with the fresh Talaq, the number will be three. The nikah will then be irrevocably and finally ended. He then cannot again marry the woman.

TALAAQ BAA-IN

TALAAQ BAA-IN is an irrevocable divorce. If a husband uses ambiguous words to divorce his wife, the Talaq is called Kinaayah. Example, he says to her:

"Get away from me. Everything between us is over."

If his intention when making this statement is divorce, it will be known as Talaq Baa-in. If he intends to divorce.

Talaq Baa-in immediately terminates the nikah. However, they may reconcile and have a new nikah performed. The nikah may be performed even during the woman's iddat. But, she cannot be compelled to marry her ex-husband.

Talaq Baa-in also comes into effect if clear terms, as follows, are used:

"I issue one Talaq Baa-in to you."

Q. Is purdah necessary between me and my step-mother's daughter, i.e. her daughter from a previous marriage before she married my father?

A. Purdah (Hijaab) for her is waajib.

Q. Can I marry this girl (mentioned in the above question)?

A. Marriage with her is permissible.

Q. Is marriage between cousins permissible?

A. Yes, it is permissible.

Q. The condition of Madrasah and Islamic school jalsahs have degenerated much. At a recent jalsah men and women freely intermingled. Men with long kurtas and beards were sitting among women. Are such jalsahs permissible?

A. Such 'jalsahs' are gatherings of zina. It is a major sin to participate in any way whatever in such evil, immoral and satanic gatherings. Men with an outward veneer of piety – even some molvis – have found for themselves a convenient and 'respectable' avenue for venting their shaitaani lusts. Under the guise of 'Islamic' school 'jalsahs' they perpetrate zina of varying degrees. In fact, recently one learned man of so-called piety committed the ultimate act of zina with a teenage girl whom he seduced right from inside the Musjid at the end of one such shaitaani jalsah. May Allah Ta'ala save us all from the evil lurking in our nafs. Even truly pious persons fall into the traps of shaitaan and the nafs when they participate in haraam activities such as these haraam shaitaani 'jalsahs' organised by the ulama-e-soo' (evil learned men). Qiyaamah is just around the corner. When

shamelessness, immodesty and immorality are surfacing under 'Islamic' colours, then it is time overdue for much soul-searching.

Q. Some Musjid trustees have insured even the Musjid premises. Is this permissible?

A. All insurance is haraam. Insuring a Musjid is a sin of an aggravated nature. The prohibition regarding a Musjid is greater.

Q. A person did not wake up for Sehri meal during Ramadhaan. When his eyes opened, it was Fajr time. He decided not to fast that day. Later, during the course of the day, he changed his mind and fasted since he did not eat anything. Is his fast valid?

A. If he made his niyyat (intention) to fast before the time called *Nisfun Nahaar* (about an hour before Zawwaal), his fast is valid otherwise not.

NISFUN NAHAAR

NISFUN NAHAAR is determined by dividing by two the time duration from Subah Saadiq to sunset, and adding the result to Subah Saadiq time.

Example:

Subah Saadiq	5:30 a.m.
Sunset	5:35 p.m.
Time duration from Subah Saadiq to Sunset:	
12 hours 5 minutes divided by 2	
= 6 hours 2 minutes.	

Add this result to Subah Saadiq:
5:30 + 6:02 = 11:32 a.m. = *Nisfun Nahaar*

Q. Please explain the Sufi concept of Wahdatul Wujood.

A. Wahdatul Wujood literally means unity of existence. It means a very high degree of Divine Remembrance. By virtue of total submission to the Shariah and perpetual Thikrullah, the Mu'min is permanently present, i.e. spiritually, in the Divine Court of Allah. The *lutf* of his state of *Inkiyaaf* (Divine Remembrance) annihilates him from all things which divert him from Allah's remembrance. His every breath is thikr. He is perpetually absorbed in Allah's remembrance. This permanent state of Thikr is termed Wahdatul Wujood. The stations and grades of progress in this state are limitless. Some ignorant and misguided people attribute a grossly erroneous and pantheistic meaning to Wahdatul Wujood. Any definition which conflicts with the Shariah is kufr and Shirk.

Q. A sum was arranged for the mehr. After the nikah, the husband increased the amount substantially of his own free will, without anyone having suggested it to him. Some years thereafter the marriage broke down. After the divorce, the man refuses to pay the amount which he had increased. According to him, he need not pay it because it was not part of the original mehr at the time of the nikah. Can his ex-wife demand payment of the extra amount?

A. The increased amount is also part of the mehr. The woman can demand it. The man has to compulsorily pay the full mehr which includes the amount which he had added later. His argument for refusing payment is baseless.

Q. Is it permissible for a woman to wear a skirt or dress just above the ankles without pants?

A. It is haraam for a woman to appear in public dressed in this manner. The dress has to be below the ankles. In public she should also have a pants under her long dress. Short dress with pants is not an acceptable dress when a woman has to come out of her home.

Q. What is the penalty for intentionally breaking a qadha fast of Ramadhaan? Should 60 days Kaffarah be kept?

A. Only one day qadha is necessary. The 60 day Kaffarah applies to fasts broken during the month of Ramadhaan intentionally and without valid reason.

Q. Are there any particular Sunnat customs to be observed after the Nikah has been performed? Nowadays, we find many practices on wedding occasions.

A. The only Sunnat custom after the Nikah is the

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

simple Walimah feast which is the responsibility of the husband. It is a feast for only men. All other customs have no relationship with Islam.

Q. After the Nikah, what is the boy (groom) required to do? Does he have to visit the home of his in-laws where his bride is?

A. After the Nikah, he can simply wander off anywhere and do whatever he wishes. There is nothing in particular for him to do. It is not permissible for him to go to the home of his in-laws if women have congregated there as is the common practice nowadays.

Q. Is the money which a barber earns by shaving beards and cutting the hair of females halaal?

A. Such earnings are haraam.

Q. Is talaq given during pregnancy valid?

A. Although it is improper to issue talaq during pregnancy, nevertheless, the talaq is valid.

Q. Is it permissible to kill an injured animal, e.g. a dog run down by a car?

A. It is permissible. The animal should be slaughtered in the same way as sheep, etc. are slaughtered.

Q. The court has ordered me to pay maintenance expenses for my divorced wife. Can I pay with interest money?

A. Since the court order is haraam, you may pay the haraam 'maintenance' with haraam interest. It is haraam for a woman to claim maintenance beyond her iddat period. She is entitled for maintenance only while she is in her iddat.

IDDAT

IDDAT IS A waiting period for a divorcee or a widow. During the *iddat* she has to compulsorily remain in the marital home, i.e. the house wherein she lived with her husband. While in *iddat* she may not marry nor adorn herself. She may not entertain marriage proposals nor is it permissible for people to propose marriage to her during the duration of her *iddat*.

The *iddat* of a divorcee is a period of three complete *haidhs* (menstruation cycles) according to the Hanafi Math-hab. According to the Shaafi Math-hab it is three *Tuhrs*. *Tuhr* is a clean period between two *haidhs*.

The *iddat* of a widow is 4 months and 10 days from the day her husband died.

Q. My normal haidh cycle is 6 days. This month it continued for 8 days and stopped. I took ghusl and performed Salaat. On the 10th day the bleeding resumed and continued for another 3 days, stopping on the 12th day. What is the position now? What period is haidh and what is istihaazah?

A. Since the bleeding continued beyond 10 days, the intervening "clean" day (9th) will also be regarded as a day of bleeding. Your haidh remains 6 days. The rest is istihaazah. If you did not perform Salaat on the 10th, 11th and 12th, then you have to make qadha of it.

Q. A woman whose monthly haidh is 6 days, bled for 9 days last month. What is the ruling?

A. Her new haidh cycle is 9 days. All days within a 10 days period will be haidh. The maximum period for haidh is 10 days. Therefore, if a woman's normal number of days changes to another number of days, but not more than 10 days, the new number of days will be her new haidh cycle. Only if the bleeding continues for more than 10 days, will her normal number of days remain her haidh cycle. The rest of the other days will be istihaazah. During istihaazah it is incumbent to perform Salaat. Wudhu will be taken for each Salaat time.

Q. A man divorced his wife. The children, both *baaligh* and *na-baaligh* are living with their mother. Although the father wants the *baaligh* children (15 and 17) to live with him, they refuse. The father therefore refuses to pay maintenance for his *baaligh* children. The mother threatens to go to court to claim maintenance for them. Is she allowed by the

Shariat to demand maintenance for the *baaligh* children?

A. She is not permitted to demand maintenance for the *baaligh* children who refuses to live with their father. They will have to make their own arrangements for their expenses.

Q. I am told that it is not good to dry oneself after wudhu. Is this correct?

A. It is permissible to dry oneself after wudhu. There is nothing wrong with drying oneself.

Q. Is a Madrasah teacher who goes for his Fardh Hajj during the Madrasah teaching period entitled to wages for the time he was not in Madrasah?

A. He is not entitled for wages for the period he was absent from the Madrasah.

Q. A teenage girl at a co-ed secular school has become emotionally entangled with a non-Muslim boy whom she wants to marry, but the boy refuses to accept Islam. The parents are heart-broken. They and family members have all tried their best to dissuade her from taking the disastrous step of marrying the non-Muslim, but she can see no reason for abandoning the path she has chosen. What advice can you offer in such a predicament?

A. Flogging for her parents. The parents have absolutely no right to lament now. They had paved the path of their daughter's Imaani ruin. They are the main criminals. They were all along the worst and the concealed enemies of their daughter. They destroyed her by kicking her out of the sanctity of the home and casting her into the bosom of shaitaan by admitting her to a camouflaged brothel – the co-ed kaafir school. They had connived to prostitute the honour of their daughter. They have opened her way to Jahannum. For years they were contented to allow her to sit, play, talk, laugh and immorally romp with kuffaar boys, now they want to shed tears. Let them now 'enjoy' the poisonous fruits of the spiritual, moral and Imaani murder they have committed of their daughter. There is no advice for these miscreant parents who have so callously destroyed their daughter.

Other Muslims should make dua for the safety of the girl's Imaan. May Allah Ta'ala clear her befogged brains to enable her to see the path of kufr and destruction which lay ahead of her.

Q. The Qur'aan does not command keeping a beard. Why do the Ulama say it is compulsory to keep a beard?

A. The Qur'aan does not command the performance of five prayers daily. The Qur'aan does not command that in Fajr two rakats are Fardh. The Qur'aan does not command that 2½ % of your wealth is to be given out as Zakaat. Why do you say that it is compulsory? If you read the Qur'aan properly you will find this verse:

"Whatever the Messenger (of Allah) brings to you accept it, and whatever he forbids you from, abstain from it."

Q. Is it permissible for Muslim men to wear gold rings?

A. Rasulullah (sallallahu alayhi wasallam) prohibited Muslim males from wearing gold and silk. A golden ring, is therefore, not permissible for Muslim men.

Q. Is it permissible for the husband to perform the ghusl for his dead wife and to touch her?

A. Under no circumstances is this permissible. It is recorded in Durre-Mukhtaar:

"The husband shall be prevented from bathing (giving ghusl) and touching her..."

The following is recorded in Raddul-Mukhtaar:

"When the wife dies, he (the husband) shall not perform her ghusl because of the termination of the rights of Nikah (with death), hence he becomes an *ajnabi* (a stranger to her). And, the prohibition of touching of the *ajnabi* is established by categoric and absolute Ahaadith of our Nabi (sallallahu alayhi wasallam)."

Q. Many people roll up the bottoms of their pants above their ankles when intending to perform Salaat. Is there any significance in this practice?

A. Those who raise their trousers above their ankles for Salaat and lower it again once the Salaat has been discharged are labouring under a great misconception regarding the Islamic practice of wearing one's trousers above the ankles. Islam has declared it compulsory for the trousers of males to be above the ankles, both in and out of Salaat. Rasulullah (sallallahu alayhi wasallam) has threatened severe punishment in the Hereafter for those who wear their trousers below the ankles. There are many Ahaadith of our Nabi (sallallahu alayhi wasallam) which are very explicit about this practice. One who deliberately wears his trousers below his ankles is guilty of committing a Makrooh Tahrimi (forbidden) act and in Shariah is termed a *faasiq*. If during Salaat the trousers are below the ankles, the musalli, although discharging his Fardh obligation, is deprived of the Thawaab of the Salaat.

Q. If the Imaam in the Eid Salaat forgets to recite the additional Eid Takbeers or recites less than the stipulated number, shall the Salaat be rectified by the performance of Sajdah Sahw?

A. Sajdah Sahw is not performed in Eid and Jumu'ah Salaats. Although errors committed as stated, as well as regards all the other Waajibaat of Salaat necessitate the performance of Sajdah Sahw, the Shariah has ruled that Sajdah Sahw be omitted from Eid and Jumu'ah Salaats. In case of omission of the Takbeers, the Imaam should recite same silently in the Ruku'. However, if he did not do so even in the Ruku', the Salaat will still be valid.

Q. It is the common practice in our Mosques to recite the Eid Takbeer in unison and loudly on Eid days. This practice is carried on until the commencement of the Salaat. What does the Shariah rule on this practice?

A. It is not permissible to do so. This practice is to be shunned. Neither Rasulullah (sallallahu alayhi wasallam) nor his Sahaabah (radhiyallahu anhum) ever recited the Eid Takbeer in the manner or form practiced by many Muslims nowadays. Rasulullah (sallallahu alayhi wasallam) ordered silence to be observed in the Masjid especially on Eid days prior to the Salaat.

Everyone should silently engage in some form of Thikrullah.

Q. Is it permissible to perform Tahyatul Musjid Salaat before the Eid Salaat has been performed?

A. It is not permissible to perform any Salaat (besides the Fajr of that particular day) before the Eid Salaat.

Q. Is it permissible to perform Salaat with shirt sleeves above the elbows?

A. It is of the respects of Salaat to have the elbows covered like the head is covered. To leave the elbows uncovered during Salaat is Makrooh Tanzihi which reduces the Thawaab of the Salaat. It must be borne in mind that constant perpetration of a Makrooh Tanzihi act transforms it (Makrooh Tanzihi) into a Makrooh Tahrimi which is a reprehensible and forbidden act. For worldly occasions and gathering people observe all types of man-made and un-Islamic rules, customs and etiquette, but for the holiest of holy and greatest of great occasion (i.e. Salaat) Muslims nowadays think nothing of discarding and ignoring the proper Islamic decorum and etiquette – the proper Sunnat etiquette which is so necessary for obtaining the Supreme Pleasure of Allah Ta'ala.

Q. At the time of reciting the Qur'aan Shareef I moisten my finger by touching my tongue when I turn a page. Is it permissible to do so – I mean the application of saliva to the finger for the purpose of paging the Qur'aan Shareef?

A. In view of the Fiqhi Rule that the saliva of man is taahir (pure) and in view of the fact that during the Sunnat practice of kissing the Hajre Aswad the saliva touching the Hajre Aswad is not regarded as being disrespectful, there is nothing wrong in paging the Qur'aan in the manner described.

Q. Is it allowed to recite the Qur'aan at sunrise, zawwaal and sunset?

A. Recitation of the Qur'aan Shareef is permissible during these Makrooh times. However, it is *afdh* (more meritorious) to engage in Dua,

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Tasbeeh and Istighfaar during Makrooh times.

Q. I am told that one should not enter the toilet bare-headed. Is this correct?

A. Yes. It is recorded in Raddul Mukhtaar: "One should not enter the toilet bare-headed."

Q. Is it permissible for the Imaam to deliver the Friday Khutbah without holding the stick (or whatever it is called)?

A. Yes it is permissible. In fact under present conditions, (i.e. regarding it as being compulsory and part and parcel of the Khutbah), the Imaam should desist from taking the "asaa" (the stick) when delivering the Khutbah. In cases where the taking of the "asaa" is regarded as obligatory, the practice becomes a "bid'ah" (innovation) which has to be necessarily shunned.

What is the ruling of the Shariah regarding the wearing of a firearm by a police or anyone else during Namaaz in the Masjid?

A. It is permissible.

Q. The Imaam in Taraaweeh Salaat paused for a duration longer than three Subhaanallah, waiting for assistance. No Sajdah Sahw was made. Is the Namaaz valid?

A. The obligation has been discharged in an extremely poor manner. In this instance it was Waajib (compulsory) to have made the Sajdah Sahw, and if it was not made, then the Salaat had to be repeated.

Q. If one forgets to wash a fardh part in ghusl but later remembers and washes it, his ghusl becomes complete. However, what is the maximum time allowed to pass for the later washing to be valid?

A. There is no maximum stipulated time. Whenever the omission is remembered, the washing will be valid.

Q. When drinking the water of Zam Zam we generally stand, face the Qiblah and then drink the water. Is this compulsory?

A. It is not compulsory. However, it is meritorious to drink the holy water of Zam Zam in this respectful manner, and after drinking make Dua.

Q. Is it compulsory to take ghusl immediately after having sexual intercourse?

A. It is not compulsory although it is meritorious to have ghusl immediately after relations so that one does not remain in a state of impurity.

Q. A man experienced a wet dream, but emission of "mani" (sperm) did not take place. However, after awaking he went to urinate and just before the flow of urine a few drops of white fluid was emitted. Does ghusl become waajib upon this person?

A. The white fluid which was emitted in this case is not "mani", but is known as "mazi". Ghusl is not compulsory in this case. However, it is preferable to take ghusl even if it is not compulsory.

Q. If a person who is in the state of janaabat (greater impurity) dies, how is ghusl to be given? Will one ghusl suffice or shall two ghusl be given - one for janaabat and one for the mayit?

A. One ghusl will suffice, but if the deceased was in the state of janaabat then water will have to be put in the nostrils as well as the mouth rinsed.

Q. What is the time limit for a Nafil I'tikaaf?

A. There is no fixed time or time limit for observing a Nafil I'tikaaf. A Nafil I'tikaaf of even a few moments is valid and it merits great Thawaab. Upon entering the Masjid one could make niyyat for observing Nafil I'tikaaf. Merely intend that you are sitting in I'tikaaf and engage in any activity of Ibaadat, e.g. Thikr, Dua, Tilaawat, etc.

Q. How is it to shake hands on Eid Day after the Eid Salaat?

A. Where this practice has become a compulsory custom, one should refrain from it. If people consider it necessary to shake hands on the occasion of Eid, then the practice will be regarded by the Shariah as a bid'ah (innovation). The Ulama advise us to refrain from this custom. In other words, one should not initiate the handshaking. However, if someone offers his hands on the

occasion of Eid, he should not be rebuffed.

Q. Should the Dua after the Fardh Salaat be recited loudly or silently?

A. The Dua after the Fardh Salaat should be recited silently since 'silent' Dua is the practice of the Sunnah. The Qur'aan Shareef commands:

Call (make Dua) unto your Rabb in humility and in silence."

Q. Is it permissible to write verses, Surahs, etc. on the inside walls of a Mosque?

A. It is not proper to write anything or decorate on the Qiblah side wall, i.e. the wall which the Musallis face. It is Makrooh Tahrimi (forbidden) to do so. It is best not to write or inscribe anything on any of the inside walls of the Masjid. The following is recorded in the famous Fiqh Kitaab, Fathul Qadeer:

"It is 'aulaa' (best and meritorious) that the walls of the Masjid be white and devoid of any writings and decorations. It is Makrooh to engrave pictures or writings on the walls."

Q. Who is the accepted Mujaddid of the century?

A. There is difference of opinion among the Ulama regarding the interpretation of the Hadith which mentions the arrival of a Mujaddid at the beginning of each century. It is quite possible for several Mujaddids to appear in a single era. Different lands may have different Mujaddids. It is not necessary that one person who is a Mujaddid in one country will be the Mujaddid for the entire world. One cannot express an opinion of absolute certainty in this matter.

Q. What happens to the souls after death?

A. The phase of existence after physical death is known as "Aalame Barzakh" which is a spiritual state of life. The souls of the righteous are lodged in an abode known as Il-lee-yeen and the souls of the rebellious in Sij-jeen.

Q. Could Nafil Namaaz be read after Sehri?

A. After expiry of Sehri time, the time for Fajr enters. It is not permissible to perform any Nafil Salaat during the whole of the Fajr time. Only the two Raka'ats Sunnat of Fajr are permissible in the time.

MUSAAFAHAN (SHAKING HANDS) WITH FEMALES

FROM ISLAM'S PROHIBITION of even making Salaam to females one can adequately gauge Islam's prohibition on shaking hands with women. The fitnah in touching women is greater than the fitnah of speaking to women. Rasulullah (sallallahu alayhi wasallam) said:

"The fornication of the hands is to touch (ghair mahaareem)". (Bukhari and Muslim)

"It is better for you (men) that a metal rod be plunged into your head than you touching a female who is not lawful for you". (Tibraani, Baihaqi)

Hadhrat Aishah (radhiyallahu anha) said that Rasulullah (sallallahu alayhi wasallam) never touched a woman in his life.

In our day, the practice of shaking hands with women is a haraam custom inherited from the kuffaar and in the words of Rasulullah (sallallahu alayhi wasallam) it is the "zina of the hands".

I fear for my Ummat leaders who will mislead. Hadith

The Disease of Liberalism

THE LIBERALISM AND immorality of kuffaar schools are fast overtaking the Muslim community of this country. The disease of shamelessness which is a consequence of the annihilation of Imaanic Haya (shame and modesty) has become an accepted norm of respectability to many Muslims. Practices which Nabi (sallallahu alayhi wasallam) described as "zina" (fornication) are nowadays accepted as part and parcel of our society integrated into the civilisation of the kuffaar. And, worst of all is the complacency and acquiescence of those who are supposed to be the standard bearers of Amr bil Ma'roof Nahy anil munkar. Zina-exhibition has become so much an accepted practice that even Ulama are turning a blind eye and maintain silence in the face of the satanic onslaught of modernism.

THE CALL OF YOUR IMAAN

P. O. Box 546

"Little Jalalabad"

De Dur

South Africa

Tel / Fax: (016) 590-1454

ASSALAAMU-ALAIKUM

The Oppressed Friends of Rasulullah (sallallahu alayhi wasallam)!

ZULM (OPPRESSION) KNOWS no boundaries, nor does it recognise the fragrance of decency. It thrives upon lies, deception and falsehood. Zulm is the root of Kufr. Thus one will find the greatest Zaalims to be the kuffaar and their agents.

Amongst the chief Muslim nation states that serve as an excellent agent for the American-led conspiracy against Islam, is a country called Bangladesh. Despite it being almost an annual target for Allah Ta'ala's Qahr (Wrath) this pathetically poor country (under the rule of Hindu-styled Sari clad women for almost two decades) has found the resources to imprison scores of Ahle-Ilm (Ulama). These Ulama and other Truth-loving courageous people are arrested and dumped into jails for years without any proper recourse to legal representation etc. since they lack the necessary funds.

The Bangladeshi government has added a new dimension to the word "Zulm" by detaining a senior South African Aalim. Though three months have passed, no solid evidence has emerged to substantiate charges of terrorism etc. against him and his innocent co-accused. The present state of

affairs rotates around the aspect of "playing for time" in the hope that this case too will be forgotten and will merely become another statistic. Thus the case, though almost being heard twice weekly in court, merely gets postponed.

Needless to say, the very best of lawyers are employed to represent this glorious son of Islam in order to ensure a speedy release. However the costs of retaining highly specialised lawyers is astronomical. Many well-intentioned people have indicated a desire to contribute. To this end a fund has been established solely and only to assist innocent prisoners and their families - especially the Ulama who by virtue of their Ilm are the Inheritors and the friends of Nabi (sallallahu alayhi wasallam).

The fund has been set up by us at the explicit instructions from the Moulana. It is hoped that by the setting up of this fund, fraudulent collections would cease as henceforth no one else has been authorised to collect any funds. Funds should be deposited in the following account:

Call of Iman

No. 2 Account

Bank: First National Bank

Account Number: 6200 8727 218

Lenasia, 1820

May Almighty Allah reward every one for their contributions. Do also continuously contribute to the welfare of Moulana and all the other Mazlums (oppressed) with generous Duas.

Please do inform or fax a copy of any of your past or present contributions to: (041) 451-3566. Alternatively post a copy to: P.O. Box 3393, Port Elizabeth, 6056, South Africa.

Keeping a Tasbeeh (Rosary) and Counting with the Joints of the Fingers

By Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (Quddisa Sirruhoo)

TWO METHODS OF keeping count of Tasbeeh (saying *Subhaanallah*), Tahmeed (saying *Alhamdulillah*) and Takbeer (saying *Allahu Akbar*) are generally employed. They are:

- 1) Tasbeeh or Rosary
- 2) Joints of the fingers

It is necessary to show that these two methods are Masnoon (in conformity with the Sunnat of Rasulullah-sallallahu alayhi wasallam) and to explain the manner of counting with the joints of the fingers.

- 1) Let it be known that Abu Dawood, Tirmithi, Nasaai, Ibn Hibbaan and Haakim have narrated from Hadhrat Sa'd Bin Abi Waqqaas that Rasulullah (sallallahu alayhi wasallam) noticed some date-stones or pebbles placed in front of one his wives with which she was making Tasbeeh. (The Hadith continues.)
- 2) Abu Dawood and Haakim have narrated from Hadhrat Safiyya (radhiyallahu anha) that Rasulullah (sallallahu alayhi wasallam) came to her while she had heaped in front of her 4,000 date-stones. She was reciting Tasbeeh (Zikr) with the date-stones.

The author of Mirqat (A Hadith Commentary) and the author of Raddul Mahtar (an authoritative work on Hanafi Fiqh) have stated (in exposition of the aforementioned Hadith) that Rasulullah (sallallahu alayhi wasallam) did not prohibit (Hadhrat Safiyya-radhiyallahu anha—from using date-stones to count) after noticing this.

Therefore the validity of the popular tasbeeh (rosary) emerges from a Hadith-e-Taqreeri (a Hadith in which Rasulullah-sallallahu alayhi wasallam-corroborates a statement or action of a Sahaabi / Sahaabiya by his silence). The reason for this validity is that there is no significant difference between date-stones (which is mentioned in the Hadith) and the popular tasbeeh besides one being stringed and the other loose. This difference is no cause for prohibition. Thus, the view of one who says it is a bid'at is unacceptable.

The Honourable Mashaa-ikh (Qaddasaallahu Sirruhum) have called the tasbeeh 'Taaziyanah-e-Shaitaan' or a 'Whip for Shaitaan'.

Someone saw Hadhrat Junaid Baghdaadi (rahmatullah alayh) with a tasbeeh in his hand and queried:

"What is the need for it (the tasbeeh) when you have ascended to the limits of spiritual progress?"

Hadhrat Junaid (rahmatullah alayh) replied:

"How can we abandon something by virtue of which we have reached Allah?"

The Great Saints of Islam have given it the title Muzakkirah or The Reminder, since having it in the hand reminds one to recite something or the other.

THE JOINTS OF THE FINGERS

To count with the joints of the fingers is likewise Masnoon and this is established through a Hadith-e-Qowli (saying of Rasulullah-sallallahu alayhi wasallam) and Fe'li (deed of Rasulullah-sallallahu alayhi wasallam).

Tirmithi narrates from Hadhrat Yaseera (radhiyallahu anha) that Rasulullah (sallallahu alayhi wasallam) told women: "Engage in tasebeeh, taleel and taqdees (i.e. engage in various forms of Zikr) and keep count with the joints of the fingers. On the Day of Qiyaamah these fingers will be questioned and they will be made to speak."

Abu Dawood narrates from Hadhrat Abdullah Bin Amr Bin al-'Aas (radhiyallahu anhu):

"I saw Rasulullah (sallallahu alayhi wasallam) used to keep count of tasbeeh by closing the fingers."

Ibn Qudaama, one of the narrators in the chain, explains:

"That is, with his (Rasulullah's-sallallahu alayhi wasallam) right hand."

However, literally, counting with the finger has a broad meaning. Hence the author of Hirz states:

"Whether one opens and closes the fingers, or fingers are pressed, or the thumb is placed along the tips of the fingers."

In other words, in whichever manner one counts with the fingers the actual Sunnat is obtained. Determining any particular method is not stipulated. Despite this, it is understood from the Ahaadith that in the time of Rasulullah (sallallahu alayhi wasallam) the manner of keeping count with the fingers was indeed fixed.

Now the zaakir (one who engages in Zikr) has the option, whether to keep a tasbeeh (rosary) in view of the ease in it, or he may count with the fingers since the virtue is greater. Then again he has the option of counting with the finger in the abovementioned (in the kitaab 'Aqd-e-Anaamil) method or any other method which has reached him via his Mashaa-ikh.

The actual purpose is to ward off negligence as stated towards the end of the Hadith on counting with the fingers. The gist of which is:

"DO NOT BE NEGLECTFUL! OTHERWISE YOU WILL BE DRIVEN AWAY FROM (THE) MERCY (OF ALLAH TA'ALAA)"

The Makroohaat of Saum

SOME THINGS, WHILE not breaking the fast, are nevertheless Makrooh to do during fasting. Makrooh means detestable and in this context Makrooh things are sinful. Makrooh things bring about a decrease in the thawaab of the Saum. It is, therefore, essential to abstain from committing Makrooh acts. The following acts are Makrooh during fasting:

- 1) Tasting. Tasting food, etc. is Makrooh if done unnecessarily. If an ill-tempered husband shows his unjustified wrath when food has not been prepared to satisfy his taste, it will be permissible for the wife to taste the food while she is preparing it. As long as nothing goes down her throat, her fast will be valid and her act of tasting will not be makrooh.
- 2) Using powder or paste to clean the teeth. If anything of these substances slips down the throat, the Saum is nullified.
- 3) Caressing, fondling or kissing the wife. If ejaculation does not occur, the Saum will be valid.
- 4) To rinse the mouth at times other than when making wudhu.
- 5) To put water in the nose at times other than when making wudhu.
- 6) To take ghusl merely for cooling.
- 7) To swim.
- 8) To unnecessarily apply ointment to the lips. If, however, due to pain caused by cracked lips, ointment is applied, care should be taken to prevent licking the ointment.
- 9) To unnecessarily chew something, to soften it, for example.
- 10) To eat when in doubt as regards the existence of Sehri time. If later it transpires that Sehri time had in fact expired, qadha will be obligatory.
- 11) To make Iftaar (i.e. to break the fast) when in doubt as to the time of sunset. If it transpires that the time when Iftaar was made the sun had not yet set, qadha will be obligatory.
- 12) Participating in un-Islamic activities such as watching television and playing games such as chess, draughts, monopoly, etc. The thawaab of the Saum is destroyed by indulgence in such unlawful activities.
- 13) Gheebat or back-biting.
- 14) To gargle the mouth when making wudhu.

REQUISITES OF AMR BIL MA'ROOF

AMR BIL MA'ROOF-Nahy anil Munkar (Commanding righteousness and forbidding evil) is an incumbent duty on all Muslims in varying degrees. There are a number of requisites for the correct discharge of this obligation. Among the important requirements is correctness of attitude of the *Naasih* (or the one who makes naseehat, offers advice/admonition or warns others of their wrongs and misdeeds).

It is necessary for the *Naasih* to be truly humble. He must speak from a pedestal of self-piety. He may not despise those or the wrong-doers whom he admonishes. While he will abhor misdeeds, he must have concern and pity in his heart for those involved in the transgression. He should always bear in mind his own past and his own sins when admonishing others. He should know that Allah Ta'ala grants *taufeeq* to people to reform. They do not reform as a result of our defective efforts. Just as Allah granted *taufeeq* to the *Naasih* to repent and reform, so too may He bestow the *taufeeq* of repentance and reformation to those who are being admonished.

The *Naasih* should never lose sight of his own weakness, impiety and vulnerability. He too is vulnerable to nafsani and shaitaani attack and deception. Therefore, when he speaks and admonishes others, he should fear and bear in mind his own vulnerability. Many great souls fell prey to their nafs and became trapped in the deception of Shaitaan. Allah have mercy on us!

Upright Urinal - A Beastly Practice

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Hayaa (modesty or shame) is a branch of Imaan."

Shame is an integral constituent of Imaan. According to the Hadith, when the need arose to answer the call of nature, Rasulullah (sallallahu alayhi wasallam) while on a journey, would walk so far until he was out of the sight of people. It is most shameless and bestial to relieve oneself in full view of people. Those who feel no pangs of shame using a standing urinal to urinate like asses in full public view suffer great deficiency in their Imaan. Nowadays, such shameless contraptions are installed even in Musjid toilets. Even Imaams of Musajid are exposing themselves shamelessly and filthily in public view by using these bestial kuffaar contraptions.

It is not permissible to relieve oneself so shamelessly like beasts on public roads. The shamelessness of Muslims in the adoption of this kuffaar system of bestiality is most lamentable. It is the compulsory duty of Musjid trustees to eradicate these urinals and to arrange proper toilet facilities to ensure that Islamic purity (Tahaarat) and Hayaa (Shame) are maintained.

From page 1 THE FALLACY OF THE ARGUMENT OF THE RADIO CLIQUE

desire. It is haraam to listen to actual or original music produced by the actual instruments, and reaching the ear directly from the instruments. Similarly, is it haraam to listen to 'fictional' or not original music or to a recording of the music. It is haraam to sit in a gathering to listen to abuse against Rasulullah (sallallahu alayhi wasallam). Similarly, is it haraam to listen to a recording of such blasphemous abuse. Let our misguided brothers search the works of the Fuqaha for many more such examples which will convince them of the fallacy of their argument.

Surely, if men are Ulama - even Ulama-e-Soo' - they will deep down in their hearts know of the Shar'i principles on the basis of which rulings of Nass are extended to developments. We shall not dilate this technical issue. We are merely drawing their attention to the absurdity of their argument.

Whatever *fitnah* there exists in broadcasting the original voice, exists in the recorded voice. There is, therefore, absolutely no difference in the ruling (*hukm*) of prohibition. May Allah Ta'ala guide them, open their spiritual vision to enable them to see and understand *Haqq*.

THE CLASSES OF AULIYAA

IN THE UNSEEN Realm of Wilaayat (Sainthood) the Auliya (Saints) are classified into twelve categories as follows

Aqtaab, Gauth, Imaamain, Autaad, Abdaal, Akhyaar, Abraar, Nuqabaa, Nujabaa, Amad, Fard, Maktoom.

1) AQTAAB (Singular: Qutub)

a) There is one known as Qutubul Alam. He is also referred to as Qutubul Irshaad, Qutubul Aqtaab and Qutubul Madaar. In the Realm of the Unseen his name is Abdullah

b) There are seven other Aqtaab who are stationed in seven different regions of the world. One in each region. Each one is known as Qutubul Aqleem.

c) Five Aqtaab are permanently stationed in Yemen. Each one is known as Qutubul Wilaayat.

d) Besides the abovementioned Aqtaab there are innumerable Aqtaab. In every town and village one Qutub is stationed.

2) GAUTH

There is only one Gauth. Some Sufis assert that the Gauth and the Qutubul Aqtaab (mentioned in 1, above) refer to the same Saint. The Gauth is stationed in Makkah Shareef.

3) IMAAMAIN

These are two Saints who are the assistants of Abdullah, the Qutubul Aqtaab. The names of the Imaamain are Abdul Malik and Abdur Rabb.

4) AUTAAD

These are four in number. They are stationed in four different zones of the earth.

5) ABDAAL

This group has forty Saints. Twenty two are stationed in Syria and eighteen in Iraq. Damascus is the headquarters of the Abdaal group.

6) AKHYAAR

There are five hundred Akhyaar and according to some Auliya there are seven hundred. They have no permanent regions. They travel and wander around the earth. Each one of the five hundred (or seven hundred) is named Husain.

7) ABRAAR

The majority of the Sufi Saints maintain that Abraar refers to the Akhyaar group. Other Auliya say that the Abraar and the Akhyaar are two distinct groups.

8) NUQABAA

The number of Saints in this group is three hundred. They occupy the Lands of the Maghrib (Morocco, Tunisia and Algeria). Each one is named Ali.

9) NUJABAA

They are seventy in number, and are stationed in Egypt. Each one is named Hasan.

10) AMAD

There are four Autaad. They are stationed in four different regions of the world. One in each region. Each one is named Muhammad.

11) FARD

The Gauth (mentioned in class no. 2) progresses until he reaches the rank of FARD.

12) MAKTOOM

There is only one Maktoom.

The number of these Saints remain constant. Should anyone of them die the vacancy is immediately filled. Their identities are concealed from ordinary people as they are in charge of such duties and tasks which are mystifying and beyond the layman's grasp of reasoning and understanding. Allah Ta'ala has endowed them with considerable supernatural or miraculous powers. In matters of minutes they are able to journey thousands of miles. The numerous statements of the Auliya establish beyond any doubt the existence of these secret Saints.

Regarding the secret order of Auliya known as Abdaal, Rasulullah (sallallahu alayhi wasallam) said:

"There are forty Abdaal in my Ummah. Twenty two of them are stationed in 'Shaam' (Syria) and eighteen in Iraq. Whenever one among them dies Allah Ta'ala appoints another to occupy his (the Deceased's) place. Close to Qiyaamah they all will disappear."

This Hadith has been narrated by Hadhrat Anas Ibn Maalik (radhiyallahu anhu).

Hadhrat Ibn Mas'ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that there are three hundred such servants of Allah Ta'ala whose hearts are all like the heart of Adam (alayhis salaam); forty such servants whose hearts are like the heart of Nabi Ibraaheem (alayhis salaam); five such servants whose hearts resemble the heart of Jibraeel (alayhis salaam); three such servants whose hearts resemble the heart of Mikaaeel (alayhis salaam); one such a servant whose heart resembles the heart of Israaeel (alayhis salaam).

These Auliya are in fact responsible by the Command of Allah Ta'ala, for the functioning of the affairs of the universe.

SHIAH ATONEMENT BY 'FRIENDSHIP'

AMONG THE INNUMERABLE fabricated 'ahaadith' of the Shiahs is their claim:

"Ibn Baabwayh narrated from Ibn Abbaas and others that Nabi (alayhis salaam) said: 'Allah will not punish with the Fire those who befriend Ali.'"

This narration has led to the belief of 'atonement' of sins similar to the Christian doctrine of atonement. The Christians believe that the blood of Christ who was 'crucified', atones for the sins of his followers. Belief in Christ is therefore sufficient for salvation regardless of the 'believers' debauchery and immorality. A similar belief exists among Shiahs. Regardless of their moral corruption and debauchery, they are assured of complete safety from the Fire of Jahannum as long as they regard Hadhrat Ali (radhiyallahu anhu) as their friend. And, friendship with Ali means acceptance of the Shiah concept of Imaamate.

When Rasulullah (sallallahu alayhi wasallam) told even his beloved daughter, Faatimah (radhiyallahu anha) that he will not be able to save her – that she should not rely on him for her salvation, then how can 'friendship' with Hadhrat Ali (radhiyallahu anhu) be the fulcrum of safety and salvation from the Fire of Jahannum? The Qur'aan and Rasulullah (sallallahu alayhi wasallam) emphasised that salvation from Jahannum depends on righteous deeds in addition to correct Imaan. Mere 'friendship' with any person, be he a Nabi, is not sufficient for safety from the punishment of the Fire.

Furthermore, whoever claims to have true friendship with Hadhrat Ali (radhiyallahu anhu) will ensure that his daily life conforms to the Sunnah which he (Hadhrat Ali) taught and practised.

He who publicises any of his good acts, Allah Ta'ala will bring him to disgrace in the eyes of people. (Hadith)

Shiah Enemies of Ahl-e-Bait

INSPITE OF SHIAHS loudly and monotonously blowing the trumpet of love for the *Ahl-e-Bait* (Family of Rasulullah – sallallahu alayhi wasallam), they unanimously (i.e. all sects of Shi'ism) vilify and curse Hadhrat Aishah and Hadhrat Hafsa (radhiyallahu anhum) whom the Qur'aan designate as '*Ahl-e-Bait*'. Clearly stating this fact, the Qur'aan states:

"O Wives of the Nabi if you fear, then do not speak in alluring tones. . . and (O Wives of the Nabi!) remain in your homes. . . Verily, Allah intends to eliminate from you evil, O Ahl-e-Bait (i.e. O People of the House!, i.e. House of the Nabi). . ."

(Surah Ahzaab, aayat 23)

When the Shiahs gorge out their vilest venom against Hadhrat Aishah Siddiqah (radhiyallahu anha) by way of the worst slander, how can they ever claim to have love for the *Ahl-e-Bait*? Among his daughters, Rasulullah (sallallahu alayhi wasallam) had the profoundest love for Hadhrat Faatimah (radhiyallahu anha) and among his wives, he had the greatest love for Hadhrat Aishah (radhiyallahu anha). So deep was his love for her, that during the last illness he specially asked all his wives to excuse him from spending time with them to enable him to spend his last few days with his most beloved wife, Aishah (radhiyallahu anha).

She was Rasulullah's (sallallahu alayhi wasallam) favourite and most beloved wife. Rasulullah (sallallahu alayhi wasallam) chose to die in her home and so he did with his mubaarak (blessed) head on her lap. What opinion now should true Muslims entertain of such evil persons who accuse Hadhrat Aishah (radhiyallahu anha) of having been – Nauthubillah! – an adulteress, a murderer, a munaafiq, a kaafir, a treacherous woman, an inmate of Jahannum, etc. etc.? They all – these vile Shiah enemies of Rasulullah (sallallahu alayhi wasallam) are the inmates of the Fire.

The Qur'aan and Shi'ism

ALLAH TA'ALA SAYS in the Qur'aan Shareef:

"Verily, We have revealed the Thikr (i.e. Qur'aan) and, verily, We are its Protectors."

In this aayat, Allah Ta'ala very emphatically assures of the protection and preservation of the Qur'aan. Allah Ta'ala, Himself has undertaken the responsibility of safe-guarding the Qur'aan. However, Shiah authorities claim that Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan (radhiyallahu anhum) committed wholesale deletions from the Qur'aan.

It is Shiah teaching that these three illustrious Khulafaa of Rasulullah (sallallahu alayhi wasallam) deleted from the Qur'aan all such Surahs and aayaat which extol the virtues of Hadhrat Ali (radhiyallahu anhu) and generally uphold the beliefs and teachings of Shi'ism. By this belief Shiahs imply that the first three Khulafaa had outwitted Allah Ta'ala (Nauthubillah!) who had failed (Nauthubillah!) to honour His promise of safeguarding the Qur'aan.

It is the accepted belief of all Shiah religious authorities that the Qur'aan compiled by Hadhrat Uthmaan (radhiyallahu anhu), i.e. the Qur'aan the Ummah has with it, is not the authentic Qur'aan.

The disaster of missing Asr Salaat is as if one's family and wealth have been destroyed. (Hadith)

SHIAH HADITH FABRICATORS

THE VERY FIRST Shiah fabricator of Hadith was Jaabir Ja'fee who had infiltrated the ranks of the Ahlus Sunnah. He pretended to be a Sunni muhaddith. Another Shiah fraud who fabricated narrations was Abul Qasim Sa'd Bin Abdullah Ibn Ubay Khalf Ash'ari. He had succeeded in deceiving numerous among the Ahlus Sunnah with his fabrications.

CLASSES OF FUQARAA

HADHRAT BISHR HAAFI (rahmatullah alayh) said that there are three classes of Fuqaraa (such saints whose poverty is a blessing for them. They themselves request and wish for such poverty, since their poverty is akin to the poverty of Rasulullah (sallallahu alayhi wasallam) who said: **"Poverty is my pride."**) These three classes of Fuqaraa are.

1) They never ask anyone for anything. Should anyone give to them anything, they will never accept. This group is termed, 'Ruha-niah' and are on the highest level of spiritualism. When they ask, they ask from Allah Ta'ala and their supplications are granted and fulfilled immediately.

2) This class too never ask, but if someone gives out of love and sincerity, they accept. They are steadfast on tawakkul (Trust in Allah). They occupy the middle rank.

3) This group is steadfast on sabr (patience) as far as is possible. They ward off the temptations of shaitaan. They are the Sufis.

Islamic Dress

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

"Whoever emulates a people becomes of them."

Emulating the kuffaar is termed *Tashabbuh bil Kuffaar*. It is clear from this Hadith as well as other narrations and the ordinances of the Khulafaa-e-Raashideen (the Righteous Successors of Rasulullah – sallallahu alayhi wasallam) and the Sahaabah that *Tashabbuh bil Kuffaar* is not permissible.

Islam requires its adherents to maintain their separate and distinctive identity in all spheres of life. As far as possible, Muslims should retain their inherited and distinctive ways and styles which conform to the Shariah and Sunnah (i.e. the Style of Rasulullah – sallallahu alayhi wasallam). Adherence to 'inherited' styles and practices should not be misconstrued. It does not mean the acceptance of traditions, customs and styles which conflict with any teaching, principle or spirit of Islam.

Muslims, by virtue of Imaan, have been divinely ordained to be the pace-setters, leaders and torch-bearers of Divine Culture emanating from the Lantern in the Niche of Nubuwwat. Muslims are not permitted to follow the kuffaar as is the condition of the present-day lost Ummah grovelling in total kuffaar emulation, far from Siraatul Mustaqeem (The Straight Path of the Qur'aan). When people model the outward façade of their life along a particular pattern, they soon adopt all the attitudes and values of the emulated culture. Their thinking process becomes blurred and they find excuses and interpretations to justify their newly adopted lifestyle. This is precisely the malady which is gnawing the hearts of modernized and westernized Muslims. Their subtle way of denying Islam is not restricted to the external dimension of the Deen. After having shed the physical or external (Zaahiri) façade of the Sunnah, they do not find it difficult to deny, by a baseless process of interpretation and re-interpretation, the soul of the Sunnah (the Baatini Dimension). We thus find the modernists while ostensibly claiming to be Muslims and vociferously screaming about the Sunnah, effecting changes in even essential *Aqaa'id* (Islamic Beliefs) upon which pivots the veracity of Imaan so essential for *Najaat* (Salvation) in the *Aakhirah*.

Among the important requirements of the Sunnah is outward appearance. The Muslim's facial appearance and dress should be distinctively Islamic. Everyone should be able to recognize a Muslim from his appearance and dress. What is an Islamic Dress? Many people affected by ignorance and modernism or westernism are confused in this regard. The attitude of westernised 'scholars' further add to their confusion. The essential requirements of an Islamic Dress are:

For Males

1) Qamees or Ridaa'.

Qamees is a long, loose-fitting shirt. Its length should be below the knees but above the ankles. It should not be a shirt in emulation of any kaafir style. The sleeves of the *qamees* should be until the wrists or slightly longer. It should not have a collar like the collar of the western shirt.

Ridaa' is a simple shawl like the upper *ihraam* sheet thrown over the shoulders and covering the upper half of the body.

2) Saraaweel or Izaar.

Saraaweel is a trousers. The length should be above the ankles. The *qamees* is worn over the trousers, not tucked inside. The trousers should be loose-fitting.

Izaar is a loose sheet wrapped around the lower half of the body similar to the lower sheet of the *ihraam*. The *izaar* too has to be above the ankles.

3) Head-cover.

The head should always be covered by either a *topi* / *fez* / *qalansawah* / *amaamah* (turban). If an *amaamah* is worn, it is essential to have a *topi* under it. The *amaamah* / *topi*, etc. should be distinctively Islamic, not in imitation of any kuffaar headgear.

4) Colour.

Bright feminine colours such as bright red, yellow, saffron, mauve, pink, etc. are forbidden for men. Just as *Tashabbuh bil Kuffaar* is haraam, so too is *Tashabbuh bin Nisaa'i* (emulating females).

Among the requirements for external identification are hair-style and beard. However, we shall not discuss these requirements in this article.

For Females

1) Loose-fitting, ankle-length dress, preferably with long pants.

2) Head-covering completely concealing every hair of the head.

3) When necessity takes them beyond the home confines, the additional requirements are a *jilbaab* (outer-cloak) which envelops the entire body from head to feet including the face. The face-covering is called *Niqaab*.

The aforementioned description is of the essential Sunnah Dress which may not be changed for any other type of dress. In this context Sunnah does not refer to the technical term, *Sunnat*, coined by the Fuqaha (Jurists of Islam) to classify certain types of Islamic acts and practices. Sunnah here means Islamic Cultural Norm. In this context Sunnah Dress is *Waajib* or compulsory. Abandonment of Sunnah Dress is haraam. One who abandons Sunnah Dress is a *faasiq* (flagrant violator of the Shariah). Such a person may not be appointed to lead the Salaat. His testimony in an Islamic court of law is inadmissible. In fact, according to the Shaafi Math-hab, the testimony of the *faasiq* is not valid for even a Nikah.

Since in the present day, generally only the Ulama of India emphasise on this aspect of the Sunnah, the westernized 'scholars' and products emerging from westernized 'Islamic' institutions in the Middle Eastern countries, bereft of rational and narrational Islamic textual evidence for their *baatil* (baseless) view, resort to emotionalism in their attempt to convince the masses of their claim, viz. that Islamic Dress as advocated by the Ulama of India is not an Islamic requirement. They further cloud the minds of the unwary public by falsely alleging that the dress-style of the Ulama of the Indo-Pak sub-continent is part of Indian culture.

This contention is devoid of substance. A careful and an unbiased appraisal will establish that, on the contrary, the Dress of the Indian Ulama-e-Haqq has the closest resemblance to the Dress of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah (radhiyallahu anhum). In this wide world of today with a large variety of distinctive (and permissible) Islamic dress-styles, no community can claim that its peculiar dress-style resembles the Dress-style of Rasulullah (sallallahu alayhi wasallam). The solitary exception is the style of the Indian Ulama.

Examine the *qamees* of the Indian Ulama in the light of the Ahaadith. The length of the *qamees* and the length of the sleeves conform to Hadith specifications. The style and length of the trousers also conform to Hadith description. Even the *lungi* or *izaar* is a replica of the *izaar* worn by all Ambiyaa (alayhimus salaam).

With regard to the *topi*, the style adopted by Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) and in the present time by the Tullaab and Muredeen of Hadhrat Masihullah Khan (rahmatullah alayh) has the closest resemblance to the *topi* of Rasulullah (sallallahu alayhi wasallam). This Sunnah design has five sections resembling triangles. Although we have not seen any narration in this regard, we have the word of our *Akaabir* (senior) Ulama to substantiate this claim. It is not suggested that this is the only Sunnah style *topi* nor is it implied that this particular style has preference over other Sunnah styles for which other Ulama may have substantiation. The purport of this argument is simply to show up the fallacy of the claim put forward by westernized 'scholars' regarding the Islamic Dress of the Ulama-e-Haqq of the Indian sub-continent.

The Futility of Jalsahs

JALSAHS ARE ANNUAL functions or ceremonies organised by Daarul Uloom, Maktabas (small or elementary madrasahs) and by even the now-fangled so-called Islamic schools. Jalsahs, while permissible if conducted within the bounds of the Shariah, have degenerated and out-lived their utility even in regard to the Daarul Uloom (i.e. Islamic Madaaris of higher learning). Although the degeneration of these functions have reached haraam levels of *Kabeerah* (major) sins in so far as 'Islamic' schools and some Maktabas are concerned, the jalsahs of the Daarul Uloom are still overtly conducted largely within Shar'i bounds. But, the rapid deterioration in the Islamic quality of these jalsahs does not portend well for the *taqwa* and *roohaaniyat* of the Students of higher Deeni Knowledge.

The emphasis which Madrasah (i.e. Daarul Uloom) authorities and students place on jalsahs clearly display the nafsaniyat underlying these functions. These are ceremonies and functions to which Ustaadhs and Tullaab (Students) look forward with great fervour and relish. In fact, jalsahs have become integral parts of the quest for Islamic Knowledge. While in former days, true students of Islam who later became great Ulama-e-Rabbaani, dreaded jalsahs, and to a greater degree was their dread for *Dastaarbandi* or the graduation ceremony when the turban is tied on the student's head to signify him 'qualifying' as an 'Aalim'.

Today the situation is spiritually lamentable. Students look forward eagerly to be 'capped' in the *Dastaarbandi* ceremony. Why are they so eager to be 'capped'? *Riyaa* (Show) and *Ujub* (self-esteem) are their motivations.

The word 'qualifying' is on the lips of almost all 'final' year students. It is heard of them relating the term 'qualifying' to themselves. Even if they, themselves, do not mention it, they puff up with *ujub* when someone says that they will be 'qualifying' this year. Little do these inexperienced students understand that their true search for Ilm commences when they leave the portals of the Daarul Uloom. A Seeker of Ilm remains a *Taalib* (Student) his whole life if he has an understanding of the meaning of ILM-E-WAHI (Knowledge emanating from Qur'aanic Revelation). The student is nowadays diverted into deceptive and spiritually destructive channels right from his student-days in the Madrasah.

The Daarul Uloom are no longer institutions which cater for the moral purification and spiritual elevation of Students. In approach and attitude they have adopted the methods and ideas of western secular schools and universities. The emphasis is on *zaahiriyyat*. The *Baatini* dimension – *Islaah-e-Nafs* – has been practically excised and in fact, is frowned on. Our Daarul Uloom are rapidly sinking to the spiritually barren levels of degeneration which is so conspicuous in the Arab 'Islamic' universities, e.g. Al-Azhar and Medina university.

The degree of affinity between our Daarul Uloom and the liberal, anti-Sunnah institutions of Middle Eastern countries have reached the level where the supposedly *Muqallid* Hanafi Ulama of the Daarul Uloom have absolutely no qualms in inviting *Ghair Muqallid* sheikhs and Ulama of liberal institutions to 'chair' the jalsahs of the Daarul Uloom. As long as an internationally known dignitary graces the jalsah, his conflicting ideology seems to be of no concern. Since the presence of the 'famous' sheikh adds colour to the jalsah, he must be invited and procured at all costs.

Thousands – tens of thousands of rands squandered to call overseas personalities to grace these jalsahs. If the Ulama organisers of these jalsahs do some honest soul-searching (*Muraaqabah*), they will not fail to discern the subtle maladies of *Hubb-e-Jah* and *Riyaa* in their excessive concern for jalsahs and personalities to grace the jalsahs.

In all this fanfare and excessive concern for annuals jalsahs, the greatest losers are the Students – the Ulama of tomorrow. The Ulama of the Madaaris should take pity on their students. They should not ruin the *Baatin* of the Students by preoccupation with *Zaahiriyyat*. A Daarul Uloom should not be an institution bereft of *Roohaaniyat*.

EVILS OF IMITATION

- ➔ BEHAVING LIKE A man can sometimes land you in trouble especially if you are a woman. This is clearly shown in an article in this month's Medical Journal. (Evening Post)
- ➔ All kinds of problems are arising, physical and psychological – not to mention the sociological ones like the soaring female crime rate, use of bad language and blatant use of sexuality.
- ➔ Women are drinking more, smoking more and the graffiti in women's toilets is as bad as it ever was in the men's.
- ➔ Along with all this, women are suffering more and more from male diseases such as heart attacks, lung cancer and emphysema.

According to the article in the Medical Journal these evils are the consequences of the "liberation" of women.

It's all to do with moving into the men's world and over-running the traditional sexual barricades, says the journal". (Evening Post)

- ➔ At the bottom of it all is the pill, which liberated women in a positively practical way, and following hard along this path, came Women's Lib, which sought to capitalise on the new liberation. (Evening Post)

The article asks: "What's been the result?" ... a transformation which necessitated abandoning the traditional female role of gentleness, submissiveness and dependence. Men confronted by the transformation have become less dominant. (Medical Journal)

TRUE DREAMS

- ☆ TRUE DREAMS ARE one-fortieth part of Nubuwwat (Prophethood).
- ☆ The source of true dreams is under the Arsh (Throne) of Allah Ta'ala.
- ☆ Eating halaal, wholesome foods and abstaining from sins are beneficial for true dreams.

MAKING SALAAM TO WOMEN

THE ISLAMIC GREETING of "Assalamu alaikum wa rahmatullahi wabarakatuhu" is indeed the highest and holiest form of greeting. It is a dua for the Rahmat of Allah Ta'ala. The one who greets in actual fact supplicates that Allah Ta'ala shower His mercy and bestows His protection on the one being greeted. The Islamic salutation is a pledge of safety and protection offered to the one being greeted. In spite of this noble aim and holiness of the Islamic Salaam, the Shariah has ordered that men do not greet ghair mahram females and females do not greet ghair mahram males.

It is Sunnat to Commence the Salaam. When a Muslim meets another Muslim, it is an act of great merit and thawaab to greet him. The one who greets first is superior in relation to thawaab. Although it is Sunnat to greet, it is Waajib (compulsory) to reply to the Salaam. In spite of this significance and importance of Salaam and its reply, the Shariah has waived the obligation of replying to the Salaam of ghair mahaareem. Not only has the Shariah waived the obligation, but it has made it unlawful to reply. This prohibition indicates the high standard of moral purity and piety of the heart demanded by Islam.

This verdict of the Shariah is stated in Shaami in the following words:

"The salaams of a young woman should not be answered verbally. The same applies to a man (i.e. if he makes salaam to a woman, she should not verbally reply".

TASHMEET

When a Muslim sneezes, it is Sunnat for him/her to say: "Alhamdulillah". Although it is Sunnat for the sneezer to say so, it is Waajib upon the hearer to say: "Yarhamu kallaah" (May Allah have mercy on you).

But, this obligation has been waived in relation to ghair mahaareem in the same way as applicable to the Islamic salutation.

When Hijaab restrictions are applied by the Shariah to even acts of Ibaadat, then to a greater measure will such restrictions be applicable to mundane activity which invites participation by the sexes.

Ibraaheem's Heart

ACCORDING TO THE Hadith there will always be forty men whose hearts will be like the heart of Hadhrat Ibraaheem (alayhis salaam). When one of them dies, Allah Ta'ala appoints another one in his place so that the number remains constant. They never abuse or insult anyone. They never are unjust to the weak nor do they ever despise anyone. They have no envy for seniors. In virtue they excel all. They are the most kind and most generous. Their hearts hasten towards goodness. They are elevated on very lofty heights. There are the people who are the army of Allah. Hear! It is the army of Allah which is victorious.

THE PURPOSE OF HIJAAB

THE AIM OF Hijaab with its restrictions, prohibitions and exhortations is the preservation and the development of the morality and spirituality of mankind. Without a high degree of moral and spiritual development Muslims have no hope of success. Intermingling of sexes brings in its wake the worst of immorality and corruption which wreck nations and lay them to waste and ruin.

The factor or reason to which Islam attributes its prohibition of intermingling of sexes is the fitnah (mischief) of lust inherent in the lowly nafs of man. The Qur'aan Shareef terms this fitnah as "tama" (lowly desire). The Qur'aan Shareef declares that this factor of fitnah exists in all contact and communication between females and males of the non-mahaareem class. In Surah Ahzaab in the aayat in which Allah Ta'ala commands the Hijaab of the screen, this factor of fitnah is specifically mentioned:

"That (the Hijaab of the Screen) in purest [or your (men's) hearts and their (women's) hearts".

In the verse in which Allah Ta'ala prohibits women to speak to men in soft alluring tones, the Qur'aan states the reason for the prohibition to be the lust of the heart. Thus, the Qur'aan Hakeem states:

"And, do not speak in soft (and alluring) tones. For then, he in whose heart there is a disease will lust."

It is noteworthy that the above verse is directed in the first instance to the noble and pure wives of Rasulallah (sallallahu alayhi wasallam). The Qur'aan describes them as "Azwaajul Muthahharat" or the Purified Wives. They are also described as the Mothers of the Mu'mineen. But, in spite of their lofty rank, holiness, purity and piety, Allah Ta'ala states the existence of this factor of prohibition. Hence, the noble wives of Rasulallah (sallallahu alayhi wasallam) were prohibited to speak in soft tones with men who were at times obliged to speak to them. But, when the Sahaabah had to converse with the Mothers of the Mu'mineen, they did so from behind a screen and these noble ladies would consciously and deliberately alter their voices to border on harshness because of the Qur'aanic prohibition.

Now when this danger of nafsani desire existed in men and women such as the illustrious Sahaabah and as a result of this danger they were compelled to observe Hijaab then to a far greater degree will this fitnah be present among people of this age who are exposed to immorality in great measure. If Hijaab was obligatory on men and women of the highest purity and piety, on the noble Sahaabah who lived in an age described by Rasulallah (sallallahu alayhi wasallam) as "Khairul Quroon" (the noblest of ages), then what fatwa (verdict) will the intelligence and Imaan of Believers issue regarding its applicability in our immoral times?

MEN WEARING SHORTS ARE EXPOSING THEIR PRIVATE PARTS

MUHAMMAD BIN JAHSH (radhiyallahu anhu) reports that the Messenger of Allah (sallallahu alayhi wasallam) passed by Ma'mar (radhiyallahu anhu) while his thighs were exposed. He said: "O Ma'mar, cover your thighs, for verily the thighs are private parts. – (Mishkaath – Sharhe Sunnat)

Death by Shahaadat

THE FOLLOWING TYPES of deaths are regarded in the Shariah as deaths of Shahaadat. In other words, a person who dies in any one of these ways will die as a Shaheed (martyr).

- ☉ Death in a plague or epidemic.
- ☉ Death by drowning.
- ☉ Death in a foreign land.
- ☉ Death while in the quest for Islamic Knowledge.
- ☉ Death by fire.
- ☉ Death in confinement.
- ☉ A woman who was patient when her husband married a second wife and remained steadfast in her patience (Sabr) until she died.
- ☉ Death by poisoning.
- ☉ Death by having been killed by wild animals.
- ☉ Death by being crushed under a wall, etc.
- ☉ Dying while defending or protecting one's property.

The above are some forms of Shahaadat Death. In the Ahaadith of Rasulallah (sallallahu alayhi wasallam) seventy kinds of death have been mentioned as death by martyrdom.

Women of Piety

I TAKE OATH by Allah and say: Give women Deeni education and then see their superiority. You will then witness in them intelligence, understanding and even accomplishment in such worldly affairs which pertain to them. Women who possess degrees of B.A. and M.A. cannot vie in understanding and intelligence with women who have acquired Deeni knowledge. Yes, in deception and schemes the Western educated woman may be ahead. But, remember, that words of intelligence will emanate from only women of piety. (Hadhrat Masihullah – rahmatullah alayh)

THE "MALE" WOMAN

Rasulallah (sallallahu alayhi wasallam) cursed the woman who imitates males. (TUSHTAKAT)

VICE— The Natural Consequence

QUESTION:

I must bring to your notice a most disturbing event which has overtaken our children. Our children today are committing most un-Islamic acts in schools and public places. Any advice given to them is simply laughed off.

Last week a few Muslim boys and girls at a local Madressa indulged in sexual acts. I am living in the same area and am utterly shocked by the revolting crime committed by Muslim boys and girls. Some quick solution must be found to the escalating evil being committed among our children.

OUR ANSWER:

There is no quick solution. The greatest blame lies squarely on the shoulders of parents who are responsible for the immorality in which the children are grovelling. The only solution to the commission of immorality and evil which are assigned the status of "culture" in the material society of today, is shame and modesty (Hayaa) based on Imaan. No amount of advice other than true fear of Allah and concern for the Akhirah will be able to contain the bestiality of man. It is only "natural" and logical and reasonable that the children should laugh off the pious advice and Naseehat which they regard as a norm of orthodoxy.

What else could be expected from children whose shame and Imaan have been plundered at the behest of their parents? Do parents think that schools and universities with their emphasis on nudity and liberalism are bastions of Hayaa and chastity? Do parents think that institutions like schools and universities which instruct girls to fling their arms and raise their legs in the air displaying their modesty and exhibiting their privacy, are schools which will inculcate manners and decency into their children? Do parents think that their daughters romping with kuffaar boys at school will have any sense of Islamic decency and modesty?

To page 12

KUFFAAR LIBERTINE CULTURE VS PURITY OF ISLAMIC HIJAAB

THE DEGRADATION AND ruin which ensue in the wake of immorality, shamelessness and all such acts and practices of immorality which introduce and lead to the commission of fornication do not affect only individual persons. The moral, spiritual and mundane destruction flowing in the wake of these evils engulf whole tribes and nations. Entire nations are ruined by the destruction of the moral character of its members. Carnal desires and bestial pleasures were the forerunners to many tumultuous upheavals which had afflicted humanity. The evils of immorality and the destructive consequences of illicit sexual indulgence have never been disputed by people of intelligence and decency even if they happen to be kuffaar and mushrikeen. Mankind, since its very inception on earth, has held a unanimous view regarding the ruinous consequences of sexual liberalism. All nations and all religions – even baatil religions – share in this common opinion. A divergent view has emerged only in this belated age of modernity and material progress which bears testimony to the calamity of spiritual retrogression.

It is only in this last of eras – aakhiruz zamaan – that the evil and contemptibility of immorality have left the minds of numerous people. People have become absolutely desensitized in this regard and no longer view sexual libertinism and illicit association between the sexes as evil. Whole nations reeling under the impact of the onslaught of Western libertinism have banished all shame and decency from their minds and hearts. The libertine culture of the West with its total advocacy of sexual mingling and illicit sexual relationships has ripped the veil of hayaa (shame and modesty), honour and purity from most nations. Undoubtedly, the promiscuous and carnal culture of the modern West has taken a disastrous grip on the minds of the majority of those who had the misfortune of being its cultural and educational slaves and students.

The modern culture of the West in relation to morality, spirituality and purity of character is indeed an aberration. There never existed a people or a culture given up so extensively and intensively to such a wide range of immoral acts of perversion. The history of mankind has had its share of evil communities, but the present culture of Western modernity excels in immorality. There has never been a people so perverse, so licentious, so immoral as Western man. Sexual libertinism and acts of sexual immorality have been accorded respectability and are considered virtues of the material cult of the West. The whole outlook of Western man is permeated with this attitude of licentious immorality. Evil and immorality existed in piecemeal among nations and communities of bygone times, but they are found conglomerate and intensified in Western civilization. Alas! Muslims too have fallen by the wayside and have allowed themselves to be scooped up and cast into the cauldron of Western libertinism. May Allah Ta'ala come to our rescue.

The lifestyles of Westernism which we have accepted as our way of life, have been designed to introduce immorality at every step of life. Shame and honour are not ingredients in a Western way of life. Shame have been utterly annihilated by Western civilization, by its obsession with illicit sex and emphasis on self-exhibition. Muslims too are increasingly banishing their Hayaa which Rasulullah (sallallahu alayhi wasallam) said is an integral part of Imaan. Exposure and exhibition of the female body are the greatest acts of "art" offered by Western civilization. All spheres of Western life are dominated by such exhibitionism. Indeed, the sexual exhibitionism offered by Western culture in degree of degradation is worse than the "displays of the times of jaahiliyyah" mentioned in the Qur'aan Shareef in regard to the displays of lewd women of former times. In former times of ignorance female exhibitionism was considered evil and disgraceful, but in the modern culture of the West such public displays of female bodies as are in vogue in our day are regarded as virtues and acts of artistic development. The sad

fact is that Muslims too consider such revolting displays of immorality as progress and worthy of emulation.

Islam imposes a host of restrictions and prohibitions on mankind in order to keep human beings within the confines of humanity by upholding their morality and spiritual values. All acts, practices and attitudes which lead towards fornication and perversion are banned in Islam. The attitude of Islam in this regard is to prevent man from plunging into the abyss of immorality which destroys his moral fibre and reduces him to levels below that of even beasts. All things which direct man towards the boundaries of immorality are prohibited in Islam. The sum total of the Islamic measures ordained by Allah Ta'ala for man's moral and spiritual preservation and progress is called Hijaab or Purdah.

Westernism has diligently pursued the task of destroying the mantle of Hijaab which Allah Ta'ala has ordained for the protection of the moral fibre of mankind. The pernicious motive underlining the destruction of Hijaab (Purdah) is to drive women into the amphitheatres of the inordinate lustful desires of the bestial nafs. The onslaught against Islamic Hijaab was initiated by the Western kuffaar, but today, the vile task of pillaging and plundering modesty and shame has been inherited by modernist Muslims who have lost themselves in the drunken stupor of the libertine ways of Westernism. Since the purpose of Hijaab is to guard the spiritual and moral purity of mankind, Islam has closed all avenues which lead to fornication and moral corruption. Without any doubt, discarding Hijaab leads to immorality. Among the initial steps towards fornication is to discard Hijaab. The Shariah prohibits not only the ultimate evil of fornication, but all ways and means leading to this abomination are forbidden by the Qur'aan Shareef. Hence, Allah Ta'ala declares:

"Do not approach near to fornication".

All ways, practices and institutions which engender zina (fornication) are prohibited in this aayat. This aayat is an eloquent expression of the prohibition of the ways and acts which are introductory to fornication. Thus fornication as well as all approaches to fornication are haraam. Among the approaches to fornication the greatest trap of shaitaan is the intermingling of sexes or the abandonment of Hijaab. Unrestricted intermingling of the sexes was never an acceptable conduct among the nations of the world right from the inception of mankind, from Aadam (alayhis salaam) to Rasulullah (sallallahu alayhi wasallam). Women of respectable families among all nations of former times kept apart from male gatherings. Free mixing of the sexes was the way of ill-bred and immoral people.

The Qur'aan Shareef makes mention of "the exhibitions of the former times of ignorance". Muslim women are warned by the Qur'aan Shareef not to make such evil displays of themselves. The exhibitions of ignorance mentioned in the Qur'aan refers to the lewd and immoral ways of evil women of former times. Such evil displays by women of former times were not the practices of respectable women among the decent Arab families even during the days of jaahiliyyah. The shameless displays of jaahiliyyah referred to in the Qur'aan were the devices of slave-girls and prostitutes and of women with loose morals. It never was the custom of respectable ladies among the pre-Islam Arabs to intermingle with men. The history of the Arabs bear testimony to this fact. Not only among the respectable Arabs of pre-Islam, but even among the Hindus, Bhuddists and other kuffaar of Asia as well as of Europe, intermingling of sexes was not advocated nor practised by ladies of honour and shame. Shame and respect are natural qualities in human beings. These qualities exist in greater measure in women. The West has abandoned its original culture which they too had inherited from Ambiyaa, alayhimus salaam. They have adopted a culture introduced by the nafs and shaitaan. Their bestial culture has for its salient feature free intermingling of the sexes and immorality which started off with the destruction

of Hijaab which also was a custom which Christians had initially obtained from Ambiyaa, alayhimus salaam.

The evil which set in the wake of promiscuous intermingling of sexes has already taken its toll of the Muslim nation, the world over. Their abandonment of Hijaab has imposed the libertine ways of the West on them. Without a high degree of morality and spirituality the Muslim nation can never progress. The Muslim Ummah is basically and essentially a spiritual Nation in which the Rooh is supposed to dominate. In the acceptance of Western libertine ways – in the destruction of Hijaab – the bestial nafs has overwhelmed the celestial Soul and the Muslim Ummah is wallowing in a quagmire of corruption and degradation from which it can never extricate itself long as it plods the path of Westernization. Our moral fibre been destroyed by the brutal onslaught of immorality which was unleashed by the abandonment of Hijaab.

Hijaab has been abandoned to such a degree that it now seems alien to Muslims. The propaganda of the kuffaar and their modernist Muslim votaries has led ignorant Muslims to believe that Hijaab is not of Islam in spite of the fact that Purdah is an inseparable part of Islam – not only of Islam, but of mankind. Therefore, the task to revive this custom of Islam is not simple. Even Ulama – those Ulama whose belief is correct in regard to Hijaab – have in practical life abandoned Hijaab. They too have fallen in the path of modernity and have adopted a stance of acquiescence to the norms and ways of the libertine Western culture. Reviving Hijaab in our day is, therefore, an ibaadat of the highest merit. Although it may be difficult to revive, the thawaab is tremendous, for Rasulullah (sallallahu alayhi wasallam) said:

"He who adheres to my Sunnah at a time when my Ummah has become corrupt, will obtain the thawaab of a hundred martyrs".

The thawaab and Divine Pleasure for reviving Hijaab are colossal because in the words of Rasulullah (sallallahu alayhi wasallam):

"There will soon dawn an age when the one who holds onto the Deen will be like one holding a burning coal".

It is therefore essential that all Muslims strive to revive the suppressed practice of Hijaab in whatever measure is possible. If total Hijaab is not possible immediately, at least partial Hijaab should be instituted. Hijaab in whatever degree possible should be introduced and then constantly improved on until Hijaab is attained. If full Hijaab cannot be introduced due to circumstances and weaknesses, it does not follow that we should resort to total abandonment of this command of Allah Ta'ala. Strive and make dua. Allah will aid, for He declares in the Qur'aan Shareef:

"Those who strive in Our Way, most assuredly, We shall guide them along Our Ways (which lead to our Home, Jannat)".

Allah is the One Who grants taufeeq and Hidaayah.

Old Men and Purdah

PURDAH FOR AN old man must be exercised to a greater degree. There is a need to be more careful because as his other physical powers and abilities are weakened so too is his ability to resist carnal lust. He is also stirred by lust and passion. He does not regard his inclination (towards females) as the dictate of carnal lust. He stirs his carnal lust by reflection. A young man after climax obtains carnal gratification whereas the old man does not attain sexual gratification. His inclination, therefore, towards females remains strong (despite his incapacity). He, therefore, continuously ruminates to obtain some satisfaction. This is the "zina" (fornication) of the heart which the Hadith speaks about.

(Hakimul Ummat Hadhrat Moulana Thanvi – rahmatullah alayh)

From page 1

Torture in Saudi Prisons

that our leaders are disbelievers, but who go to the point of claiming that Ulama and society as a whole is in a state of disbelief. They wanted to force me to confess to having targeted with armed action some specific civilian targets.

I knew later when I was taken to the collective cell that all the youth that were under incarceration were forced to confess to Takfir and armed action.

This is with respect to Saudi citizens. As to non-Saudis they were asked to confess to one of two things: either they worked for the intelligence services of their home countries or supporting armed struggle back home. Anyone who thought that either option would save him of torture was fooled. I realised after having been moved to the collective cell that the number of prisoners of conscience was overwhelming. It is as if any youth who displayed some degree of religiosity was incarcerated at ar-Ruwais prison. I discovered that for some youth, their wives were also incarcerated. They were being interrogated by savage beasts. I was filled with rage and helplessness. These interrogators have no moral or ethical standards to entice them not to target these ladies. I could only seek God's help to protect and save them. Some prisoners told me they were threatened to bring their womenfolk to rape if they did not confess. I discovered also that several prisoners were gathered in one room, naked, all tortured as the others watched to further humiliate and degrade them. I also came to know that the Jahannum which I was exposed was nothing compared to what others have seen.

There were those who saw their toe and finger nails removed. There were those who were deprived of sleep for consecutive days. I still remember the sight of a prisoner who was forbidden sleep for 9 days. They whipped him everytime he sat or tried to sleep. His torturers were taking roles to make sure he does not sleep. They were on a "Jihadist" crusade to forbid him from sleeping lest the country will be lost!! The poor man lost his nerve and started to hysterically cry. He still suffers from it. In the collective cell, I saw and heard what no one could ever believe. In the concentration camp I saw a group of Mujaahideen; those no one in Arabia could point at except by way of honour and respect for their dedication and courage in the way of God I saw the famed Hassan al-Srihi (of the 'Lion's Den' Operation in Afghanistan) who was brought from Pakistan and delivered to the Regime. He was exposed to the worst of torture by the Sultan's Servants to confess to the Riyadh Bombing. Despite the fact that no connection has been established as to his association with the bombing, whether close or far, he is still in prison. No one championed him in the outside world nor did the authorities do justice to him.

I knew from my stay there that Palestinian Professor Muhammad Yusuf Abbas who was Shaikh Abdallah Azzam's caliph at Maktab Khadamat al-Mujaahideen was there. Abu Abdelaziz 'Barbaros', the man who was at the forefront of Jihad in Bosnia, who is now almost fifty years old who sacrificed much in performing

the duty of Jihad in Allah's sake, was also there. I knew from my stay that there was a special cell called: "The Trouble-Makers' Cell" prepared especially for those who do not cooperate with the interrogators. The cell is situated outside the main building at Ar-Ruwais Complex in the burning sun. It had a bath which did not have an exit. Therefore all excrements remained on the spot bringing in insects and the worst of odours. This is for those that pass by it, what about those who live in it? This reminds me of another problem from which we all suffer. That of bathrooms. The ratio of restrooms to prisoners is small. We had to stand in line to relieve ourselves. We got accustomed to relieving ourselves at the collective cell.

This is what I heard of eye witnesses and what I saw of physical and emotional scars in me that still haunt me. Even after having been moved to the collective cell, I was not spared the torture scenes. Each of us was taken twice a week at least to the "roasting" feasts. During each torture session the interrogators create new stories, new allegations, from running a weapons' smuggling ring, to armed operations to connections with 'x' or 'y' to Takfir.

Despite all this, the plots of torturers and servants of the Sultan and their hopes are doomed to failure. It is through trial and through sufferance that God's victory comes about and His Powers are displayed. It is in these times that the sublime Sakinah and tranquillity despite adversity comes. It is through this that we get assurance that God's Promise will be fulfilled and His Will shall come to pass as decreed. I never heard anyone regret one day he spent in Jihad or consider Jihad as being the source of the hurt they were subject to at the hands of those who do not fear Allah. Some have displayed the best of examples of resistance and strength. Hassan al-Srihi was the talk of everyone: how under torture he kept on reading Qur'an and making Zikr. He stayed in such a state until the torture ended. I felt reassured after I saw him. After all that I saw, the confessions people saw on TV, or those that were publicised in the printed media were nothing but coerced confessions and the work of interrogators who force their victims to sign whatever they write. If you see those subject to such dehumanising conditions there is no way one can believe what the authorities claim.

I ask The Almighty, in all His Powers, to remove this adversity imposed on the people of the land of the Haramayn, for it is now a prison for any one seeking reform, or supporting the law of Shar', when once, this land was a place of refuge for those oppressed. I ask him to give victory to Muslims in general, and the people of the Peninsula in particular, to give them victory over those who wronged them and to consider what we have been subject to, me and my brethren, as bounties in our favour on the day we meet Him. Ameen.

Superiority of Aql

ONCE HADHRAT ABDULLAH BIN ABBAAS (radhiyallahu anhu) asked Hadhrat Aishah (radhiyallahu anha):

"O Mother of the Mu'mineen! A man stays awake less and sleeps much (i.e. he performed less Nafil Salaat at night). Another man stays awake much and sleeps little. Whom of the two do you prefer more?"

Hadhrat Aishah said: "I had asked the very same question to Rasulullah (sallallahu alayhi wasallam) and he responded: "The better of the two is the one with greater intelligence." I said: "O Rasulullah! My question pertains to their ibaadat!" Rasulullah (sallallahu alayhi wasallam) said: "Both will be questioned with regard to their intelligence (Aql). The one who has greater intelligence is superior in this world and the Hereafter."

Obedience and disobedience will be compensated in relation to the Aql Allah Ta'ala has bestowed. The quality of ibaadat is in proportion to the degree of Aql. In the same way the notoriety of transgression is also proportionate to Aql. The greater a man's intelligence, the graver his transgression. A slight act of disobedience of an intelligent man is worse than a major act of disobedience of a dimwit.

THE FUTILITY AND DANGER OF KUFR EDUCATION

HADHRAT HAKIMUL UMMAT Maulana Ashraf Ali Thanvi (rahmatullah alayh), narrates the following awe-inspiring episode in which there is a great lesson for reflection. A man who was a resident of the town of Gawaaliya, India, spared no efforts in the English education of his son. (In those days of political serfdom) it was considered a honour to be educated along the lines of the British rulers). He expended a considerable sum of money in his son's worldly education. After attaining the limits of English education which the institutions in India could offer, the father despatched his son to London to obtain the highest qualifications in English education. The son passed his examinations in London with flying colours, but upon returning to India he became seriously ill.

His condition deteriorated until he (the son) was on the verge of death. The father, stricken with sorrow and misery, sat at the bedside of his dying son and wailed:

"O my son! I have spent 25 thousand rupees in your education, but I have not seen the fruit of my efforts."

The son in the last stages of life suddenly opened his eyes and exclaimed:

"O my beloved father! Why do you wail and cry now? When you observe me in the Aakhirah burning in the Fire of Jahannum then you may truly cry. You, by spending these 25 thousand rupees have made the arrangements for my fall into Jahannum. You have purchased Jahannum for me with this sum. Because you have kept me ignorant of the education of the Deen. At this time I am witnessing the futility of all my education. The Angels of death are at hand. You, by expending such a large sum, have not befriended me, but you have displayed that you are my enemy manifest."

(Wa'zul Huda)

(Kufr education refers to secular education imparted in a western scenario accompanied by all the evil, immoral and atheistic influences and attitudes generally associated with western institutions of learning. - The Majlis)

From page 8 The Futility of Jalsahs

On the contrary, it should diligently pursue the ways and methods of enhancing the moral and spiritual development of Students. For this achievement, *Islaah-e-Nafs* (Moral purification) is imperative. Minus, *islaah*, the Aalim is bereft of *roohaaniyat*. Without having achieved moral purification, the Student of Deen will NEVER gain the *Noor* of Ilm.

All activities which conflict with *Islaah-e-Nafs* should be banished. Among such activities are the present-day jalsahs which are ceremonies giving impetus to the *nafsaani* attributes of *riyaa*, *ujub* and *kibr* which are firmly entrenched in almost all Students - *Ilaa ma-shaa'Allah*. Daarul Uloom will not be any poorer in any respect if they abandon these wasteful and spiritually ruinous functions.

ILM-E-DEEN

HADHRAT WAKEE', THE Ustaadh of Imaam Shaafi, giving advice to Student (i.e. Imaam Shaafi rahmatullah alayh) said:

"Ilm is a Noor from Allah. The Noor of Allah is not bestowed

SIMPLE ROOHAANI PRESCRIPTION

FOR PROTECTION AGAINST enemies - human and jinn enemies, recite Surah Ikhlās, Surah Falaq and Surah Naas thrice, every morning and evening.

Recite the last Ruku' of Surah Baqarah every night before going to bed. After every Salaat recite Aayatul Kursi. Endeavour to inculcate Allah's remembrance by reciting 'Allaahu' and 'Laa ilahaa il-lal-laahu' throughout the day in all walks and conditions.

Remember that the efficacy of these prescriptions is commensurate with the degree of obedience and taqwa. The greater the taqwa, the more will be the beneficial effect of these forms of Thikr. However, everyone, regardless of his lack of taqwa should practise these *athkaar* (plural of thikr). Some benefit will most assuredly be acquired.

From page 8 Islamic Dress

The modern Arab *qamees* is in conflict with the Sunnah *qamees* for two haraam accretions. (1) It is below the ankles. (2) It has a western-shirt collar.

"Whatever the Rasool brings to you, adhere to it, and whatever he forbids you of, abstain therefrom." (Qur'aan)

FEMALE EXHIBITION?

"O NABU! Tell your wives, your daughters and the women of the Believers to draw over them their outer garments (thus concealing their bodies). That is the least (sign) of their recognition so that they may not be molested (by hooligans and immoral men)." (Surah Ahzaab)

"And remain within your homes and make not an exhibition (of yourselves) like the exhibitions (of the women) of the times of ignorance" (Surah Ahzaab)

Regarding women on the streets, the Medical Journal says:

"One of the major problems created by the lack of respect men now have for women, by their presence on the streets going to and returning from work and by their propensity to dress provocatively has been the rising incidence of rape".

The established result of female emergence onto the streets in contradiction of the Qur'aanic command to "remain within your homes", and female exhibition in contradiction of the Qur'aanic command, "make not an exhibition", is rape and molestation.

And, then, there will dawn an age when the one who is steadfast on the Deen will be like one who is holding (in his hand) a glowing coal. – Hadith

The Rasulullah (sallallahu alayhi wasallam) said: "For every religion of the world there is a distinctive morality, and the distinctive morality for Islam is Modesty" – (Ibn-i-Majah)

THE ACTUAL AIM underlining the divine restrictions and prohibitions of Hijaab is total concealment of women – that they do not emerge from their homes. The main duty of women is to engage in their domestic affairs. Thus, true and original Hijaab directed by the Shariah is Hijaab bil Buyoot (concealment within homes).

(Hakimul Ummah Hadhrat Maulana Ashraf Ali Thanvi – rahmatullah alayh)

The most valuable treasure on earth is a virtuous wife. (Hadith)

THE MAJLIS AND OUR MAKATEEB PROJECTS

1) DUE TO THE unlawful arrest on false charges of Hadhrat Maulana A. S. Desai, Ameer of the Mujlisul Ulama of South Africa, by the anti-Islam Bangladesh government, an unavoidable suspension – **temporary suspension** – of 'The Majlis' has resulted.

Our Respected Hadhrat Maulana A. S. Desai is being held in jail incommunicado without legal representation by the Bangladesh government. All Muslims are requested to make earnest and sincere dua for the ending of this ordeal initiated by the anti-Islamic forces of kufr. Kufr must necessarily fail. It will be defeated, Insha'Allah.

We hope and make dua that 'The Majlis' will soon be resumed.

2) By Allah's fadhl, the Maktab Project is operating according to plan with minor changes brought about by the difficulties caused by the arrest of Hadhrat Maulana A. S. Desai.

The Mujlisul Ulama of South Africa is still fully in control of the Maktab Projects operating in several countries by the aid of Allah Ta'ala. We urge all supporters of Islam to continue their support and financial contributions in greater measure to fight the global menace of kufr.

This year our plan is to increase the number of Maktab in Bangladesh from 450 to 600, Insha'Allah. You are called on to support vigorously this Project which is a vital Jihaad in the life and death struggle between Imaan and Kufr.

Send your contributions to:-

Servants of Suffering Humanity
Bank: Nedbank
Branch: Commercial Road, PE
Account #: 1217 028323

From page 9

VICE – The Natural Consequence

You parents are responsible for the spiritual and moral destruction of your children. Do not bemoan the immoral fate which will slay your children. Do not be perturbed when you find your daughter running off with a kaafir. Do not shed tears when you hear of your daughter's illegitimate pregnancy. You are the cause and you will be punished by Allah Ta'ala for bringing spiritual ruin onto your children by throwing them into the schools of immorality and kufr.

The Aakhirah means nothing to most parents today. Islam and Allah are mere words and remote beliefs to you. Your attention is riveted to material gain and worldly prosperity, hence you aspire to school your children in Western and kuffaar ethics and culture, no matter the spiritual destruction which follow in the wake of kuffaar schooling. You feel enamoured by the high marks your child attains at school. You are proud of a kaafir degree conferred on your daughter at the university of the kuffaar. But, you are not concerned of the rape of your daughter's chastity. You are not concerned of the elimination of the Hayaa which Allah Ta'ala has bestowed on your child. You are not concerned about the Reckoning which Allah Ta'ala will demand from you. That is because you are ignorant of the Deen.

Brother! Forget it! There is no solution. The drift into degeneration and spiritual and moral degradation must necessarily ensue in the wake of the immorality in which our children are being schooled at the institutions of the kuffaar.

When they see the Promised Day (of Qiyamah), it will appear as if they had lived for only an hour of the day. (Qur'aan)

"The age is delicate. There is a need to understand the age. Do not make haste in making someone a confidante. Hypocrisy has become widespread." (Hadhrat Masihullah)

YOUR WAAJIB DUTY

THE INCUMBENT STRUGGLE HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhl and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far (as at June 1998) ±500 Maktab in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted—in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed—in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

The yearly maintenance cost for a Maktab – with the rapidly falling Rand – is now approximately R6,000. This includes the Ustadh's wages. This is the cost in Bangladesh. Elsewhere the cost is more—double and treble. Those who have the means will find it quite easy to sponsor a Maktab. Those who are not by the means can contribute whatever they wish for the Pleasure of Allah Ta'ala and join in the Sadaqatul Jaariyah of this noble work.

Your duas too are of vital importance. Jazaakumullah!

Send your contributions to the Mujlisul Ulama and state whether it is Zakaat or Lillah:

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

Bank: Standard Bank, Berry's Corner, Port Elizabeth

Branch Code: 0517

Acc. No.: 0806 45240

If a contribution is deposited into our account, please send us a copy of the deposit slip to enable us to ascertain of the amount has been correctly credited to us by the bank.

Publications

The following books are available from As-Saadiq Publications:

Irshaadul Mulook	R18
Ikhmaalush Shiyam	R21
Scattered Pearls	R13
Mashaa-ikh-e-Chist	R22
Signs of Rahman in the Jihaad of the Afghan	R11
Hayaatul Muslimeen	R17

Prices include new postage rates. Send orders with remittance to:

As-Saadiq Publications, PO Box 2282, North End, 6056

Muharram 1420 / May 1999

Mehr-e-Faatimi R1820

Zakaat Nisaab R720

Majlis Subscriptions

THE POSTAL CHARGES for postal orders are exorbitant. Instead of making subscription payments by means of postal orders, we advise that the money be deposited directly into our banking account, the particulars of which appear on this page. When doing so, do notify us. Jazaakumullaah.

ZAKAT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakat in accordance with the Shariah, they may divert their Zakat to us. To enable us to distribute the Zakat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakat-payers.

When sending your Zakat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakat to us.

Mujlisul Ulama Zakat Organization
PO Box 3393, Port Elizabeth,
6056, South Africa

ENGLAND CONTRIBUTORS

Contributors in England who wish to aid this Jihād, may deposit their contributions in the following account:

If Zakat, deposit in:

**SERVANTS OF SUFFERING HUMANITY
ZAKAT ACCOUNT**

No. 43-087-6092

**Bank: Giro Bank PLC. Bootle, Merseyside
Giroaa (England)
Sorte Code 720004**

If Lillah or any form of Nafl (Voluntary-Nafl) charity, deposit in:

**SERVANTS OF SUFFERING HUMANITY
LILLAH ACCOUNT**

No. 471976083 All other particulars as above.

Important: Do notify us if a contribution is made into the Bank Account.

Majlis subscribers of England may also deposit their subscriptions/contributions in the Lillah Account of the SERVANTS OF SUFFERING HUMANITY.

Jazaakumullaah

The Majlis

"VOICE of ISLAM"

P.O. Box 3393, Port Elizabeth, 6056, South Africa VOL 13. NO. 10

The Majlis

SUBSCRIPTION RATES

TWELVE ISSUES

South Africa:	R20
Neighbouring States (Air Mail):	\$15
All Other Countries	
Surface Mail:	\$10
Air Mail:	\$20

If you follow them, certainly you will then become mushrikoon. (Qur'an)

THE BANGLADESH MAKTAB PROJECT

BY THE INFINITE mercy of Allah Ta'ala -- by His fadhl and karam -- despite the desperate efforts and conspiracies of the enemies of Islam, the Maktab Project of the Mujlisul Ulama of South Africa is in full operation and progress in Bangladesh where sinister forces, both local and international, had contrived to extinguish the Nur of Allah Ta'ala. But Allah Ta'ala says in the Qur'aan Majeed:

"They intend to extinguish the Nur of Allah with their mouths, but Allah will complete (and perfect) His Nur even though the kaafiroon detest it."

There is nothing which the forces of shaitaan fear so much as the Maktab. These Maktab are Torches of Islam and Bastions of Imaan. The Imaan of the future generations of the Ummah is nurtured, developed, ingrained and solidified in these Maktab which cater for elementary Qur'aanic education and Islamic Akhlāq (Moral character). Kufr and baatil are darkness and deception while Imaan and Haqq are Nur and Hidaayat. This Nur and Hidaayat emanating from hundreds of Maktab throughout Bangladesh and in other countries dispel and eliminate the darkness of kufr and baatil. It is for this reason that the agents of shaitaan -- the anti-Islam governments in Muslim countries, under command of western governments and missionary organisations, conspire to eradicate these simple institutions of Islamic learning. But, when Allah Ta'ala decides to support a project, the combined forces of shaitaan throughout the world will miserably fail to achieve their pernicious aims.

By the fadhl of Allah Ta'ala, the number of Maktab in Bangladesh has increased substantially despite shaitaani attempts to bring about a closure and termination of this Work of the Deen. At the time of the arrest of the Editor of The Majlis on fabricated and concocted charges of terrorism, the Mujlisul Ulama had approximately 450 Maktab in Bangladesh. Two months after the release of the Editor from Dhaka Central Jail, the number of Maktab had increased to about 620. This is purely the fadhl of Allah. Approximately 60,000 children are gaining the basic Fardh Islamic education in these Maktab. Shaitaani forces, sinister forces and agents of the kuffaar powers, in particular of idolatrous India, are plotting to alienate the Muslims of Bangladesh from Islam. The simplest way for the achievement of this nefarious plot is to ensure that the children of Islam are deprived of basic Islamic Ta'leem. In today's world the last remaining Fortress for the protection of Imaan is the institution of the Maktab. The homes of Muslims have largely abandoned their sacred duties of catering for the Imaani and Akhlāqi needs of the Ummah's children. Plots are therefore being evolved for the effacement of Maktab Ta'leem.

In this direction, every Muslim has a sacred and an obligatory duty to support and sustain the Maktab Project which is in operation in Bangladesh and several other countries. There is an urgent need to increase the number of Maktab and to initiate this project in as many Muslim lands as is possible. Every Muslim land is in dire need of Maktab. Imaan is being eroded and eliminated at

the very roots of the Ummah. Millions and millions of the Ummah's children are being reared as kuffaar by virtue of their alienation from Islam. Deprivation of basic Deeni Ta'leem is deprivation of Islam and elimination of Imaan. Muslims who have been bestowed with the comforts, luxuries and wealth of this transitory world dare not sit back snugly enjoying their temporary pleasures oblivious of Maut and the Akhirah. Those who are unable to participate physically in the Maktab Project, can and should aid this Noble and Fardh Jihaad with their monetary contributions.

The annual cost of operating a Maktab for about 100 children in Bangladesh is presently about R5,000 (1,000 dollars). For affluent people this is a paltry sum. It includes the wages of the Ustaadh.

Large sums of money far in excess of this small amount required for running a Maktab, are squandered on many unnecessary and even haraam functions, activities and luxuries. It is the incumbent duty of Muslims to open up their hearts and step forward generously and sincerely to assist this vital Program of Islam. Rasulullah (sallallahu alayhi wasallam) said:

"Sadqah extinguishes the Wrath of Allah."

Aid this Noble Cause of Islam and gain the Pleasure of Allah Ta'ala. Assist this Fardh Venture of the Deen and ward off the Athaab of Allah -- Athaab which our disobedience invites.

The Qur'aan repeatedly commands the Mu'mineen to reflect and contemplate:

"And only the People of Intelligence reflect (and gain lesson)."

The People of Intelligence are the Mu'mineen. We are required to reflect. The present position of the Ummah is precarious, dangerous and deplorable. A host of destructive forces and enemies has surrounded the Ummah. The destruction of the Ummah is being conspired daily by all the enemies of Islam. These plots are hatched globally and on all fronts. The menace is primarily being directed towards the Deeni Ta'leem of the children of the Ummah. Even Ulama are being enlisted into this conspiracy. All Muslim governments with the solitary exception of Afghanistan, are actively involved in this great conspiracy of Shaitaan and the kuffaar. In some so-called Muslim countries Islamic education is banned by law. In some places restraints are placed on Deeni education. In some lands the governments are hell bent on closing down or impeding the progress of Madrasahs. The tag of terrorism has been falsely and conveniently fixed to the Madaaris to allow the kuffar governments to act against the institution of Islamic learning. The Sunnah of Rasulullah (sallallahu alayhi wasallam) is depicted as

NASEEHAT

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) presented the following naseehat to Hadhrat Abu Hurairah (radhiyallahu anhu):

"Publicize Salaam (i.e. greet all Muslims whether you know them or not); feed the poor; uphold family ties; stand during the night (i.e. Tahajjud Salaat) while people are sleeping, then enter Jannat in peace."

terrorism. All these schemes of so-called Muslim government are designed for only the elimination of Islam. And, all these shayaateen at the helm of Muslim government are dancing to the tunes of the western powers of kufr.

In this fearsome scenario the ordinary Muslim can still play an important and vital role to defend and protect Islam. Among the ways and methods available to defending Islam in this inferno of kufr and baatil, the most important and efficacious today is the MAKTAB which ensures that the Imaam and Akhlāq of the children of the Ummah are assured to remain intact. Hadhrat Shaikhul Hind, Maulana Mahmudul Hasan (rahmatullah alayh) stated several decades ago that the only way in which to safeguard Islam in the Indian sub-continent was to establish Maktab on a massive scale. Other Ulama and Auliya have aired similar views from time to time. This advice in fact applies to all Muslim countries. The conspiracy is to sever the Ummah's children from their Islamic moorings by keeping them entirely ignorant of Islam. If this shaitaani plot succeeds, the alienation of the succeeding generations of Muslims from Islam will be complete.

This process of alienation has already been achieved in Bosnia, Albania, the Muslim Republics of the now defunct U.S.S.R. and Turkey. This evil plot is being unfurled in Bangladesh with the connivance of the authorities who have transformed the country into a vassal state for India. The Ummah therefore has to become alert and combat this menace in whatever way Allah Ta'ala enables them. In kuffaar countries where Muslims are a minority, concerned Muslims have hitherto held aloft the Standard of the Deen. Maktab education was ensured and is still being sustained inspite of attempts by inimical forces to throttle Islam. However, in Muslim countries, so-called Muslim rulers are involved in the satanic conspiracy to efface Islam. Different ways and laws are engineered and introduced to destroy Islam. But, by the fadhl of Allah Ta'ala, the Ulama-e-Haqq, albeit extremely few in number and lacking in resources, are combating the menace. It is on account of the stalwart resistance of the Ulama that closing of the Madaaris is considered a vital step for the achievement of the plot.

The damage which so-called Muslim rulers and governments are inflicting on Islam and the Ummah is greater destruction to Imaan and Akhlāq than the laws of kuffaar countries. While kuffaar states in general do not direct their forces against Muslim minority communities, so-called Muslim rulers and governments overtly and violently act to eliminate Islam. Turkey, Pakistan, Algeria, Tunisia, Egypt, Saudi Arabia, Syria and Bangladesh are just a few of the Muslim countries actively conniving to obliterate Islam. Today the Ummah finds itself in this conflagration of kufr and baatil. It is our duty to contribute a share of our wealth and efforts to combat this inferno which threatens to annihilate Islam. We, therefore, call on the Ummah to realise and understand the dire need and urgency of upkeeping and expanding the Maktab Programme. The participation of the entire

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A person had neglected Salaat for a number of years. Now that he has realised his error, he is offering qadha of the missed Salaat. He now also performs Tahajjud, Inshraaq and Awwaabeen Salaat. Should he rather for a time being abandon these Sunnat Salaats for the sake of performing qadha?

A. No, he should continue performing these important Sunnat Salaats while at the same time discharging the obligation of qadha by performing as many qadha as he is able to.

Q. Is it permissible to make Sajdah Tilaawat during Fajr time and after the Asr Salaat when Nafil may not be performed?

A. Sajdah Tilaawat may be performed in these times. However, when the sun's rays have cooled considerably, say about 15 or 20 minutes before sunset, Sajdah Tilaawat will not be permissible at this time.

Q. Instead of four raka'ts Fardh, only three were performed. After Salaam, when the error was discovered, the Imaam immediately repeated the Salaat. Should the Iqaamat also be repeated in such an event?

A. There is no need to repeat the Iqaamat. The first Iqaamat is sufficient. Only if there was a long delay, i.e. the duration of two raka'ts Salaat, or the Imaam had moved away, should the Iqaamat be repeated.

Q. In the locality where I live, the Imaam performs Asr Salaat when it is still time of Zuhr for Hanafees, i.e. before the shadow has reached twice the length of the object. What should I do?

A. If there is another nearby Masjid where Asr Salaat is performed in the valid time, i.e. in terms of the Hanafi Math-hab, then go to the other Masjid. If this is not possible, continue performing Salaat with the Imaam. Thereafter repeat the Salaat. Even if it is Asr, it does not matter in this case as the Salaat which you are performing in Jamaat behind this Imaam will be Nafil.

Q. Is it better to perform Sunnat and Nafil Salaat in the Masjid or at home?

A. Sunnatul Muakkadah should be performed in the Masjid. It is better to perform Nafil at home. However, in Makkah and Madinah it is best for men to perform all their Salaat in the Musajjid of these places.

Q. If for some reason a man misses Jamaat Salaat in the Masjid of the neighbourhood, should he recite Iqaamat when performing the Salaat at home?

A. The Athaan and Iqaamat of the Masjid suffice for the entire neighbourhood. While it is not necessary to recite Iqaamat, it is better. But, for the Musaafir who performs alone, it is necessary to recite Iqaamat.

Q. During Ramadhaan if a person missed the Witr Jamaat, may he recite the Qira'at audibly when performing the Salaat alone?

A. Yes, he may do so or he may recite silently.

Q. Dua-e-Qunoot was omitted from Witr Salaat. Sajdah Sahw was not made. The next morning after Fajr Salaat, the musalli recalled his omission. Should he make qadha of the Witr Salaat and repeat Fajr?

A. Qunoot in Witr is Waajib. Its omission necessitates Sajdah Sahw. It is Waajib to repeat a Salaat if a Waajib act was omitted, i.e. if Sajdah Sahw was not made. However, the compulsion of repeating such a defective Salaat is while the time for that Salaat has not yet expired. In the question here, the time had already expired, hence repeating the Salaat is not obligatory. The Witr has been discharged, albeit defectively. The Fajr Salaat is valid. It should not be repeated.

Q. If I sustain a cut and see the blood inside, is my wudhu broken? The blood does not flow from the cut.

A. Wudhu is valid in this case. Only if the blood flows from the cut even slightly, will wudhu break.

Q. Someone used to perform Witr Salaat without raising the hands in the third raka't and without reciting Qunoot. Should the Witr Salaat performed in the past in this way be made qadha? And, should the Isha also be repeated?

A. The Witr has been discharged although defectively. There is no need for making qadha of the Isha Salaat.

Q. A person postponed Witr for Tahajjud time. He did not wake up in time. After Fajr Salaat he recalled that he had not performed Witr. What is the ruling?

A. He should perform Witr, i.e. make qadha of it, and also repeat his Fajr Salaat.

Q. What is the ruling of children of a divorced couple?

A. The mother gains custody of the minor children. The child, if a boy, will remain with his mother until the age of seven years. Thereafter, custody will be the right of the father. If the child is a girl, she will remain with her mother until she starts menstruating. However, if there is a valid Shar'i reason, either party may be denied custody. If the father is an immoral man or a man who despises the Sunnah, the mother may deny him custody. The same will apply if the mother is immoral and poses a threat to the Imaan or Akhlaaq of the children.

Q. A couple is divorced. The daughter lives with the mother. She refuses to visit her father despite his demands. Her reason is that while he was still married to her mother, he had tried to seduce and sexually molest her. Is this girl disobedient for her refusal to visit her own father?

A. No, she is not being disobedient. She is rightfully and correctly taking precautions. In fact, it is not permissible for her to visit such a dangerous and immoral man. Her father cannot be trusted with her.

Q. What is the maintenance ruling of the Shariah concerning the nabaligh (minor) children of a divorced couple?

A. Maintenance of the children is the duty of only the father. Normally, he has to maintain them until the age of buloogh (15 years). However, even at this age, he is responsible for their maintenance if they are unable to earn their own living. This applies particularly to girls. He has to support them until they get married. Girls are not expected to leave home looking for jobs to support themselves.

Q. The father wants custody of his three children aged, 9, 12 and 15. But they refuse to go to him. Will he be justified to refrain from maintaining them?

A. If any of these three children is a girl who has not attained puberty, the father cannot demand custody. If the children have no valid Shar'i reason for refusing to go to their father, he will be justified to withhold maintenance.

Q. A lady paid for some improvements to the house. Is it permissible for her to claim the amount from her ex-husband on separation?

A. If the improvements were effected on the instruction of her husband, she will be entitled to claim. If she had made the improvements of her own free will, she may not claim.

Q. Should an unpaid Mehr-e-Faatimi of 1982 be payable in terms of the value of silver of that time or should its present value be paid?

A. If in 1982 when the Mehr was arranged, a specific sum in terms of rands (or whatever the currency may have been) was not specified – only Mehr-e-Faatimi was mentioned – then the Mehr should be paid in terms of the present price of silver.

Q. It is said that a woman in haidh should not make pickles, pickle masala and chutneys. Is this true?

A. This is baseless. She may prepare any type of food, etc. during her haidh period.

Q. When one is invited to a khatam prior to a wedding, engagement or widaa (farewell) function for the bride, is it waajib for close relatives to attend if there is no intermingling of sexes? Such functions take place in our Purdah conscious families. However, some of us refuse to attend saying that it is not Sunnah. But, this causes discord and strife with our elders and parents. We are therefore compelled to go against our wishes. Please comment.

A. The khatam functions, etc. mentioned by you

are bid'ah. It is not permissible to attend. It is necessary to refrain from participation in these bid'ah functions even if elders and parents become annoyed. Obedience to parents is not permissible in things which are in conflict with the Shariah. Your concern should be to please Allah Ta'ala. Even if discord is the consequence of the quest for Allah's Pleasure, it will be tolerable. Avoidance of discord and strife at the cost of inviting Allah's Displeasure is not permissible. The unlawful wishes of elders and parents should be declined with respect.

Q. I have two female cousins aged 28 and 29. They are not married. They do not seem to be getting decent proposals. In view of their age they are being forced to accept any proposal from such men who are not Deeni inclined. They therefore refuse. Is this the only way for females to get married – to await proposals?

A. While the normal way for women is to await proposals, the normal way for males is to send proposals. Like Rizq, marriage too is decreed by Allah Ta'ala. Regardless of age, it is not permissible to adopt any method which is in conflict with the Shariah. Their marriage will take place only at the time appointed by Allah Ta'ala. The fact that they are not receiving decent proposals is not because they are waiting for proposals honourably at home. Millions of girls receive good and decent proposals while they remain at home in Purdah. Those who feel that their chances of gaining good husbands while remaining in Purdah at home are slim, are labouring under a misconception. Numerous women who have cast aside Purdah and adopted western or kuffaar ways of hunting for husbands lead miserable lives under the tyranny of ignorant husbands who have no idea and no care for the rights of their wives. Those who acquire their marriage partners in the haraam and immoral western ways experience the highest divorce rates. Their marriages collapse in ruin and misery. And, this is the norm among them while it is the exception among people of the Deen.

Just as it is not permissible for a poor struggling man to pursue haraam ways to acquire wealth, so too is it not permissible to adopt un-Islamic methods for gaining a marriage partner. It is Allah's will that your cousins are not yet married. We cannot fathom All Allah's Wisdom. Life on earth is an infinitesimal part of everlasting life which the Mu'mineen will spend in Jannat. Difficulties, inconveniences and hardships of this temporary world should be tolerated with our gaze focussed on Allah Ta'ala. Your cousins should make dua to Allah Ta'ala and resign themselves to His will and Pleasure. He does only what is good for His servants.

Q. I suffer from a terrible hairy problem – hirsutism on my face. I have tried many ways and expensive medications to no avail. I now want to go for laser treatment. Is this permissible? My problem is getting worse.

A. As long as a treatment is not harmful it is permissible. We do not know what laser treatment entails. If you are convinced that it is not harmful, then it is permissible. Seek advice from those who understand what this treatment is all about. Do not rush into something which you will regret later. Some of these new fangled treatments are like falling into the fire from the frying pan.

Q. My wife left the marital home without my consent. She stays at her parents home. I later gave three talaqs. Is she entitled for the balance of the Mehr which I still owe her seeing that she left our home before I gave her divorce? What about maintenance?

A. Even if she had acted so disobediently, you have to pay her Mehr in full. Since she left the marital home without your consent, she cannot claim maintenance from you.

Q. What is the position of the child which will be born to my wife (mentioned in the above question)?

A. You have to maintain the child. The child will remain in her custody until a certain age. If the child is a boy, his mother will have custody until he reaches seven years. If a girl, she will remain with her mother until the age of puberty. Thereafter you, the father, will have custody.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Can a man of illegitimate birth marry a woman of legitimate birth?

A. Yes, this is permissible.

Q. Last year we started Ramadhaan on Monday 21st December 1998. It was too cloudy to seek the hilaal, therefore we completed 30 days for Sha'baan. The same thing happened at the end of Ramadhaan. It was too cloudy, hence we completed 30 days for Ramadhaan, and celebrated Eidul Fitr on Wednesday 20th January 1999. Last night (19th Jan.) at approximately 5:17pm I spotted the hilaal. Sunset here was 5:36pm I, therefore knew that it had to be the 2nd Shawwaal. Do we continue regarding it the 1st?

A. Yes continue to regard it the 1st. The month commences from either sighting the moon at the end of the 29th day or if it was not sighted, then the month commences after 30 days. Discount the sighting which was made before sunset. Simply adhere to the principle of the Shariah -- If the Hilaal is sighted at the end of the 29th day, the new Islamic month commences immediately. If the hilaal is not sighted, complete the month with 30 days. Ignore all other considerations.

Q. Is Bismillaahir Rahmaanir Raheem an aayat of Surah Faatihah? Do we recite it aloud in Fajr, Maghrib and Isha?

A. According to the Hanafi Math-hab, Bismillah is not an aayat of Surah Faatihah. It should therefore be recited silently.

Q. Was Zul Qarnain a Nabi?

A. Zul Qarnain was not a Nabi. He was a great Wali (Saint) of Allah Ta'ala.

Q. What was the name of Zul Qarnain? Or was this his name?

A. Zul Qarnain was the title of this Wali who had ruled the world at that time. There is no correct information available on his name and history. All accounts furnished by historians regarding Zul Qarnain are their opinions and conjecture.

Q. I read that Fir'oun's name was Al-Walid Ibn Mus'ab Ibn Rayyan. Is this true? Is his body the one on display in the museum in Cairo?

A. This might have been his name. There are no accurate historical facts available either about his name or about the whereabouts of his body.

Q. I have read that Iblis, the accursed was originally of the species of the angels but of deeds was of the jinn. What does this mean?

A. It means plain nonsense. Shaitaan or Iblis was not an angel. He is a jinn who lived in the heavens among the Angels. Due to his disobedience he became accursed and was cast out of the heavens.

Q. Is it permissible for a Muslim to go through medical college to become a medical doctor when it entails dissecting, bisecting and autopsies on human bodies? From your book, Kitaabul Janaaiz it is clear that this is not permissible. My questions therefore are:

(1) What means does a Muslim have to become a doctor if he is not allowed to practise on human bodies?

(2) Does it mean that those Muslims who adopt these methods are sinning?

A. Mutilating human bodies for gaining medical knowledge is not permissible regardless of the benefits. Our article in Kitaabul Janaaiz explains this very clearly. This act is haraam. Those who practise it are sinning. The means or ways in which to gain medical expertise are not for Shari consideration. When a method has been discovered or evolved, the Shari ruling should be obtained. If the Shariah forbids it, it will have to be abandoned. This is the test of the Mu'min's Imaan -- a test which he has to undergo in this world. Those interested in medicine have to discover the ways and the means. As Muslims they should not simply accept and follow all methods given to them by the kuffaar. The function of the Shariah is to proclaim the law and to inform us of what is lawful and unlawful. The function of the Shariah is not to discover and devise methods for worldly activities. This is another field. It is therefore not for us to advise of alternate ways of attaining medical expertise. Besides, there are other alternative

systems of medicine. As time progresses more and more of the abuses and fallacies of western medicine are coming to light. Even if haraam methods have benefits, the harm is always greater.

Q. Is it permissible for a woman to remove hair from her legs by shaving or other means?

A. It is permissible.

Q. In Islam are women inferior to men? If so, why?

A. Western, liberal and un-Islamic ideas have distorted your mental vision. What is your conception of inferiority. The Qur'aan says about the Ambiyaa (alayhimus salaam): "These are the Messengers. We have given some ranks over (or above) others." Even the Ambiyaa are not equal. Rasulullah (sallallahu alayhi wasallam) is superior in rank to Nabi Musaa (alayhis salaam). In fact he is superior than all the Ambiyaa (alayhimus salaam). Thus, in relation to Rasulullah (sallallahu alayhi wasallam) all the Ambiyaa (alayhimus salaam) are inferior. Hadhrat Jibraeel (alayhis salaam) is the highest ranking Angel. In relation to him, Hadhrat Israafeel (alayhis salaam) is inferior. In relation to the Qur'aani Shareef, the Hadith is inferior. In relation to the Ka'bah, Musjidun Nabawi is inferior. In relation to the elder brother, the younger brother is inferior. In relation to a mother, her son even if he is a great Aalim and a Saint, is inferior. In relation to an elder sister, the younger brother is inferior. In relation to Hadhrat Abu Bakr (radhiyallahu anhu), Hadhrat Umar (radhiyallahu anhu) and all the Sahaabah and the entire Ummah are inferior. In relation to the Ustaadh, his students are inferior. In relation to a Shaikh, his mureeds are inferior whether male or female.

In every level of society there are ranks and gradations. The concept of blanket-equality is a stupid idea of kuffaar. The husband has been made the chief of the family by Allah Ta'ala. It is his responsibility to maintain and train his wife and children. He has the highest rank in his home. He is superior to his wife and children even if his sons are the greatest saints and he an ignorant farmer. Is it an insult to all the Ambiyaa (alayhimus salaam) to say that they are inferior to Rasulullah (sallallahu alayhi wasallam)? On the contrary, they all are proud to be the inferior servants and followers of Rasulullah (sallallahu alayhi wasallam). Similarly is it with all the 'inferior' beings cited above as examples.

The Qur'aan categorically states: "For men over them (women) is a rank." What problem do you or any Muslim have with this assertion of Allah Ta'ala? The problem is only that westernism and kufr liberalism have imposed on the minds of people that the higher male rank relegates women to chattelhood. Modernist and deviated Muslims have been made to understand that women in Islam are contemptible; that men are free to abuse and denigrate them. But every Muslim who has even a slight understanding of Islam knows that these western ideas are plain garbage which the enemies of Allah gorge out. Even in Jannat there will be different ranks among all levels of people. When according to Islam even two men are not equal, what is wrong if there is no equality between man and woman? But since deceived people have been indoctrinated to believe that 'inferiority' means contemptibility, they feel very awkward with Islamic teachings. A woman with her piety can surpass any man in rank by Allah Ta'ala. By Allah Ta'ala, the criterion of superiority is Taqwa. Innumerable women will have higher ranks by Allah Ta'ala than males on account of their Taqwa.

Every Mu'min is aware of the lofty rank of Hadhrat Aishah (radhiyallahu anha). She was the Ustaadh of numerous Sahaabah. She was the most beloved Wife of Rasulullah (sallallahu alayhi wasallam). She will be entering Jannat centuries before numerous male Sahaabah. What idea will you now gain when it is said that she was inferior to her husband, Rasulullah (sallallahu alayhi wasallam)? Is any contempt implied for her by this claim? We in fact say that contempt for her is kufr. Thus, gradations in society are the creation and command of Allah Ta'ala. The khalifah, sultan or king may be a corrupt and immoral man. But, the Shariah commands obedience to him in all his lawful orders. His rank is superior to others here on earth. In Islam woman is not inferior to man in

terms of the concocted meaning ascribed to 'inferiority' by the western kuffaar enemies of Islam.

Q. Is Purdah Fardh or Sunnat and why?

A. Purdah is Fardh. It is commanded by the Qur'aan and the Sunnah. Sunnat does not necessarily mean 'not compulsory'. Write for our book on Purdah to the Y.M.M.A., P.O. Box 18594, Actonville, 1506.

Q. Are flavourings like chicken and beef haraam?

A. All animals flavourings are haraam.

Q. Are soft drinks like Coke, etc. permissible?

A. We have clarified in a number of past issues of The Majlis that all soft drinks are prohibited. They all contain alcoholic concentrates.

Q. If a girl is engaged to a boy, are they allowed to speak to each other over the telephone?

A. It is haraam for them to have any kind of premarital communication even telephonically.

Q. The daily practice in our Jamaat Khaanah after the Zuhr Fardh Namaaz and dua but before the two raka'ts Sunnatul Muakkadah, is to have a short kitaab-reading session for two or three minutes. Is it proper to interrupt the Zuhr Salaat in this way?

A. There should be no unnecessary interruption between the Fardh and Sunnatul Muakkadah Salaat. The Kitaab-reading should take place after the Sunnat and Nafl Salaat. The introduction of this practice is something new, viz. a bid'ah since it alters the form of the Salaat. The Sunnah practice is to perform the Sunnatul Muakkadah immediately after the Fardh. Furthermore, it is an imposition on those who wish to perform their Sunnats immediately. When a practice has been introduced, people feel obliged to participate for fear of causing annoyance to others. Also, experience shows that those who have introduced the practice are offended when others do not participate.

Q. Many years ago I was advised by an Aalim that after performing the four raka'ts Sunnatul Muakkadah of Zuhr, I should not perform any qadha Salaat until the Fardh and Sunnats. However, I could perform qadha before the four Sunnats.

A. After the four Sunnats while waiting for the Fardh Salaat to commence, it is permissible to perform qadha. Between the Sunnats and Fardh any Salaat, Thikr, Dua or Tilaawat are permissible.

Q. What is the Shariah's view on intellectual property such as patency, copyright, franchise rights, etc.? Is trade in such property allowed?

A. The Shariah does not recognize the validity of such 'property'. In fact 'intellectual property' is no property in Islam. Trade in such imaginary property is baatil (baseless and unlawful).

Q. Someone who receives a marriage proposal for his daughter asks me for a reference on the boy. The boy is closely related to me. I am aware of the bad character of the boy. What do I do in this dilemma? Do I tell the truth or conceal it? If I speak the truth, will it be gheebat?

A. While technically it is gheebat, it is necessary to speak the truth in this case. It is not sinful to reveal the truth or the bad character of the boy to the girl's father. In fact, it is necessary and compulsory to apprise the girl's father of the truth to save them from falling in a trap. Rasulullah (sallallahu alayhi wasallam) said that the person from whom advice is asked is a person of truth. In other words, he has to give truthful advice. It is haraam to conceal the truth when such concealment deceives and misleads another person. The aim in revealing the truth is too prevent harm to others.

Similarly, it is wrong and haraam to mislead others by furnishing false references designed to mislead. Speaking ill of others, even if it is the truth, is gheebat and haraam only when there is no need for such talk.

Q. Friends and relatives who visit me usually indulge in gheebat. In fact this has become the norm. When they visit me, they speak about the

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

faults and sins of other women. Although I detest this, I do not say anything as I do not want to annoy them. What attitude should I adopt in such a situation?

A. You are equally sinful with them. Those who speak gheebat and those who sit to listen to gheebat are all equally guilty of the sin of gheebat. The punishment in the Akhirah for gheebat is consumption of rotting human corpses. You simply have to muster up courage and physically dissociate yourself from such evil gheebat company. Let them become annoyed. Seek the Pleasure of Allah, not the pleasure of those who displease Him. It is your incumbent duty to respectfully stop your relatives in their tracks of gheebat. When a friend or relative indulges in gheebat, tell her clearly that gheebat is evil and haraam. They should not engage in such conversation with you. If they persist, leave the room regardless of their annoyance. If they break off ties because of your correct and Islamic attitude, then good riddance.

THE HEART

THE HEART OF man is like a mirror. A mirror becomes bright and shining with the sun's light only if there are three qualities in it. It should be polished. The mirror should be of transparent glass, neither opaque or translucent. The mirror's surface should be smooth. The heart will similarly become bright and shining with celestial Nur (Tajalliyyat-e-Ilaahi) if it has these three attributes:

- 1) It should be polished by abandoning evil desires (the desires of the nafs).
- 2) It should be made transparent and pure by constant Thikrullah.
- 3) The physical actions should be in the state of 'itidaal' (moderation). Only then will there be no crookedness in the heart and its surface will be smooth.

Actions and deeds will be said to be in the state of itidaal when they conform to the Shariah and Sunnah. (Imaam Ghazali)

Q. When one joins the Maghrib Jamaat in the third raka'ts, how should the two missed raka'ts be made?

A. After the Imaam's Salaam, rise and perform one raka't in which Thana, Ta'awwuth, Tasmiah, Surah Faatihah and a Surah will be recited. Sit in Tashahhud after this raka't. After Tashahhud, the second raka'ts should be performed in the same way, except that Ta'awwuth and Thana will not be recited.

Q. If due to imprisonment water is not available in the cell and the time of Salaat is about to expire, should Salaat be performed with Tayammum?

A. Yes, Salaat should be performed with Tayammum and when water becomes available the Salaat should be repeated.

Q. After one has worn khuffain (leather socks) for 24 hours, should wudhu be repeated?

A. If the wudhu has not been broken, there is no need to repeat it. Only the khuffain should be removed and the feet washed.

Q. Anfahah (rennet) is permissible even if extracted from calves which have not been Islamically slaughtered. Thus, cheese containing this anfahah is permissible. Will it be valid to say that gelatine like anfahah is also permissible even if made from substances from animals not slaughtered according to the Shariah?

A. The analogy is palpably baseless. Gelatine cannot be argued on the basis of anfahah. Anfahah or true rennet (not manufactured rennet) is permissible in conflict of Shar'i principles. Since Rasulullah (sallallahu alayhi wasallam) and the Sahaabah had consumed cheese containing anfahah, logic and reasoning are set aside. Such cheese is halaal. The cheese which Rasulullah (sallallahu alayhi wasallam) had eaten was made by the fire-worshipping Persians who did not slaughter according to Shar'i rules. In terms of the Shariah an act which is in conflict of Qiyaas (Analogical Reasoning of the Shariah) cannot be cited as a basis for extending an order. Thus the permissibility of anfahah cannot be extended to gelatine. Gelatine is manufactured from haraam substances, hence it remains haraam. Only gelatine

made from halaal substances will be halaal.

NB Present-day rennet is not Anfahah. It is an entirely different substance which is haraam. Present-day rennet is a manufactured item, while anfahah is a natural substance acquired from the stomach of the calf a short while after it has consumed its mother's milk. When this calf is slaughtered, the substance anfahah which curdles cheese is obtained.

Q. If someone is involved in Thikr or Tilaawat should Salaam be made to him / her?

A. Salaam should not be made to a person who is engaged in any Ibaadat or Ta'leem.

UJUB

SELF-PIETY IS UJUB (vanity). A person who believes himself to be pious suffers from the disease of ujub. This is a spiritually destructive disease. Signs of ujub are frustration when one's dua appears not to be accepted and one's enemies are not punished by Allah Ta'ala. When a person becomes frustrated because his dua does not materialize, he implies thereby that he is pious. He believes on account of his assumed piety that there is no justification for the rejection or non-acceptance of his dua. This is a dangerous spiritual malady.

Q. If a person after having performed Salaat remembers that he had not made masah of the head during wudhu, what should he do?

A. Since the wudhu is not valid, the Salaat too is not valid. He should make masah of the head and repeat the Salaat. It is not necessary to repeat the whole wudhu.

Q. If a baby urinates on a person does wudhu break?

A. Wudhu does not break. However, the affected part of the body / clothes should be compulsorily washed.

Q. Sometimes when I am performing Salaat my baby crawls in front of me and sits right at my feet. When proceeding to Sajdah, I push him aside with a single movement of my one hand. Is my Salaat proper?

A. Yes, your Salaat is proper.

Q. Is Hadhrat Khidr (alayhis salaam) still alive? I have been told of conflicting views.

A. There are conflicting views among the Ulama on this issue. The best view appears to be the view of Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh). According to this great Mujaddid, he had asked Hadhrat Khidr (alayhis salaam) in Aalam-e-Arwaah (Spiritual Realm of the Souls) this same question. Hadhrat Khidr's response was that he had already died, but Allah Ta'ala has bestowed to him the power of appearing on earth in a variety of human forms. And, Allah knows best.

Q. Who is responsible to provide for an unmarried or divorced woman?

A. Her close relatives have to compulsorily maintain her. This obligation will firstly devolve on her adult sons if she has any. If she has no sons, then on her father. If no father, then on her brothers. If no brothers, then on her paternal uncles and so on according to the ranks of her Asbah relatives, i.e. from the father's side. If she has no Asbah relatives, then on the relatives from her mother's side. If she has no relatives whatsoever, then on her neighbours and on the Muslim community as a whole where there is no Islamic Ruler.

Q. A son leaves his money in trust with his father and goes on a journey. The father is poor and has no source of income nor is he able to earn. Is it permissible to take from his son's Amaanat to sustain him?

A. The father may take from the son's wealth only what is needed for his maintenance. He may not take for spending on luxuries without the permission of his son. But even if he commits the sin of misappropriating his son's wealth, the latter cannot institute a claim against his father.

Q. A wife leaves home to work without the consent of her husband. Her husband's income is not sufficient to buy the luxuries she wants. Since she works, the husband is now refusing to

provide money for even essential and basic household items. He says that as long as she works, he will not give her a cent. Is he entitled to withhold maintenance from her on these grounds?

A. Yes, he is fully entitled to do so. The woman is a naashizah (extremely disobedient). She has no right to step out of the home without her husband's consent, leave alone working outside the home. As long as she does not remain at home, the husband is entitled to withhold maintenance from her.

Q. Sometimes there is a gap in the front saff in the Musjid. But, in order to fill the gap it is necessary to pass in front of several musallis. Should one proceed to fill the gap in these circumstances?

A. Yes, the gap should be filled even if it necessitates passing in front of musallis.

Q. If a person is performing Salaat directly behind another person, is it permissible for the second person to move away from the spot he is occupying in front of the musalli?

A. It is permissible. In this case he is not passing in front of the musalli. He is simply moving away.

Q. Is it permissible to cut green grass or plants from on top of a qabr?

A. Green plants too recite the Tasbeeh of Allah Ta'ala. Such recitation is beneficial for the inmate of the qabr (grave). It is, therefore, makrooh to cut green plants from the grave.

Q. Should Assalamu Alaikum be exclaimed when entering the Musjid?

A. When musallis are engaged in Salaat, Tilaawat or Thikr, Salaam should not be audibly made.

Q. I have a fixed property which I intend to make Waqf for a Musjid and Madrasah. Can I make it waqf now but stipulate that while I am alive I shall occupy the house and derive whatever income it yield? After my death the income of the house will be for the Musjid and Madrasah. Is this permissible?

A. Yes it is permissible.

Q. I intend to go to a place about 50 kilometres from my home. On reaching that place I decided to travel to another place which is about 40 km away. Am I a musaafir in the first or the second town?

A. You are not a musaafir in either town. You have to perform Salaat in full. If the second place is 77 km or more from the first town, then only would you become a musaafir after leaving the first town.

Q. What is the state of a man who condemns Purdah in crude terms? Some say that it is kufr. If so, what is the state of his nikah?

A. His condemnation of Purdah (Hijaab) is kufr without any doubt. Such kufr expels him from Islam. His nikah is no longer valid. He should repent and renew him Imaan by reciting the Kalimah. His nikah should be performed again.

Q. My mother is not on speaking terms with a close relative. She argued with the relative because of some money matters. As a result she has developed an intense enmity for the relative. Now my mother intends to go for Hajj, but she does not want to restore good relations with the relative. She feels that it is not necessary to apologise or even greet the relative. Is it proper for her to go for Hajj without making peace with the relative?

A. Whether she goes for Hajj or not, it is highly improper to have enmity for a Muslim, especially if the Muslim happens to be a close relative. It is haraam to remain on bad terms for more than three days. She will be destroying the thawaab of her Hajj if she goes to the Ka'bah with enmity and malice in her heart. Hadhrat Fudhail Bin Iyaaz (rahmatullah alayh) said that many people emerge from the bathroom cleansed of sins while many return from the Ka'bah full of sin. When a person performs wudhu and ghusl with a niyyat, then even the sins are washed away with the wudhu and ghusl water, hence one emerges purified from the bathroom. On the other hand, people who go to the Ka'bah without cleansing their hearts from spiritual pollutions such as enmity, hatred, malice, etc.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

return with a load of sin inspite of having visited the holiest site of Islam. Your mother should therefore contemplate and not ruin her Hajj in this evil way.

REPREHENSIBLE ACTS

AMONG THE REPREHENSIBLE acts which the Shariah forbids are:

- ✱ To scare or frighten a person even jocularly.
- ✱ To point a sharp instrument at a person even jocularly.
- ✱ To stare threateningly at a person for no valid reason, even playfully.
- ✱ To speak derisively of the sins of a person.
- ✱ To remove chicks from the nest of a bird.
- ✱ To cane pupils.
- ✱ After meals to leave the food unattended.
- ✱ To refer to a person with a nickname which he dislikes.
- ✱ To send a marriage proposal for a girl when another prior proposal is still being considered by the girl's party.
- ✱ To arrange one's own marriage without the blessing of one's elders whether one happens to be a male or female.
- ✱ To choose a marriage partner only on the grounds of wealth, beauty or worldly rank.
- ✱ To eat with knives and forks.
- ✱ To remove hair and cut nails during the state of haidh or janaabat.
- ✱ To punish anyone (pupils, children, etc.) during anger.
- ✱ To be oblivious of the needs of poor neighbours.
- ✱ To participate in the funeral and burial services of non-Muslims even if they happen to be one's parents.
- ✱ To look into the face of parents or elders when they rebuke or scold, even if they do so unjustly.
- ✱ To fulfil the un-Islamic wishes and demands of parents.
- ✱ To conceal defects in a product when selling it.
- ✱ To unnecessarily delay payment of debt.
- ✱ To press poor debtors for payment.
- ✱ To mislead a person by providing untrue references about prospective clients, buyers or those who propose for marriage.

Q. Some people believe that it is not good to sweep in the night time nor to cut nails. Is there any basis in the Shariah for this?

A. There is no basis in the Shariah for this. It is permissible to sweep and cut nails during the night. While such statements and advices do appear in the writings of some Ulama, there is no Shar'i basis for these claims.

Q. Is it permissible to have the name, etc. of the deceased inscribed on a marble slab and placed at the head side of the grave without constructing walls around the grave?

A. This is the way of the kuffaar. There is no benefit for the mayyit nor for anyone in wasting money in this way. The money should be given to the poor and the mayyit will derive much thawaab and spiritual benefit therefrom whereas he / she gains absolutely no benefit from the marble stone.

Q. Is it Sunnat to shake hands with both hands or with one hand. According to the Ghair Muqallideen (those who deny the Math-habs), only one hand should be used when shaking hands?

A. The Ghair Muqallideen in addition to being astray are generally disrespectful. It is the Sunnah of Rasulullah (sallallahu alayhi wasallam) to shake hands with both hands.

Q. I am a baaligh girl of 16 years and am at high school. I have realised the evil which is happening at school. I hate being in the immoral school environment. The conversation of my classmates revolves around evil and immorality. It is almost impossible for a Muslim girls to maintain her moral purity in such an environment. I have made up my mind to abandon school, but my parents insist that I continue with secular studies. They want to send me to university. Will I be regarded as being disobedient to my parents if I leave school and

refuse to go to university? Please advise what I should do.

A. Your 'disobedience' in this case will, Insha'Allah, earn for you the Pleasure of Allah Ta'ala. It is haraam for you to obey the haraam instructions of your parents. Parents have not been given the right to destroy the moral and Deeni lives of their children. Your parents in their ignorance are trying to send you to Jahannum by sending you to university. Alhamdulillah, Allah Ta'ala has given you good intelligence and taufeeq to understand the evil which reigns in the secular schools of this day. It is an ibaadat of high merit for you to 'disobey' your parents in the matter of school and university. As far as Islam is concerned you will not be considered to be disobedient by refusing. In fact, you are under Shar'i obligation to immediately abandon school.

Q. What is the position of Qur'baani or Aqeeqah if the meat is stolen? Is the Qur'baani and Aqeeqah valid?

A. Yes, the Qur'baani and Aqeeqah are valid. Theft of the meat does not affect the validity of these acts of ibaadat. Once the animal is slaughtered with the niyyat of Qur'baani or Aqeeqah, the obligation is discharged regardless of what happens to the meat.

Q. In England many Muslims obtain social welfare grants from the government on false grounds. They conceal their income and do not truthfully fill in the application form. Is the money obtained in this way halaal?

A. It is haraam to gain money fraudulently. Deception is haraam even in Daarul Harb (Enemy Territory). The money acquired in this way is not permissible. It should be returned to the government.

Q. Some Muslim workers of a Muslim employer do not perform Salaat. The employer is a regular musalli. Those who wish to perform Salaat are allowed to go off. But, those who do not perform Salaat continue working on the premises. What is the employer's Shar'i responsibility regarding those workers who do not perform Salaat?

A. It is the Waajib obligation of the employer to compel his Muslim workers to perform Salaat. He has to order them to stop work and go for Salaat. He too is guilty of participating in their crime.

CONTAMINATION

IKHLAAS (SINCERITY) IS negated when the niyyat for an act of ibaadat is contaminated with some worldly motive, e.g. a person fasts on Mondays to gain the thawaab of the Sunnat fasting, however, he also intends thereby to reduce weight and gain health. His ikhlaas is negated by this worldly contamination.

Q. Sometimes when I require a certain item at an auction sale I pay a sum of money to some prospective buyers for abstaining from the bidding. In this way I obtain the item quite cheaply. Is this payment and agreement permissible in the Shariah?

A. Both the payment and the agreement are unlawful. It is not permissible to prejudice the owner of the goods in this way. It is haraam to pay money for such an unlawful purpose. It is haraam for others to accept such money. The money paid is riba as well as a bribe. The aim of an auction sale is to realise the highest price by bidding. To defeat this aim by paying money to bidders to abstain from bidding is therefore haraam. It is also unlawful to bid deceptively merely to enhance the price if one has no intention of buying.

Q. What is the position of fasting during Ramadhaan on a day when haidh stops during the course of the day?

A. It is Waajib (incumbent) to stop eating and drinking. One should remain like a fasting person. Qadha of this day has to be made.

Q. Ghusl-e-Janaabat is Waajib on a woman. But before she could bath her haidh began. Does she have to bath to gain purification from the earlier state of janaabat?

A. It is not necessary for her to bath. When she is purified from haidh, one ghusl will suffice for her Tahaarat (purity).

Q. If while a woman is menstruating she has a wet dream, does she have to take ghusl?

A. Ghusl is not incumbent on her. Only when her haidh ends will ghusl be waajib.

SOAP

ALMOST ALL SOAPS are made from haraam animal fat. In terms of the Hanafi Math-hab soap is permissible even if manufactured from haraam animal fat. Since a process known as Qalbul Maahiyat (Total transformation of the nature of a substance) occurs in soap-manufacture, the Fuqaha (Jurists) of the Hanafi Math-hab have opined that soap is permissible.

According to the Shaafi Math-hab as well as according to some senior Hanafi Fuqaha, this argument is not accepted, hence they brand as haraam any soap made from haraam fat.

While the fatwa (juridical verdict) of the Hanafi Math-hab is on the permissibility of such soap, it is best to refrain from using any soap made from haraam fat.

So far we have discovered that SILK-E soap is made from only plant and vegetable oils. It contains no animal fat. There may be other soaps too which are devoid of animal ingredients.

Q. What is the best recommended Thikr for discarding the nasty habit of unnecessary, useless and excessive talking?

A. This ailment is not cured by Thikr. Thikr assists and produces barkat in the remedy. The remedy for all spiritual ailments is mujaahadah, i.e. to struggle against the nafs and to apply pressure against the emotional urges. Without striving, nothing will be achieved. The first step essential for curing one of this destructive disease is to drastically reduce association with people. Meet people only according to need and as soon as the need has been attained, withdraw from the company. Adopt more solitude. Along with this, keep the tongue fresh throughout the day with the Thikr of Laa ilaha il lallaah. Perpetuate this Thikr in all conditions whether walking, laying down, sitting, working, etc. Insha'Allah, the disease will be eliminated.

Q. A person with a credit bank balance of \$20,000, earns \$10,000 annually, but spends all his earnings on his family. He pays Zakaat annually on his \$20,000 savings. Suddenly he retires with a small pension. Should he continue giving Zakaat on his savings of \$20,000 bearing in mind his annual earning is greatly reduced?

A. He has to continue paying Zakaat on his \$20,000 savings and on all cash, gold and silver he may be having on hand at the end of the year when he calculates his Zakaat. As long as he has the Zakaat Nisaab amount (i.e. the price of 612gm silver) in the form of cash, gold or silver, he will have to continue paying Zakaat. However, he may deduct whatever debts he has from the cash amount he has and pay Zakaat on the balance.

Q. During sickness should Salaat be made in the sitting position or should it be made qadha?

A. As long as one can sit or lie down, one has to compulsorily perform Salaat, even if by signs of the head. The Salaat should be performed on time. Qadha should not be made. It is sinful to miss Salaat when one is able to sit or lie down and perform the Salaat.

Q. During my Fardh Salaat haidh commenced. I stopped making Salaat. Should I perform qadha of this Salaat?

A. There is no qadha for this Salaat. The Salaat is waived. However, if haidh commences in Sunnat or Nafil Salaat, then after attaining purification, qadha of these Salaat should be made.

Q. I read in a book that when following behind the Imaam one should not recite Surah Faatihah or any other Surah after it. However, recently I read in "Forty Hadith Qudsi" that the Faatihah should be recited. What is the proper manner for following behind the Imaam? I have also read the "Aameen" should be said loudly.

A. Firstly, you may be aware that there are four Math-habs comprising the Followers of the Sunnah (Ahlus Sunnah). All four Math-habs base their respective teachings on the Qur'aan and the

To page 12

Insurance

IT IS UNFORTUNATE that even some Ulama are embarking on spurious exercises to legalize insurance. Baseless interpretations which are devoid of Shar'i substance are presented in the attempt to legalize what the Shariah categorically prohibits.

In their attempt to legalize property, stock, fire and other type of insurance, the legalizers present the following arguments:

- 1) "That interest is not involved."
- 2) "The money received from insurance companies will be assistance and aid due to one's losses."
- 3) "If the company takes the responsibility of guarding and protecting the property or appointed its agent then even the risk of gambling is removed, the premiums paid will be referred to as fees and at loss, money received will be compensation and security which is permitted."

Even a superficial examination of the abovementioned arguments will establish that these statements are not Shar'i dalaa-il (proofs) in terms of the principles of Fiqh (Islamic jurisprudence). Only laymen present such arguments utterly devoid of Shar'i juridical substance.

It is baseless to claim that interest (Riba) is not involved in any of the myriad of insurance contracts currently available. The following is the Shar'i definition of Riba:

"Riba is every excess which has no material commodity as its equivalent."

While rent, for example, comes within the scope of this definition, it is excluded from Riba by order of the Shariah. Where the Shariah itself makes an exception, logic and analogical reasoning (Qiyas) will not be introduced to produce a result or an effect which conflicts with the Shariah. It is the prerogative right of the Shariah to make exceptions.

EXCESS

In any type of insurance an excess which comes within the ambit of the Shar'i definition, Riba is involved. Whether the insurance relates to property, stock, fire, etc., Riba is involved. Periodic or monthly payments are made to the insurance company in lieu of an undertaking that it (the company) will pay the loss or a certain maximum amount in the event such a loss does occur. There may be a loss due to fire, theft, etc., or there may not be a loss. If no theft, fire, etc. occurs, there is no loss. In this case the company does not pay anything. The entire amount paid to the company in the form of premiums is Riba since it has no *maal* (material commodity) being its equivalent counterpart.

If during the subsistence of the policy some loss occurs, the company pays out an amount which is usually in excess of the premiums paid. It may also be less. In both cases (i.e. whether it pays more or less than the actual amount it has received) Riba is involved.

It is therefore fallacious to claim that Riba is not involved.

ASSISTANCE

The claim that the money received from the insurance company is 'aid and assistance' is, to say the very least, ludicrous. The money which the insurance company pays to a client is in consideration of the payment made by the client. If the client does not pay, the company will never 'assist'. It will never dream of paying even a cent. The insurance company is not a relief organisation. It is not a charitable body which doles out charity. It is a blood-sucking institution which desperately endeavours to withhold payments from even paying clients. There is absolutely no scope for this utterly baseless interpretation. 'Assistance' is an altruistic act meriting *thawaab*. Insurance companies are operated by people of Riba -- people whose hearts and minds have become totally deranged and disfigured from consumption of Riba. About these devourers of Riba, the Qur'aan Majeed declares:

"Those who devour Riba, they do not stand except like one who has been driven to madness by the touch of shaitaan."

No person who possesses truth and sanity can ever believe that the money which an insurance

company pays to a client is 'aid and assistance'. The meaning of 'aid and assistance' simply does not fit the money which an insurance company pays.

The legalizers of insurance in another absurd claim in their bid for legalizing insurance allege that if the company undertakes the responsibility of guarding the property, then the premiums paid by the client will be fees and in some cases compensation (see No. 3 above). It is difficult to understand how the proponents of this idea can believe that they are truthful in their claim. Assuming that the company does make some arrangement to guard the property, and the company pays the client an amount in terms of the agreement in the event of a loss, then by what stretch of reason can the client's premiums be said to be 'fees' when the 'guard' who is supposed to get his wages has in actual fact to pay his master for the theft, fire, etc.? Fees are wages for a duty. An employer has to pay the guard a wage for his labour. The guard does not have to pay his employer for any loss sustained.

Even a little child can understand that the payment by the company or the so-called compensation is purely in consideration of the premiums. The whole contract is therefore one of Riba and Qimaar (gambling). Whether the company's pay-out is termed assistance or compensation, it is Riba in terms of the Shariah since the so-called assistance and compensation are in lieu of the premiums paid by the client and there is always a disparity between the premiums and the amount paid by the company in the event of a theft, fire, etc. The argument of aid and compensation totally lacks Shar'i substance and validity.

CONCLUSION: Insurance of all kinds, whether life, property, etc., is **HARAAM**. Riba and Qimaar are the two ingredients constituting the basis of the *Hurmat* (Prohibition) of insurance.

OUR GRATITUDE

THE EDITOR OF The Majlis expresses his heartfelt and profound shukr (thanks, appreciation and gratitude) to all brothers and sisters throughout the world, who had made sincere dua to Allah Ta'ala for his release from jail in Bangladesh where he was detained on concocted allegations of terrorism and anti-state activities. It is impossible to adequately fulfil the haqq (right) of shukr for the wonderful favour of Dua which innumerable members of the Ummah the world over have conferred on the Editor. May Allah Ta'ala reward all our well-wishers abundantly and grant them goodness, blessings and success in both worlds.

A PRICELESS GIFT

HADHRAT SHAQEEQ BALKHI (rahmatullah alayh), the renowned Sufi and Wali of Allah Ta'ala said:

"We have discovered five things in five acts:

- 1) Barkat (blessings) in earnings (rizq) in Chaasht (Dhu'aa) Salaat.
- 2) The light of the qabr (grave) in Tahajjud Salaat.
- 3) The answers to Munkar and Nakeer (i.e. the two angels who will question the newly dead person) in Tilaawat of the Qur'aan Shareef, i.e. abundant recitation.
- 4) The Shade of Allah's Throne in solitude.
- 5) The safe-crossing of Siraat (the Bridge over Jahannum) in charity and fasting."

The Mu'min has been created for the Aakhirah. Maut will soon release you from this worldly prison.

Implement the naseehat of Hadhrat Shaqeeq (rahmatullah alayh) before the time of the final and futile regret overtakes you.

THE DEAD

"Remember the dead with goodness." (Hadith)
i.e. Speak good about those who have died and refrain from speaking about their wrongs.

LEGALIZING LIQUOR

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said that as the Hour of Qiyaamah approaches, people of this Ummah will legalize liquor by giving it fanciful names. This process has already set in. Even learned men have fallen into this shaitaani trap. In their interpretation for justifying and legalizing alcoholic beverages, they are completely ignoring the following statement of Rasulallah (sallallahu alayhi wasallam):

"Whatever in a large quantity intoxicates, a little quantity of it is (also) haraam."

They are also side issuing the following explicit declaration of Nabi-e-Kareem (sallallahu alayhi wasallam):

"Every intoxicant is haraam."

The technical issue of 'khamr' alcohol is subtly presented in an abortive bid to abrogate the aforementioned clear-cut rulings of Rasulallah (sallallahu alayhi wasallam).

On the basis of the baseless interpretation of 'khamr' alcohol, ethanol which is also an alcohol and an intoxicant, is proclaimed halaal. In the confusion surrounding alcohol, ethanol and khamr alcohol, learned men are opening up the avenue for the legalization of liquor. The first step in this process of satanic legalization was soft drinks. These drinks containing minute quantities of ethanol (alcohol) which is an intoxicant, has been proclaimed halaal.

The next phase in this process is the legalization of alcoholic beers. Since those who declare soft drinks halaal on the basis of the ethanol argument have no longer any leg to stand on, they are constrained to declare beers like Barbican, etc. halaal because these alcoholic beers contain non-khamr ethanol (alcohol). The third phase will soon be set into motion and gin, whisky, vodka, etc. will be proclaimed halaal because all these popular liquors are not khamr-alcohol. They all contain ethanol which is the intoxicant present in minute quantities in Barbican beer, other beers and soft drinks.

If a drink which contains a small quantity of non-khamr alcohol such as ethanol does not intoxicate on account of the small amount used, it does not follow that the drink is halaal. Thus, if a few drops or a teaspoon of whisky or gin, etc. are added to a soft drink or to water or to any other liquid, it will not intoxicate. It is utterly baseless to argue that such a drink containing some vodka, etc. is halaal because the small quantity of the non-khamr vodka, etc. does not intoxicate.

Those who are legalizing ethanol-containing beer should answer the following question:

- 1) Is a glass of water containing a few drops of whisky halaal or haraam? The intoxicating agent in whisky is ethanol.
- 2) Is a small quantity of vodka, gin, etc. which do not contain khamr alcohol, permissible or not? It does not intoxicate due to the little quantity.

May Allah Ta'ala protect Muslims from the traps of shaitaan.

THE NAFS

"As long as one does not understand one's own nafs, one will not achieve tawaadhu (humility)."

(Hadhrat Sulaimaan Daaraani)

WHEN A PERSON ceases to see the faults of others and his gaze is only on his own weaknesses and sins; when he always lacks confidence in himself, he will then understand his own nafs.

HAIDH RULES

- If the incidence of blood lasted one or two days or for any period less than three days (72 hours), ghusl is not incumbent. Wudhu should be made and Salaat performed. However, sexual relations as yet are not permissible. If the blood resumes before expiry of fifteen days, then haidh is established. Now it will be known that the earlier one or two days were also haidh. One's usual number of haidh days will be regarded as the haidh period for this month as well. The rest will be Istihaadhah. If fifteen days passed without resumption of the blood, then it will be known that the initial one or two days were Istihaadah.

TURKEY THE MIGHTY SCREAM

"Then the Mighty Scream apprehended those who had transgressed. Thus by the morning they lay prostrate (destroyed and obliterated)." (Surah Hud, ayat 64)

"It (the Divine Punishment) was nothing but a single Mighty Scream. Then suddenly they (the Zaalimoon and Kaafiroon) were extinguished." (Surah Yaaseen, ayat 29)

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) commenting on natural disasters, described these as the punishment of Allah Ta'ala. In bygone times, i.e. before the era of Rasulullah (sallallahu alayhi wasallam), Allah Ta'ala obliterated whole communities and nations with such punishments. When the transgressing community reached the point of no return, disasters from the heavens in a variety of forms would eliminate them. As a favour for Rasulullah (sallallahu alayhi wasallam), his Ummah has been excluded from mass destruction by punishments in the form of natural disasters such as floods, earthquakes, hurricanes, etc. While members of the Ummah will and are punished in a variety of ways for their transgression, Rasulullah (sallallahu alayhi wasallam) said that whole communities of his Ummah would not be obliterated by Athaab in this form.

However, from time to time it is observed that communities of Muslims too are wiped out by natural disasters. The most recent is the catastrophe which occurred in Turkey. In less than a minute a terrible earthquake obliterated 12,000 persons and wrought tremendous havoc. How do we reconcile this with the Hadith of Rasulullah (sallallahu alayhi wasallam)? The conclusion is too frightful to contemplate. Since Rasulullah (sallallahu alayhi wasallam) has unambiguously declared that such mass disasters which bring mass destruction and obliteration of communities in their wake are reserved for kuffaar, it follows that the community which is wiped out by a natural disaster is in fact a kuffaar community notwithstanding its Muslim tag.

The Qur'aan Majeed explicitly says:

"Those who do not rule according to what Allah has revealed, they are the kaafiroon."

It is common knowledge that the ruler of Turkey, its army and its followers, not only abstain from obedience to the Qur'aan, but are actively involved

TA'ZIYAT

TA'ZIYAT OR TO offer condolence to the immediate family members of the deceased (mayyit) is Masnoon (Sunnat). After burial or before burial the bereaved family should be visited. Words of Sabr and encouragement should be offered. Dua of Maghfirat should also be made. There is no ceremony to be conducted. Dua of Maghfirat in this context does not mean recitation of Surah Mulk and making lengthy dua with hands raised. Such ceremonies are referred to as 'faatihah'. Any appropriate words of supplication may be said.

Rasulullah (sallallahu alayhi wasallam) said:

"A Mu'min who sympathises with his (Deeni) brother in a misfortune, will be clothed by Allah Subhaanahu wa Ta'ala with the raiments of honour on the Day of Qiyaamah."

From this Hadith it is clear that sympathising and offering encouragement to a distressed Muslim are not confined to occasions of death. It is meritorious to morally support others in any kind of distress or calamity.

The innovatory types of gatherings prevailing nowadays at the home of the mayyit are not permissible. It is not permissible to attend for the purpose of Ta'ziyat if any Shar'i contraventions occur at the mayyit's home, e.g. neglect of purdah, men and women intermingling, bid'ah faatihah or khatam practises, etc.

There is no need to travel from one city to another for the purpose of Ta'ziyat. Ta'ziyat by way of letter is also Sunnat. When the son of Hadhrat Muath Bin Jabl (radhiyallahu anhu) died, Rasulullah (sallallahu alayhi wasallam) sent a letter of Ta'ziyat to him.

Piety is a beautiful character.
(Hadith)

in destroying Islam and those who attempt to follow Islam even superficially. The worst enemy of Islam in Turkey is its military. The Divine Response was to obliterate at least 300 officers of that evil military. In less than a minute an entire military base was annihilated by the Athaab (punishment) of Allah Ta'ala. For the kuffaar military of Turkey, this calamity may just be the beginning. While the Turkish military may consider itself capable of fighting the Kurds and other opponents, there is no way in which it will be able to combat the Whip of Allah Ta'ala. Years of 'insurgency' by 'rebels' could not achieve the results which forty seconds of Athaab effected.

As a further Divine Warning for the forces of kufr parading as Muslims, an Egyptian plane went down, killing 38 senior military officers who were fresh from a military and conspiracy course from the United States. Those fighting the Egyptian government did not achieve this success in years of 'insurgency'. But, in a matter of minutes the cream of the enemies of Islam was broken into bits. Even their bodies did not remain intact.

The brutality of western-inspired and western-bolstered puppet governments holding sway in the lands of Islam will not go unchecked and unanswered forever. There is a Divine Response. The Door of that Response has now opened. American missiles cannot answer the Response.

The Ummah should concern itself with moral reformation and spiritual elevation. Allah Ta'ala will cleanse our lands of the pollution of the kuffaar. The dua of a spiritually reformed people reaches the Arsh of Allah Ta'ala. The destruction of our enemies will be enacted by Allah Ta'ala if Muslims understand their own disobedience and transgression. Once transgression is abandoned and obedience cultivated, all the forces of the kuffaar world will perish when Divine 'Terrorism' and Fundamentalism strike in the form of earthquakes, floods, hurricanes, etc. A spate of such acts of Divine Destruction has occurred in recent months in different lands. Let these enemies of Islam understand that this incidence will be on the increase. Their nuclear armoury is no response for this Athaab of Allah Ta'ala. Turkey, Egypt, Algeria and the other hosts of kuffaar rulers in Muslim guise should get this message clearly.

SUPPORT THIS IJHAAD

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY

SUPPORT THE WAAJIB MAKTAB PROJECT
SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send Your contributions to:

Mujlisul Ulama of South Africa
A/c no. 1217 040 145
Nedbank, Commercial Road Branch
Port Elizabeth

If possible deposit your contribution into our England banking account. Transference of funds from England is a simpler process. Our banking details of the England account are:

Servant of Suffering Humanity
Lillah Account
No. 47 19 76 08 3
Bank: Giro Bank PLC. Bootle, Merseyside
Giroaa (England)
Sorte Code 720004

If Zakaat, deposit is:

Servant of Suffering Humanity
Zakaat Account
No. 43-087-6092

(All other particulars as above)

Please do notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated.

BEST FRIEND

WHO IS ONE'S best friend? Answering this question Rasulullah (sallallahu alayhi wasallam) said:

"The one whose sight reminds you of Allah; his talk increases you in knowledge and his deeds remind you about the Akhirah."

FUND-RAISERS

THE INCIDENCE OF overseas fund-raisers is on the increase in South Africa. Large sums of money collected here are channelled into wasteful ventures. In fact, a considerable amount of the collected funds is misused and embezzled. Even those who do not embezzle funds are guilty of squandering much-needed funds in elaborate structures erected extravagantly and without just cause.

Recently a fund-raiser from Australia came to South Africa. His target was almost one and a half million rands for a project to teach 20 pupils. Yet millions of the Ummah's children all over the world are deprived of basic Deeni Ta'leem. With one and a half million rand, it is possible to operate 500 Maktabas for a whole year in some poor deprived Muslim land. In 500 such Maktabas 50,000 children can gain basic and vital Islamic education to save their Imaan and to thwart the plots of the kuffaar.

Muslims should be exceptionally wary with regard to foreign fund-raisers. It matters not from which country they may hail and what type of Deeni project they may be advertising, contributions should not be hastily made. Their letters of authorisation in almost all cases lack credibility.

There is great suffering on a wide scale in the Ummah. Those enjoying the comforts and luxuries of affluence are oblivious of the sufferings of Muslims elsewhere. Occasional reports in the media are not adequate to touch the hearts of most people basking in wealth and luxury. Yet Rasulullah (sallallahu alayhi wasallam) said:

"All Muslims are like one body. If the eye pains, the whole body feels it and if the head pains the whole body feels it."

But we have become indifferent to the sufferings and the needs of our bretheren elsewhere. Our wealth, even when contributed to charity, is expended wastefully and unproductively. We, therefore, urge that fund-raisers from other countries should not be supported with contributions. The Ulama should thoroughly scrutinise the projects for which the funds are solicited. Only after having satisfied themselves of the real need of the project should the Ulama make arrangements for funds to be forwarded for the necessary work. Fund-raisers should not be authorised to embark on collection-drives in the country.

If a policy of strict supervision of funds is introduced, the money will be constructively utilized and a great number of Muslims will benefit. The mental and spiritual horizons of almost all fund-raisers arriving from outside are narrow and restricted. The plight of the Ummah in their respective countries is not their concern. They operate in extremely narrow confines to the exclusion of those who are in the most need of aid in the form of relief and Ta'leem.

MAXIMUM THAWAAB

THE THAWAAB OF an act of ibaadat could be maximised by forming a variety of niyyats (intentions) when doing a single act. For example, when going to the Musjid, the following intentions could be made:

- ☒ To perform Salaat with Jamaat.
- ☒ To sit in the Musjid to wait for the Jamaat.
- ☒ To perform Tahyatul Musjid Salaat.
- ☒ To sit in I'tikaaf. Even one minute Nafil I'tikaaf is valid.
- ☒ To be in solitude, away from the evils of the world.
- ☒ To engage in Tilaawat of the Qur'aan, Nafil Salaat or Thikrullaah.
- ☒ To gain nearness to Allah Ta'ala.

IKHLAAS

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said that when a man practises a good deed with complete ikhlaas (sincerity) for 40 days, then Allah Ta'ala causes fountains of wisdom to cascade from his heart and tongue. (Imaam Ghazaali)

Ikhlaas is to do an act solely for the Sake of Allah Ta'ala. It is an act completely devoid of any other motive.

"And We caused some of them to be swallowed by the earth." (Qur'an)

THE HOLOCAUST IN CHECHNYA

THE SLAUGHTER OF Muslims taking place in Chechnya is indeed most heart-rending. A quarter million Muslims, mainly women and children have been rendered homeless. Unknown thousands have perished in the savage bombardment by the kuffaar Russians who are grossly incapable of engaging the Chechnyan Muslims on the ground. In spite of the abject Imaani weakness of the Chechnyan Muslims, the kuffaar Russians with their vast superiority in both soldiers and military hardware are no match for the Muslims. Unable to fight the Muslims on the ground, the cowardly Russians are reacting savagely against the civilian population of the ravaged country.

While this holocaust is being enacted, not a single Muslim country is prepared to make even some verbal noise in defence of their brutalized brothers and sisters. While the Western Kuffaar nations, in particular America, are deceptively offering some mild verbal criticism in condemnation of the Russian brutality, Muslim states have taken refuge in an impregnable fortress of cowardly silence. No one should be duped by the American or Western criticism of Russia. Such overt criticism is for public consumption of gullible masses. Covertly they are all in cahoots with the Russian savages to decimate the Muslims of Chechnya and of any other country, who dare to raise the Standard of Islam.

The lesson in Chechnya and also in other places where similar events are transpiring at different levels and scales is that the Ummah is utterly helpless and hopeless. Their backbone is broken. The Nusrat (Aid) of Allah Ta'ala is not forthcoming. Despite this deplorable and lamentable condition of the Ummah, Muslims fail to heed. We have become morally corrupt, physically decrepit and spiritually degenerate, hence all this suffering is being divinely imposed on us. If Muslims only could understand the secret of their plight, Allah's Nusrat will return to them.

The hardships and misfortunes which have engulfed the Ummah are also blessings in disguise. The Divine Aim is to jolt us from our slumber and stupor of transgression. The purpose of these misfortunes is to create a realisation in us so that we return to Seeraatul Mustaqeem and occupy our rightful pedestal on earth and in the Aakhirah. Stating this aim, the Qur'aan Majeed says:

"Corruption has appeared on the land and the ocean because of the (evil) perpetrations of people so that Allah causes them to taste (the consequences) of part of their (evil) deeds. Perhaps they will return (to Allah by submitting to the Shariah and the Sunnah)."

In our present state of total weakness, degeneration and degradation our only hope for survival as the Ummah of Islam is Inaabat Ilallaah, i.e. to turn to Allah Ta'ala in repentance. Inaabat Ilallaah is not confined to collective and individual prayers and dua in the Musajid. Making Qunoot-e-Naazilah is not sufficient. The concept of Inaabat is to repent for past sins, to promise Allah that transgression is forthwith abandoned, to resolve to adhere to this promise, to wholly submit to the Shariah, to morally reform and purify the heart and character and to introduce Thikr in abundance in one's life. When the greater part of the Ummah or the greater part of the Muslim community of any particular region has become spiritually elevated in this way, Allah's Nusrat will arrive. A couple of earthquakes and other natural disasters will swiftly obliterate the power of the kuffaar.

The concern of the Mu'mineen should be primarily with moral and spiritual reformation and progress, not with the aspects of materialism. A little involvement in worldly pursuits is adequate for the needs of Muslims. But, a high degree of Roohaaniyat is imperative for our success.

FITRAH

R5 for Hanafis

R10 for Shaafis

Approximately 2 kg flour or its price is the Fitrah for Hanafis while for Shaafis it is 4 kg flour or its price.

THE TAALIBAAN - A REAPPRAISAL

IN SEVERAL PAST issues The Majlis has criticized certain aspects of the Taliban of Afghanistan. Our criticism centred mainly around the following issues:

- The America-Pakistani nexus
- In spite of having banned television, the Taliban were allowing thousands of new television sets to be transported across Afghanistan for sale in Pakistan.

The initial support for the orthodox Taliban offered by America and the irreligious, un-Islamic and corrupt government of Pakistan were valid cause for concern and suspicion. We can now claim that the position in Afghanistan has changed. Both America and the Pakistani kufur government have turned against the Taliban.

The Taliban are refusing to toe the American line, hence the termination of the initial warm relationship. America and Pakistan have now become the virulent enemies of the Taliban simply because the latter refuse to bow in submission.

It has been reliably reported that the Taliban have banned the transit of television through Afghanistan.

The entire world of kuffaar and the semi-kuffaar rulers of Muslim countries have turned against the Taliban. In view of recent developments and changed circumstances, the Taliban now deserve the support and duas of the Ummah. For the present the only ray of hope for Muslims is an Afghanistan under the control of the orthodox Taliban.

Although the Taliban have their flaws and faults, they are still the best hope for Muslims and Islam. It is our fervent dua that Allah Ta'ala protects the Taliban from the vile conspiracies of the kuffaar. May Allah Ta'ala strengthen the Taliban and make them the true Standard-Bearers of Islam in this age of corruption and degradation of the Ummah. The entire Ummah should remember them in constant supplication.

The world of the kuffaar with the aid of the kufur governments and rulers in Muslim lands is poised to swallow the Ummah and the world of Islam. As long as the Taliban retain their independence and not enslave themselves to that evil body they call United Nations, Afghanistan will remain strong and capable of defending itself. Sanctions cannot bring down a truly independent state resting on the bedrock of Imaan. The more the Taliban divert their gaze from the United Nations, the stronger and the more independent will they become. This secret is not fully understood or known or appreciated by Muslims, even by the Taliban. May Allah Ta'ala shower His Nusrat on the Taliban and on all Muslims who desire the ascendancy of the true Deen.

Shiahs and Sunnis

SUNNIS OR THE followers of the Ahlus Sunnah Wal Jama'ah are referred to as NAASABI by the Shiahs. Despite the deceptive Shiah slogan of 'Shiah-Sunni Brotherhood' concocted by Khomeini, Shiahs believe that the followers of the Ahlus Sunnah are the worst of Allah's creation. The following Shi'i statements cited from authoritative Shi'i works will throw much light on the Shiah attitude.

- 1) In Furoo-e-Kaafi it is mentioned that Sunnis are worse than illegitimate offspring and dogs.
- 2) In As-Shaafi, translation of Usool-e-Kaafi, it is said that those who accept Hadhrat Abu Bakr and Umar (radhiyallahu anhum) are kaafir and inmates of Jahannum.
- 3) In Haqqul Yaqeen, the Shi'i priest, Mulla Baaqir writes:

"The Naasabi is worse than an illegitimate child. It is correct that Allah Ta'ala has not created anything worse than a dog. However, a Naasabi is by Allah worse than a dog."

A SHIAH BELIEF

SHIAHS ENTERTAIN THE following belief regarding the Ahlus Sunnah Wal Jama'ah:

"Verily, all people besides our Shiah are the progeny of prostitutes."

This Shi'i 'compliment' appears in their kitaab, FUROO'-e-Kaafi, Kitaabur Raudhah.

SHIAHS HADHRAT ALI'S VERDICT

SHIAHS HAVE ASSIGNED to Hadhrat Ali (radhiyallahu anhu) the pedestal of godhood. However, regarding Shiahs, the following is Hadhrat Ali's verdict and command:

"In the later time (aakhiruz zamaan) will emerge a sect with a special name. They will be called Raafidhah (i.e. Shiahs). They will be known by this title. They will claim to be our Shiah (i.e. supporters) while in fact they will not be our Shiah (supporters, partisans). The sign of this (i.e. of them not being of our Jama'ah) is that they will abuse Abu Bakr and Umar. Wherever you find them, kill them, for verily they are mushrikoon."

(Kanzul Ummaal, Vol. 6, page 81)

Hadhrat Ali (radhiyallahu anhu) has clearly excommunicated Shiahs from the fold of Islam. He has issued the Fatwa (Islamic Verdict) of kufur and irtidaad against them, hence he believed them to be *Waaajibul Qatl*, i.e. to be compulsorily executed.

In terms of the Shariah execution of murtaddeen (renegades) is the obligation and function of the Islamic state where the renegades reside. Such executions may not be carried out by individuals or organisations which are not appendages of the Islamic state wherein the renegades reside.

APOLLO LANDING - FACT OR FICTION?

THE APOLLO LANDINGS were fake, and people are becoming aware of it. The reason why the Russians never put anyone on the moon is because man can't survive even past the van Allen radiation belt. I believe it was sputnik, that the Russians sent up monkeys (I think) and they came back toasted! from the intense radiation. And ask your self this... why are they building a space station orbiting no more than 250 miles up, instead of a moon base? Man can't survive more than 300 miles up. Wouldn't colonisation be the next logical step if man could travel space? Any physics book can blows the lid off the lunar landings hoax.

There is no way we went to the moon in the Apollo program. NO WAY! I used to believe we went there, until I did my home work on it. We NEVER WENT!

I would be interested to hear from other people whether they believe man has actually landed on the moon or that it was just a set up.

I personally believe that it was a set up from the American government at the time. If man did land on the moon why hasn't anybody landed there in nearly 28 years? Technology and science has proceeded at an amazing rate since 1972 so why hasn't any astronauts landed since?

When man first landed on the moon it was at the height of the cold war between the US and the Soviet Union. We know that each country was desperately trying to show it's superiority by winning the space war.

The Soviets desperately tried to land someone on the moon but have failed. The Americans on the other hand supposedly did. But did they really? Or was it just a set-up by them to show that their industrial and scientific capabilities was the best in the world and thereby winning part of the cold war.

I am lead to believe that no-one has actually landed on the moon and the pictures "beamed" back from the moon in 1969 was in fact made from Arizona in a set-up that looked like the moon that convinced the world someone had been there.

PROPERTY OF THE HEIRS

HADHRAT HAMDOON QASAAR (rahmatullah alayh) was the mureed of Hadhrat Abu Turaab Bakshi (rahmatullah alayh) and the Shaikh of Hadhrat Sufyaan Thauri and Hadhrat Abdullah Bin Mubaarak (rahmatullah alayhim).

Once he was sitting by a dying friend. The moment he died, Hadhrat Hamdoon Qasaar extinguished the lamp. Explaining his action, he said: "As long as he was alive, the lamp was his property. It now belongs to his heirs. It is not permissible to use it without their consent."

A NEW DEVICE – A SHAITAANI PLOY

A FIRM IN the U.S.A. has released a new product which it calls, 'Quran Reader for Mosques'. Advertising the product, the firm's brochure reads: "Traditionally, a person visiting a Mosque picks up a copy of the Quran and reads it. With this new device a person can pick up headphones to listen to the Holy Quran ... Listening Units attach to the inner walls of the Mosque and are accessible to people of all ages."

The "traditional" way of reciting the Qur'aan-e-Kareem is the way of Islam. It is the Sunnah of Rasulullah (sallallahu alayhi wasallam), and it has no substitute. In fact, the introduction of a substitute for Tilaawat of the Qur'aan is haraam. Nothing can ever compensate for Tilaawat, not even listening to a real and living Qaari. Tilaawat of the Qur'aan is an integral part of the spiritual life of a Muslim. It is highly improper for a Muslim to abandon Tilaawat to listen to the mechanical echoing of a 'parrot'. The mechanical recordings which this new device offers is akin to a parrot reciting.

The reward (thawaab) which is obtained for Tilaawat can never be acquired by listening to a mechanical 'parrot'. It is haraam to install this device in Musajjid. It is a shaitaani ploy to displace the ibaadat of Tilaawat. Holding the Kalaam Majeed on one's hands is by itself an act of great barkat and thawaab. But listening to a mechanical parrot when such listening leads to abstention from tilaawat is haraam and sinful. Shaitaan is a cunning teacher and plotter. He approaches in a variety of guises with clever tricks and stunts to deflect Muslims from ibaadat. In this particular case shaitaan has employed the pecuniary instincts of people in his plot to wean Muslims from the Tilaawat of the Qur'aan. Men desirous of augmenting their monetary income have thus been deluded by shaitaan to produce a device which will serve the pernicious aim and object of Iblees.

At face value the mechanical parrot may seem to be a good device with no harm. But, a deep shaitaani plot underscores its production. For fourteen centuries the Ummah has been reciting the Qur'aan Majeed and receiving a minimum thawaab of 10 virtuous acts for every single harf (letter) recited. Now comes shaitaan with his device, dubbed 'Quran Reader' to stunt and efface the roohaaniyat (spirituality) of the Mu'min by incapacitating his organ of Thikrullah, viz. the Bounty of the Tongue, in the same way that television stunts the intellectual ability of the addict viewing it.

In fact, it is not permissible to abandon Tilaawat or to permanently refrain from 'picking up a copy of the Qur'aan for Tilaawat' to listen to even a real and living Qaari. Listening to a Qaari is an act of ibaadat. But, if this lesser act of ibaadat becomes the avenue for abandonment of the greater ibaadat of Tilaawat, it shall be blocked and banned.

Listening to a mechanical parrot reciting the Qur'aan or to a cassette recording is permissible only if it is not the stepping stone for abandonment of Tilaawat. Tilaawat is an ibaadat accompanied by Shar'i aadaab (etiquettes) and masaa'il (rules). It is an independent ibaadat just as Salaat is an independent ibaadat. An ibaadat may not be substituted in any way whatsoever. The new venture, i.e. the mechanical parrot, is a shaitaani attempt to scuttle Tilaawat, but the producers and sellers of this item fail to discern the evil machination of shaitaan underlying this device. While we shall not question the sincerity of the producers of the device, we must observe that due to their lack of Shar'i insight and roohaaniyat they have failed to understand the implications of this shaitaani ploy.

Since this device is an attempt to displace Tilaawat by means of the initial measure of listening to a mechanical parrot, it is not permissible to install it in Musajjid. It may be acquired and used like cassette recordings to occasionally listen to. But, it is absolutely **HARAAM** to have it installed in Musajjid thereby discouraging people from 'picking up' a copy of the Qur'aan Majeed. May Allah Ta'ala create Nur in the understanding of Muslims so that they be able to discern the subtle ploys of shaitaan.

Ramadhaan 1420 / December 1999

ZAKAAT NISAAB R700
Mehr-e-Faatimi R2,015

USAMA AND THE TALIBAN

(By Special Correspondent) KHANDAHAR: The Ameer Mulla Muhammad Omar Mujahid (damat barakatohum) has categorically refused to hand over Osama Bin Laden to America. In context to the recent resolution passed by the UN demanding the extradition of Osama within 30 days, the Ameer of the Taliban talking to the BBC said. "Handing over Osama Bin Laden to America would be akin to giving up a precept of Islam."

He termed the resolution as "an extremely inappropriate act" of the UN. "We do not think that the UN has taken this decision voluntarily, of its own free will. This has been done under duress, under pressure from America. That is why it is an illegal step," he said.

The Ameer of the Taliban in the interview further said that America must not confuse Osama with the Iranian prisoners (who had been handed over to Iran). Had he been an American prisoner we would have handed Osama to America, but he is not. He is a Muslim, a mujahid and a guest as well, he said.

The Ameer of the Taliban said with emphasis, "Even if half of Afghanistan is destroyed we shall not turn over Osama Bin Laden to anyone."

Replying to a question the Ameer of the Taliban said, "We are ready to hold negotiations but the issue of Osama's extradition is a very difficult one." He reiterated that the Taliban were ready to take the responsibility of Osama Bin Laden not engaging in any terrorist activity.

In answer to another query The Ameer of the Taliban said, "We are not considering the issue in the context of someone's ego but the fact is that Islam does not allow us to accept this demand."

He went on to point out that Washington had no evidence against Osama, secondly, Osama was a mujahid and thirdly he had sought asylum in Afghanistan.

Regarding Saudi Arabia's stand on the issue of Osama Bin Laden, The Ameer of the Taliban said that it was not right either. "We have proposed to them that the 'ulama of both countries should arrive at a decision in accordance to the laws of Islam. We shall not disobey the orders of Islam."

that the 'ulama of both countries should arrive at a decision in accordance to the laws of Islam. We shall not disobey the orders of Islam."

"It is our claim that we obey the rules of our religion and shall act upon the Islamic orders passed. If the problem of Osama is solved in the Islamic way then why would we not accept it?" he questioned.

Meanwhile the Foreign Minister of the Islamic Emirate has also condemned the UN resolution as "cruel and one-sided."

"The High Court of Afghanistan, for many months kept asking for evidence against Osama but America did not produce any. America in fact has not a single proof against Bin Laden," he said.

The Taliban representative to the UN, Abdul Hakeem Mujahid, in bitter criticism against America said that it was in such a hurry to get the resolution passed that it turned down all offers of talks on Osama's issue. He further disclosed that most of the countries had said that they had been forced to favour the resolution by American pressure.

Analysts point out that Sheikh Osama Bin Laden has always denied any involvement in the Kenya explosions while on the other hand the American president has himself admitted ordering the cruise missile attack on Afghanistan which is a glaring but shameless admission of terrorism. America has not only assumed the role of an international investigator, prosecutor, judge and jury but executioner too. – (And also the role of the worst international terrorist. – The Majlis)

DURING HIS DYING moments Hadhrat Abu Hafis Haddaad (rahmatullah alayh) said: "One should regret whenever thinking of anyone (besides Allah Ta'ala)." (Hadhrat Haddaad)

CLOSURE OF THE HEAVENS AND EARTH

"Do the kuffaar not know that the heavens and the earth were (at one stage) closed, then We opened them, and We created every living thing from water. Do they still not believe?" (Surah Ambiyaa, aayat 30)

ACCORDING TO THE Sahaabah and the Jamhur Mufasssireen, at one stage in the history of creation neither was there rainfall nor vegetation. This is the meaning of the heavens and the earth being 'closed'. When Allah Ta'ala desired to settle man on earth, the heavens were opened up with rain and the earth with vegetation, i.e. rain began falling and plants started to grow.

Once a man approached Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and asked for the tafseer (meaning / explanation) of this aayat. Hadhrat Ibn Umar (radhiyallahu anhu) referred the man to Hadhrat Ibn Abbaas (radhiyallahu anhu) and instructed the man to report back to him with the tafseer of Ibn Abbaas (radhiyallahu anhu). When the man posed the question to Hadhrat Ibn Abbaas (radhiyallahu anhu), he said:

"In the beginning the heaven, was closed, i.e. it did not rain. Similarly, the earth was closed, i.e. there was no vegetation. When Allah Ta'ala desired to inhabit the earth with mankind, He opened up the heavens with rain and the earth with vegetation."

After the man reported this explanation to Hadhrat Ibn Umar (radhiyallahu anhu), he commented:

"I now concede that the knowledge of the Qur'aan has been bestowed to Ibn Abbaas. I now realise that Allah Ta'ala has imbued him with a special ability regarding Qur'aanic Knowledge. He has indeed interpreted ratq and fatq correctly."

(Ratq – to be closed – and fatq – to be opened – are the two terms mentioned in the aayat.)

In the aayat Allah Ta'ala says: "We have created every living thing from water". Water is a vital constituent of every living thing. Water plays a vital role in their creation, growth and development.

Modernists enamoured and over-awed by the baseless and kufr theories of the atheist scientists, resort to fanciful and whimsical interpretation of this aayat in an attempt to eke out Qur'aanic support for the kufr doctrines of the priests of atheism. But, in the Qur'aan there is no basis and no support for the theories of atheism deceptively described as 'science'. Man did not evolve over millions of years from a cell and from a fish then into a baboon which ultimately developed into a human being in terms of the kufr theory of the atheist scientists. Man was created in Jannat in his highest and perfect stage of development beyond which existed only spiritual progress and elevation. At no stage in his life did man require any progress of physical evolution for attaining physical perfection. Such perfection was bestowed to him at the very time of his spontaneous creation by the Power of Allah Ta'ala.

VIRTUES OF OLD AGE

OLD AGE TOO is a ni'mat from Allah Ta'ala. However, one should make dua that Allah Ta'ala saves one from such weakness in old age which renders one helpless. According to the Hadith there are many virtues of old age.

When a Mu'min reaches 40 years he is protected against the disease of leprosy and insanity. When he reaches 50, his hisaab (reckoning) is simplified by Allah Ta'ala. At 60, Allah Ta'ala bestows the taufeeq of ruju' to him. Ruju' means to abandon everything else and turn to Allah Ta'ala in obedience. At 70 the inmates of the heavens, i.e. Angels, etc., love him. At 80 years only his virtues and good deeds are recorded, while his sins are forgiven. At 90, all his sins are forgiven and he is granted the right to intercede on behalf of his family in the Hereafter. Now he is awarded the title of Ameenullaah and Aseerullah fil Ardha (i.e. Allah's prisoner on earth).

When he reaches the extreme age of weakness which the Qur'aan terms Arthalul Umur, then whatever good deeds he used to practise during his state of health are continuously recorded in his account as if he is presently practising these deeds.

Abundance of Qur'aan Tilaawat during one's youth strengthens the mind and heart. Such a person does not become senile during old age.

SABR AND THIKR

"Have patience for the things they are saying, and recite the praise of your Rabb before sunrise and before sunset as well as during some moments of the night recite (Allah's praise) and at the extremities of the day. So that you will derive pleasure."
(Surah Tahaaa, aayat 130)

THIS AAYAT ADDRESSES Rasulullah (sallallahu alayhi wasallam) who is here being exhorted to bear with patience the insults and the persecution of kuffaar. The aayat stresses that the best method of confronting the persecution of enemies is Sabr, and for the cultivation of Sabr, the best way is Thikrullaah.

This prescription consists of two ingredients: Sabr and Thikrullaah. Toleration of abuses, insults and persecution should be the attitude, not vengeance. The pursuit for vengeance is in itself a punishment which leads to strife, unrest and misery. Peace is shattered while frequently vengeance does not yield the expected results.

Instead of pursuing the path of revenge, Sabr and Thikrullaah should be adopted. Everything will happen according to the command of Allah Ta'ala. Benefit and harm are only according to the measure decreed by Allah Ta'ala. Everything or every calamity which befalls one is subject to Divine Wisdom (Hikmat of Allah). When one implements this prescription, one achieves peace of mind. The aayat therefore concludes with: 'so that you derive pleasure'.

In the initial stage of Islam during the life in Makkah, Allah's Command to Rasulullah (sallallahu alayhi wasallam) and the Sahaabah was only Patience and Thikrullaah. The initial weakness of the small Ummah did not allow Jihaad, hence the command was to adopt Sabr and to remember Allah much. The initial period was a time of moral reformation and spiritual development, hence the Sahaabah were not yet prepared for Jihaad. In such circumstances the only alternative is Sabr and Thikr.

Today the Ummah faces a similar situation. Due to moral corruption and spiritual degeneration, the spiritual and moral fibre of the Ummah has been destroyed. On all fronts Muslims are being buffeted and kicked into humiliation and subjection. This is therefore the time for Sabr, Thikr, Dua and Islaah-e-Nafs (self-reformation). As long as our Islamic moral fibre has not been acquired, there will be nothing but failure, defeat and humiliation for us.

HADHRAT HADDAAD

BY PROFESSION, HADHRAT Abu Hafs (rahmatullah alayh) was a blacksmith. He has therefore been called Haddaad (Blacksmith). Prior to his reformation he was in love with a beautiful girl. He went to enlist the aid of a famous magician. The sorcerer advised him to abstain from all acts of ibaadat for 40 days. Thereafter, his magic will have the necessary affect on the girl. After 40 days Abu Hafs Haddaad again visited the sorcerer. As much as he endeavoured, the magic was ineffective. The sorcerer said: "You must have rendered some act of Ibaadat hence the ineffectiveness of my magic."

Abu Hafs Haddaad: "I did no worship at all. However, I would remove stones in the pathway to save people inconvenience."

Sorcerer: "Alas! You have refrained from the ibaadat of such a God Who has accepted such an insignificant act of virtue and rendered the magic ineffective. He even overlooked your disobedience of 40 days."

This statement of the sorcerer made a tremendous impact on the heart of Abu Hafs Haddaad. He repented, renounced the world and engrossed himself in Thikrullaah.

Q. A man catches a thief in the act of stealing some of his goods. The thief drops the goods and flees. The owner of the goods pursues him and severely assaults the thief. He has recovered the stolen goods. Is it permissible for the owner to assault a thief after he has recovered his property?

A. The action by the owner is zulm (cruelty and injustice). He has no right to assault the thief. He had recovered his property. He therefore committed a grave excess which is plainly zulm.

HASTE

"Man has been created from haste."
(Surah Ambiyaa, aayat 37)

HASTE IS MAN'S natural attribute. He is prone to act before the appropriate time. He acts often without thinking of the consequences of his actions. This attribute is a deficiency in man. Elsewhere in the Qur'aan, Allah Ta'ala says: "Man is hasty."

Besides hastiness, man has many other defects in him. Despite his natural and emotional frailties, Allah Ta'ala has endowed him with sufficient freewill and with intelligence to curb and subdue the dictates of his natural urges if such demands conflict with his physical and spiritual welfare and progress.

Insaan (man) has to incumbently harness his haste and reflect over the consequences of any action he contemplates. If he acts hastily to satisfy whatever urge and idea develop in him, he will become a slave of shaitaan. Rasulullah (sallallahu alayhi wasallam) said:

"Haste is an act from shaitaan."

In other words, shaitaan takes advantage of man's inherent attribute of haste to spiritually destroy him. To act hastily is therefore to follow shaitaan.

SELF-PIETY

"He (Allah) is more aware of you. (Remember) when He had created you from the earth and when you were hidden objects in the wombs of your mothers. Therefore do not regard yourselves as pious. He knows best who are pious."
(Qur'aan)

THE IDEA OF self-piety is called *ujub*. *Ujub* is the initial stage of pride. On account of increased ibaadat a man is sometimes assaulted by shaitaan or the nafs with ideas of piety. Although the one suffering from the malady of *ujub* does not overtly lay claim to piety or holiness, his attitude confirms the sickness in him. He begins to despise others who are not engaging in acts of ibaadat. Instead of grieving when others falter and go astray, he sneers at them and adopts a holier than thou attitude. When admonishing others, he speaks from a pedestal of assumed loftiness while in reality he is devoid of loftiness. If he is not honoured, greeted first or addressed respectfully, he feels hurt and offended.

The disease of *ujub* is subtle. Even truly pious people fail to recognize this malady in them. In the aforementioned Qur'aanic aayat Allah Ta'ala warns us against this disease. It is essential to contemplate on one's own nothingness. Such contemplation will dispel the false ideas of self-piety and self-esteem. The aayat reminds man that he was nothing. He was created from lowly sand and was a hidden, despicable non-entity in an impure container, his mother's womb. Out from nothing, sand and impurity, Allah Ta'ala produced man and endowed him with attributes of grace, beauty and excellence. Thus, all his possessions of whatever kind are Allah's gifts. Man has not acquired anything by his own independent efforts. In fact, his efforts too are the taufeeq and bounty of Allah Ta'ala. As long as man does not eliminate his ego, he will not climb the ladder of roohaaniyat (spirituality).

For elimination of *ujub* one should reflect on one's past and present sins; on the uncertainty of one's future state and on one's own inherent weaknesses.

A MIRACLE

ONE DAY WHILE in his workshop he heard a blind man reciting a Qur'aanic aayat. The effect of the aayat transported him into a state of ecstasy. He was beyond himself. In this state of ecstasy he removed a red-hot iron from the furnace with his bare hands. Holding it in his hands he instructed his staff to hammer it. All were amazed to observe this miraculous scene. When the state of ecstasy ended, he saw the red-hot iron in his hands. He threw it aside, gave away his workshop and went into complete seclusion. He said: "I had endeavoured much to conceal my condition, but Allah Ta'ala had willed otherwise."

"Beware Of The Curse Of The Mazloom (The Oppressed One)."
(Hadith)

THE WIFE

HADHRAT SULAIMAAN DAARANI (rahmatullah alayh) said:

"A pious wife is not from the world. In fact, she is from the Akhirah. She prevents her husband from engrossment in the world and keeps him engaged in the Akhirah. When wealth, wife and children prevent a man from Allah Ta'ala, they are a misfortune."

In fact, the Qur'aan Kareem says:

"O People of Omaan! Some among your wives and children are your enemies. Therefore, beware of them."

The Shariah orders a man to fulfil the rights of his wife and children. He has to be kind and affectionate to them. But, he is not required to obey his wife and children. Many people are in a dilemma when confronted by the demands of the wife. The dilemma is the consequence of lack of understanding of the Shariah. In any conflict with the Shariah, it is unlawful to succumb to the pressure of the wife and children. Even if the marriage will lead to a breakdown, the husband is not allowed to accept the demands of his wife if there are in contravention of the Shariah.

Obedience to anyone, including wife and parents is not permissible if such obedience countenances violation of Allah's law.

When a wife pressurises her husband to act in conflict with the Shariah, then she is truly his enemy. Such an errant wife leads her husband away from Allah Ta'ala by engrossing him in worldly pursuits and in fulfilment of her un-Islamic desires. It is disgraceful for a man to conduct himself in a way whereby he becomes subservient to his wife and disobedient to Allah Ta'ala. It is the man's duty to impart Deeni knowledge and Islamic moral training to his wife and children. This need is more pressing if parents had failed to Islamically educate and train their daughters. The Qur'aan Shareef instructs the man:

"O People of Omaan! Save yourselves and your families from the Fire."

This is possible only by ensuring that they obey the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam).

A woman who has acquired Taqwa from her parents is a woman from Jannat. When choosing a wife, Taqwa and Akhlaaq (moral character) are the attributes to search for. By the same token, these qualities should be the criterion when choosing a husband.

A REMEDY FOR ANGER

WHENEVER HADHRAT ABU Hafs was angered, he would immediately break into light-hearted talk. After his anger subsided, he would revert to serious discussion.

THE GUEST

COMMENTING ON HOSPITALITY to the guest, Hadhrat Abu Hafs said that a guest is a messenger sent by Allah Ta'ala, hence kindness to him should be for the sake of Allah Ta'ala.

HADHRAT HAMDOON QASAAR SAID:

- ADOPT THE COMPANY of an Aalim and stay away from a jaahil.
- Follow the Mutaqaddimeen (i.e. the great Auliya and Ulama of the early era of Islam).
- Obedience to the nafs blinds a man (i.e. renders him spiritually blind).
- Think of yourself as evil and others as intoxicated and fear the possibility of you too becoming intoxicated (i.e. going astray).
- Generosity produces virtue and miserliness produces vice.
- Eating much is the root of all sickness and a calamity for the Deen.
- The searcher of the world will be contemptible in the Akhirah.
- Zuhd (abstinence) is to be contented with whatever Allah has provided and to refrain from asking for more.

CHARITY

HADHRAT ABU Hafs Haddaad daily earned one dinar. In the darkness of the night he would give the dinar to some faqir or throw it into the home of a struggling widow. He distributed his dinars nightly in a way that no one knew who gave the money.

THE PLIGHT OF AFGHANISTAN

RIGHT AT THIS moment while we all are basking in affluence, luxury and comfort, let us reflect on the following lamentable plight of a segment of the Ummah:

War-torn and earthquake-ravaged Afghanistan is burdened with the enormous responsibility of tens of thousands of widows, tens of thousands of helpless and starving families and over a million orphans.

'HUMANITARIAN' AID

These unfortunate victims of these calamities are not simply poor. They are literally starving. The Taliban government is penniless and helpless to aid these suffering Muslims of their country. The trickle of 'humanitarian' aid by the so-called kuffaar 'humanitarian' organisations is a front for the global espionage network of the international terrorists ruling the western countries and dominating and directing all the governments of the Muslim lands without exception.

The greatest shame in this heart-rending episode is the lamentable indifference of the affluent members of the Ummah throughout the world. These affluent Muslims, the world over, respond to only the calls of kuffaar 'humanitarian' organisations and to the kuffaar media. Remember Bosnia! For some reason, the western powers took a keen, in fact an over-keen interest, in the events unfolding at the time in that country. While the holocaust was originally engineered and executed by the Global Terrorists of the Western Powers, they allowed the inferno to burn until their nefarious goal of defeating the establishment of a Muslim state in Europe was achieved.

While the war was in progress in Bosnia, enormous amounts of foreign (mostly western) relief aid far, far in excess of the needs of the Bosnian people, were pouring into Bosnia. These eyes have witnessed large amounts of food rotting in huge warehouses in Bosnia. While wholesale propaganda was unleashed on the subject of the suffering of the Bosnian Muslims, there was in fact no starvation. The Serb brutality was intense, but the claims of starvation were baseless. The Americans, British and the French would never allow Bosnia to come into the orbit of Muslim influence. They had ensured that their presence was entrenched in Bosnia. They therefore, through the shaitaani medium of their so-called relief agencies and 'humanitarian' organisations maintained an iron grip on Bosnia.

But, in Afghanistan where there is real starvation and abject suffering, there is no foreign aid and no media-publicity. This is because these kuffaar are as yet unable to gain a grip on Afghanistan. The conspiracy is to bleed Afghanistan to its death even if the entire population has to be decimated, so that in the ultimate end the western kuffaar can claim the vast, unexploited and untapped natural resources concealed in the rugged mountains of Afghanistan.

The plot of the westerners will, Insha'Allah, fail. In a way it is vastly superior for Muslims to perish rather than selling their freedom and becoming the slaves of kuffaar in exchange for a few slices of bread. These 'humanitarian' organisations in Afghanistan are precisely and only providing a few slices of bread. Their 'aid' is a huge bluff.

PLOTTING OF THE KUFFAAR

There is really no need and no justification for condemning the kuffaar for their plots. They are merely acting in their best interests and serving shaitaan since they are, after all, the agents of shaitaan. It is absurd to blame and criticize shaitaan for our malpractices and acts of transgression which are the true causes of our misery all over the world, including Afghanistan.

Our lament and complaint are directed against this indifferent and unthinking Ummah. There are no Muslim humanitarian and relief agencies operating in Afghanistan. Although we do understand the causes for the plight, suffering and misery of our bretheren in Afghanistan, the purpose of this discussion is not to scrutinize that subject. We cannot fathom the wisdom of Allah Azza Wa Jal. We have to act on the basis of the overt situation we are observing. Muslims are suffering. We have to aid them regardless of the causes which culminated in the problem.

Afghanistan is bleeding to its death. The Western Kuffaar are not sitting back and watching the developments from afar, they are hovering over Afghanistan like vultures in anticipation of devouring Afghanistan which they believe will soon be transformed into a corpse. The Ummah's wealthy members and even those who are not wealthy should rise in this dark hour of Afghanistan's need. Everyone has enough, more than enough, to be able to contribute handsomely and generously to aid the stricken Ummah in Afghanistan.

OUR AID

The plight in Afghanistan calls for a concerted and a co-ordinated move and strategy to assist the suffering ones over there. It is not sufficient, nor correct to merely send some contributions to some organisation which claims to do relief work in Afghanistan. Generally such organisations with offices in Pakistan, to say the very least, lack the expertise for tackling a problem of this magnitude as we observe in Afghanistan. Concerned Muslims should form their own organisations in their respective countries to raise funds for this incumbent Project. Then contact should be made with the authorities in Afghanistan. Towards this end, the Mujlisul Ulama can assist. The local Muslims of the various countries should then appoint committees to operate relief agencies in Afghanistan. Neither should the money be given to organisations in Pakistan nor to the Taliban. The Taliban are grounded in a desperate war. They are unable to apply their full attention to the suffering of their people. Muslim relief agencies should themselves, with the assistance of the Afghan authorities distribute the funds constructively. If Muslims all over the world co-operate and conduct themselves responsibly, constructively and with sincerity, they can go a long way to aid their bretheren whose goal in life has become only to obtain some bread.

May Allah Ta'ala open up your hearts. May Allah Ta'ala bestow to you the taufeeq to understand that the wealth He has given you is not meant for extravagance and for destroying in futility and haraam. May Allah Ta'ala make you understand that your mothers, sisters, brothers, children and babies are perishing for lack of bread. Now look at your homes... look in your fridges and freezers. Look at your well-stocked grocery and food cupboards. Then think of tomorrow's Maut and think of your starving Relatives in Afghanistan. Was-salaam.

HADHRAT HADDAAD'S NASEEHAT

- ❖ HE WHO DOES not follow the Sunnah nor understands his own evil is not a man.
- ❖ Know the calamity of your speech. (Before speaking one should reflect on the contemplated talk and its consequences.)
- ❖ Ask Allah for the pleasure of silence so that you spend your life in silence.
- ❖ The world is an abode which perpetually involves man in sin.
- ❖ Bukhl (miserliness) is to refrain from sacrifice.
- ❖ Sacrifice means to accord priority to the rights of others in both Deeni and mundane affairs.
- ❖ A noble man is one who is graceful (kind, generous and forgiving) to others while hoping for the grace of Allah.
- ❖ A pious man is one who is subservient to the Sunnah and consumes halaal.
- ❖ A man who does not consider himself to be evil is arrogant. An arrogant man is ruined.
- ❖ Khauf (fear of Allah) is the lamp of the heart by means of which vice and virtue are discerned.
- ❖ A man who always searches for the kindness of Allah is never ruined.
- ❖ Taqwa is in halaal rizq.
- ❖ Tasawwuf is total and perfect respect.
- ❖ Abstention from sin after taubah is a true taubah.
- ❖ Be obedient to the Chief, Muhammad (sallallahu alayhi wasallam) so that all chiefs become obedient to you.

EFFECT OF IKHLAAS

HE WAS ASKED the reason for the effectiveness of the discourses of the Auliya and Ulama of earlier times. He said: "They spoke for the progress of Islam and for their safety from the nafs."

from page 1

BANGLADESH THE MAKTAB PROJECT

concerned segment of the Ummah to fight this evil and menace is now a Waajib obligation. Your contributions are not required for the construction of fancy, expensive and elaborate Musjid and Madrasah structures. We have neither inclination nor the leisure for such diversionary activities.

Our project consists of straw and bamboo huts, and of Maktabas functioning under only tree-shades and in whatever venues are freely available. A Maktab / Madrasah is an institution consisting of Ustaadhs and Students irrespective of the venue utilised for the teaching. Every cent is disbursed constructively. May Allah Ta'ala grant you the taufeeq to open up your heart for this vital and Waajib activity for guarding and protecting the Imaan of the children of this lost and fallen Ummah of Islam.

FAMILY TIES

AMONG THE MAJOR sins of the heart is the disruption of Family Ties. This sin of extremely grave proportions, is akin to murder. More precisely it is spiritual murder. One who maliciously, without valid Shar'i cause severs family or blood ties is an accursed person who is deprived of Allah's Rahmat even on the great and auspicious Nights of Bara'ah and Qadr when Allah's special mercy engulfs entire creation.

After the creation of Family Ties in the realm long before the Creation of this world, Allah Ta'ala said to it:

"Whoever joins you, I shall join him and whoever severs you, I shall sever him."

In other words, Allah Ta'ala will bestow abundant goodness and barkat of all kinds on those who maintain Family Ties by acts of aid and kindness. On the other hand, Allah will punish and ruin those who destroy or sever Family Ties.

Hadhrat Aishah (radhiyallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Ar-rahim (i.e. Family Ties) hangs onto the Arsh (Throne of Allah Ta'ala) and it says: 'Whoever maintains me, Allah will maintain him, and whoever severs me, Allah will sever him'."

The Shariah commands observance of Family Ties even with inimical relatives. According to Rasulullah (sallallahu alayhi wasallam) true sustainment of Family Ties is to be kind to relatives who are unkind to one.

The Shar'i emphasis on sustainment of Family Ties should however not be misconstrued. It is not lawful to please relatives by conforming to any of their unlawful demands. If for example, the family member requires one to attend a walimah in which Shar'i violations are committed, it will not be permissible to attend. In such cases the upholder of the Shariah will not be guilty of severing Family Ties. He / she merely submits to the Command of Allah Ta'ala. The relative who becomes annoyed and offending will be guilty of the crime of severing Family Ties.

Those who are malicious towards their relatives, suffer not only spiritual harm, the fire of their malice and envy consumes them physically.

SHARIAH IS THE CRITERION

HADHRAT ABU YAZID Bustaami (rahmatullah alayh) heard people lauding much praises on a certain Aabid (Saint). Abu Yazid Bustaami set out to visit the Aabid. On reaching the abode of worship of the Aabid, Abu Yazid Bustaami found him spitting in the direction of the Qiblah. Seeing this act of disrespect, Abu Yazid Bustaami left without meeting the Aabid. He commented: "A man who fails to observe the aadaab (etiquettes) of the Shariah cannot guard Divine mysteries."

BEST FOOD

THE BEST AND the healthiest food for women during pregnancy and immediately after giving birth is dates. It was the first food which Allah Ta'ala presented to Hadhrat Maryam (alayhas salaam) immediately after she gave birth to Hadhrat Isaa (alayhis salaam).

QUESTIONS and ANSWERS

Sunnah, hence these four Math-habs are the Haqq (the Truth in which Islam is confined). The task of formulating the masaa-il (rules) of the Shariah was that of the Aimmah Mujtahideen and Fuqaha (the early Jurists of Islam). It is incorrect and dangerous for a layman to form his own opinion on the basis of his personal understanding of the Qur'aan and Hadith. Everyone should submit to the teachings of the Math-hab he follows. We are followers of the Hanafi Math-hab. According to the Hanafi Math-hab it is not permissible to recite Surah Faatihah or any Qira'at behind the Imaam. However, according to the Shaafi Math-hab, reciting Surah Faatihah behind the Imaam is necessary. Both Math-habs have their respective Qur'aanic and Hadith proofs.

According to the Hanafi Math-hab "Aameen" should be recited silently and according to the Shaafi Math-hab audibly, not loudly in the screaming style of the ghair muqallideen.

Q. What are the correct shares for beneficiaries to be noted in one's Wasiyyat (Will)?

A. It is not possible to specify one's beneficiaries or those who will inherit in one's estate because it is not known who will outlive who. The shares are determined at the time of the death of a person. If for example one specifies the shares of one's wife, children and parents and one does have other relatives such as grandmother, brother, etc. who also inherit in some cases, the position will change if for example, one's only son predeceases one. In short, when an heir predeceases one, the position can change considerably. Therefore, the Islamic Will should simply read that one's estate should be distributed in accordance with the Shariah of Islam. A legal Will conforming with the laws of the kuffaar country where one lives should be drawn up making provision for the Islamic distribution of one's estate.

Q. Instead of allocating shares for married son and daughter who are living separately, can equal cash values be willed so that after their payments the existing business continues to be operated by the remaining relatives?

A. This is not permissible. Regardless of what amount in cash or kind is given to the son or daughter, they will inherit in all the assets of their father. There is absolutely no device or method of depriving them from their Shar'i shares in every asset left by their deceased father. The operation of the business will have to be arranged by the surviving relatives. But at the time of the death of the father, all his children - sons and daughters, whether married or single - will automatically inherit in the entire stock and in all the assets of the business and in whatever the father had owned, even his shoe laces.

Q. Many packed food items such as biscuits, sweets, etc. in western countries have labels listing number to indicate animal or vegetable derived ingredients. Is there any reliable internationally recognized reference for Muslims to use in order to avoid consuming products with haraam ingredients?

A. We are not aware of any such reference. An organisation in Malaysia usually makes investigations in these matters. Do write to them in this regard. Their name and address are:

Consumers' Association of Penang, 87 Cantonment Road, 10250 Penang, Malaysia. The best option is to abstain from all these non-essential items. The kuffaar are noted for their penchant of haraam.

Q. Fataawa Rahimiyyah in Volume 6 gives a conflicting fatwa on the celebration of birthdays of children. In one breath the Mufti Sahib says that it is Tashabbuh Bil Kuffaar and should be abandoned. However, immediately after declaring this prohibition, the Mufti says that it is permissible for expressing happiness and gratitude to Allah Ta'ala.

A. Birthday celebrations are customs of the kuffaar. Emulating the customs of the kuffaar is called Tashabbuh bil Kuffaar which is haraam. The honourable Mufti Sahib has erred in his conclusion. The conflict in his answer highlights the error. Gratitude to Allah Ta'ala and expression of happiness are not to be demonstrated in the ways of the kuffaar. Stupid and frivolous birthday parties of the kuffaar, far from being a valid way of attitude to Allah and expression of happiness, is a

wasteful nafsani practice adopted directly from western kuffaar culture. It is therefore not permissible to celebrate birthday parties.

Q. The mother of a 10 year old girl who is not yet baaligh insists that she attends school for one more year. The father refuses and demands that the child leaves school immediately. What is the Shariah's advice regarding the child's school attendance and the dispute of the parents?

A. The girl has to leave school immediately even if both parents want her to continue. It is haraam for a girl of this age, termed Muraahiqah in the Shariah, to attend these immoral schools even if the school happens to be a so-called Islamic school. The mother is being extremely disobedient to her husband. Furthermore, the mother is paving the way for the destruction of the child's morals by sending her to school. If she is so desirous of her daughter gaining further secular education, private arrangements should be made to have the girl taught at home.

Q. Are chocolates halaal?

A. Even without investigating chocolates and sweets, we can say that they are Mushtabah (Doubtful). Many of the ingredients are camouflaged with chemical names. Some of these 'E' substances are haraam. It is best to refrain from eating sweets and chocolates. This applies specially to those who are conscious of gaining some Taqwa. For the acquisition of Taqwa, abandoning sweets and chocolates is not at all a heavy price. The minimum disadvantage of sweets and chocolates is its harmful effects on the physical body even if we have to assume them to be halaal. The same argument applies to soft drinks if we have to assume these haraam drinks to be halaal.

WARNING
BANGLADESH FUND-RAISERS
CONTRIBUTORS OF FUNDS ARE WARNED TO EXERCISE GREAT CARE WHEN MAKING CONTRIBUTIONS TO ANY ORGANISATION IN BANGLADESH. THE POSITION OVER THERE IS EXTREMELY CHAOTIC.

Unscrupulous men and organisations are capitalising on the confusion prevailing in Bangladesh. A variety of smokescreens is presented to justify solicitation of funds. The spate of Ulama arrests is being used in particular by some fund-raisers as a front for collecting funds.

The Mujlisul Ulama of South Africa has established an excellent rapport with almost all the top and reliable Ulama all over Bangladesh. If anyone wishes to make a contribution for any purpose whatever in Bangladesh, we urge that the Mujlisul Ulama be contacted.

Q. A spiritual guide (Shaikh) instructs his female mureeds to refer their spiritual ailments and problems to him telephonically. He says that he has no time to answer letters, hence telephonic communication suits him best. Please comment and advise.

A. If the Shaikh has no time for attending to the letters of his mureeds, he should not initiate mureeds. A man who is unable to discharge an amanat (trust) should not assume its responsibility. The argument of this spiritual guide is baseless. In fact, it is a ploy of the nafs to derive pleasure from communication with females. This method devised by the spiritual guide is fraught with grave roohaani disaster. The female mureeds should not discuss with him telephonically. If he is unable to attend to their problems by means of letter, they should opt out from his bay't.

Q. A ghair muqallid claims that it is bid'ah to conclude a letter with 'Was-salaam'. Is this true?

A. It is false. Hadhrat Nabi Ya'qub (alayhis salaam) concluded his letter to the Aziz of Egypt with 'Was-salaam'.

Q. I started a Nafil fast, but after about three hours broke it. What is the ruling of the Shariah?

A. Qadha should be kept.

After ghusl there is no need to make wudhu. Many believe that wudhu after ghusl is necessary.

Actions and Intentions

A'MAAL WILL BE judged according to intentions. By A'maal is meant good and permissible actions. Every good act or every permissible act will be accepted or rejected by Allah Ta'ala on the basis of the intention accompanying the action.

Application of perfume, for example, is Masnoon (Sunnat). However, if the motive for applying perfume is worldly or nafsani (base emotional desire), the thawaab is eliminated and the act becomes sinful. On the other hand, if the niyyat for applying perfume is to follow the Sunnah, to honour the Day of Jumuah and to become fragrant for the benefit of the musallis attending the Musjid, then this action will be meritorious.

FOUR TYPES

ACCORDING TO A Hadith in Bukhaari and Muslim, there are four kinds of people. (1) A man to whom Allah Ta'ala has bestowed wealth and knowledge. He spends the wealth in Allah's Path in accordance with his Ilm (knowledge). (2) A man who is deprived of both knowledge and wealth. However, he says that if Allah Ta'ala bestows knowledge and wealth to him, he too would spend in Allah's path in the same way. Both these men are equal in the obtainal of thawaab.

(3) A man who has wealth, but no knowledge. He spends recklessly and extravagantly in unlawful ways. (4) A man who observes this spendthrift and says that if he also had wealth, he would have likewise derived pleasure from it. Both these men are equal in sin.

ZAKAT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakat in accordance with the Shariah, they may divert their Zakat to us. To enable us to distribute the Zakat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakat-payers.

When sending your Zakat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakat to us.

Mujlisul Ulama Zakat Organization
PO Box 3393, Port Elizabeth,
6056, South Africa

ENGLAND CONTRIBUTORS

Contributors in England who wish to aid this Jihād, may deposit their contributions in the following account:

If Zakat, deposit in:

SERVANTS OF SUFFERING HUMANITY
ZAKAT ACCOUNT
No. 43-087-6092
Bank: Giro Bank PLC. Bootle, Merseyside
Giroaa (England)
Sorte Code 720004

If Lillah or any form of Nafil (Voluntary-Nafil) charity, deposit in:

SERVANTS OF SUFFERING HUMANITY
LILLAH ACCOUNT
No. 471976083 All other particulars as above.

Important: Do notify us if a contribution is made into the Bank Account.

Majlis subscribers of England may also deposit their subscriptions/contributions in the Lillah Account of the SERVANTS OF SUFFERING HUMANITY.

Jazakumullah

The Maailis

"VOICE of ISLAM"

P.O. Box 3393, PORT ELIZABETH, 6056, SOUTH AFRICA

VOL 13. NO. 11

The Maailis

SUBSCRIPTION RATES

TWELVE ISSUES

South Africa:	R20
Neighbouring States (Air Mail):	\$15
All Other Countries	
Surface Mail:	\$10
Air Mail:	\$20

"Allah will not change the condition of people as long as they do not change what is within them." (Qur'aan)

THE CONSPIRACY TO SWALLOW THE UMMAH

"VERILY HATRED HAS EMANATED FROM THEIR MOUTHS. BUT WHAT THEIR BREASTS CONCEAL IS WORSE."
(Qur'aan)

The kuffaar all over the world under the leadership of the western enemies of Islam, are poised to eliminate the Ummah or so is their conspiracy. Plots are being hatched to destabilise the Ummah. In fact, the kuffaar have achieved considerable success in their nefarious plots to harm the Ummah. Subtle and devilish methods for eliminating Islam have been engineered by the western conspirators. We have to concede that they have gained tremendous successes on a variety of fronts. Deep wounds have been made into the Body of the Ummah. The Ummah is bleeding and the kuffaar are desperately hoping that it will bleed to its death. But, in spite of their successes in severely damaging the Ummah, Islam will never be wiped out. Allah Ta'ala gives the assurance in the Qur'aan Hakeem:

"They (the kuffaar) desire to extinguish the Noor (Light) of Allah with their mouths. But Allah will complete His Noor even though the kaafiroon abhor it."

The conspiracy to obliterate Islam was initiated centuries ago. The wars between the kuffaar and the Muslims were the initial step in the process to eliminate Islam. However, as long as Muslims had remained faithful to Islam, the kuffaar failed in their plots. The kuffaar breakthrough came when Muslims perpetrated wholesale massacre of the Sunnah. When transgression became the order of the day, Divine Aid was withheld from us. The lamentable territorial colonization of all the lands of Islam followed. On the battlefield the Muslims were defeated and in consequence all the lands of Islam came under kuffaar domination.

COLONIZATION

The territorial colonization was only a temporary phase in the elaborate plot to destroy Islam and the Ummah. The conspirators were not blind to the fact that sooner or later they will have to vacate the lands of Islam. They therefore embarked on a process far more effective for realisation of their aims than their territorial colonization. The next and the most disastrous process for the Ummah was the colonization of the minds of the Muslim intelligentsia. Islam and the Ummah never suffered such a disastrous calamity as the colonization of Muslim brains by the western kuffaar. While they were in domination of the Muslim countries, the kuffaar rulers selected the cream of Muslim youth and thoroughly colonized their brains by way of their liberal and kufri secular education. Along with the secular and technological education the western kuffaar offered the Muslims, they very subtly introduced their kufri ways, kufri ideas and kufri concepts of life to their Muslim students who were being prepared to assume the reins of political power in the lands of Islam. By this system of mental colonization, the west succeeded in gaining an almost permanent grip of the lands of Islam.

We thus find today that all Muslim countries are ruled

by westernized locals operating under guise of Islam. The governments and rulers of Muslim lands are thoroughly kaafir in every sphere of their mental outlook and conceptions. They today rule the World of Islam on behalf of their western masters who dictate all the terms.

This process of mental colonization is so thorough that it could be aptly dubbed colonization. There is no need for the west to clone human beings for the production of a slave and subservient community to serve its needs. They already have such cloned men in abundance. The men at the helm of affairs in Muslim countries are in fact cloned and tuned to be subservient to their western masters. In a place like Bangladesh, the government is cloned and tuned to be subservient to its Hindu kuffaar masters.

CLONIZATION

Thus, the entire World of Islam, with rare exceptions, is governed today by men who have been superbly cloned by Britain, America and France. Once these cloned kuffaar were installed in the seats of government, followed the next phase in the conspiracy to eliminate Islam. The western kuffaar were fully aware that the nation of Islam can remain a formidable and mighty force only if Imaan and the Deen are vibrant in the hearts of the Mu'mineen. Without Islam, there is no Ummah --no force to contest the west. The bastion of Islam is the Ulama under whose auspices function and flourish the citadels of Islam, viz. the Makaateeb and the Daarul Uloom Madaaris. It is the Knowledge of Islam which ensures that the adherents of Islam become and remain true Muslims - Muslims who cannot be conquered by the combined forces of kufr. The plot therefore envisages the destruction of the Makaateeb, Madaaris and Daarul Uloom facilities.

In the past brutal plots were engineered by the kuffaar colonialists of the Muslims lands and by the colonialists of Muslim brains and personalities to eradicate the Islamic system of education established by the Salf-e-Saaliheen.

REPRESSION

Countless thousands of Ulama were exterminated by brutal repression and torture in the Indo-Pak Sub-continent, in the now dead and forgotten USSR, in the Arab World, in Arakan and in other places. Makaateeb and Madaaris were forcibly eliminated and the Auqaaf properties which the Khulafa and Sultans of Islam had dedicated for the maintenance of these vital Institutions of Islam were pillaged and confiscated. The Ummah in general and its growing up children in particular were in this way alienated from Islam. They grew up in ignorance, constituting fertile soil for the impregnation of their minds and hearts with the kufri and immorality gorged out by the cults of kufr presented to them by the shaitani missionaries and forced down their throats by governments of the satanic orders which the colonialists and colonialists spawned.

Out from this new crop of Muslim youth held in bondage of jahaalat and kufr arose the shayateen who are today firmly entrenched in the seats and vehicles of government in all Muslim lands with the solitary exception of Afghanistan which really could never be subjugated on account of the spirit of Jihad and

independence which the inhabitants of that land always retained. Today the Clones in charge of Muslim lands are doing a better job than their colonial masters in the conspiracy to damage and eradicate Islam. But, Allah Azza Wa Jal has promised to save and protect His Deen regardless of the satanic plots of the multitude of shayateenul ins and shayateenul jinn. He declares in His Qur'aan-e-Kareem:

"They plot and Allah plots. And Allah is the Best of plotters."

CONSPIRATORS

The kuffaar, in particular the Yahood, are master conspirators. They plot and plan for a century ahead. Since they are bereft of true belief in spite of their overt professions of faith and religion, they labour under the colossal misconception that their plans will always remain on course. They dupe themselves into believing that their predetermined aims will be definitely achieved as their plot unfurls. Since Allah Ta'ala is the Best of Planners, every now and again these kuffaar conspirators rudely discover that their plans have been thrown out of gear, that they have been deflected off course by an unexpected development of which their conspirators did not even dream of. In this category of unexpected developments which severely deflected the kuffaar from their course is the establishment of Daarul Uloom Deoband, the Tablighi Jamaat, the network of Makaateeb and Madaaris, the Afghan Jihaad, the Jihad in Chechniya and the revival of the spirit of Jihaad in the bosoms of the Ummah. The setbacks which America and the kuffaar in general are experiencing and which are impeding the full achievement of their satanic goals are the consequences of the unexpected developments in the World of Islam--developments which are part of the Divine Scheme of Allah Ta'ala to thwart the kuffaar and to save the Ummah from annihilation.

FEAR

These unexpected developments have instilled a fear to the degree of panic in the hearts of the agents of Shaitaan. So paranoid with this fear have they become that billions of dollars of missiles had to be despatched to get one man sitting in some cave in Afghanistan. Then too they hopelessly failed to achieve their goal. While these kuffaar possess enormous firepower of the most sophisticated and most destructive kind, they are paranoid with fear for individual Muslims who may not have even sufficient food to eat--who may be living in huts and caves in remote places. All their firepower and weapons of mass destruction have failed to secure their aim of exterminating Islam and its devotees.

A hundred thousand fully equipped army with a most formidable airforce raining thousands and thousands of tons of bombs on a defenceless population of mostly women and children have miserably failed to immobilise 2000 ill-equipped, underfed and under-clothed Mujaahideen in Chechniya. Plane loads of Russian bodies are being transported to Russia. Over half million cow-worshippers with all their weaponry of destruction and torture cannot eliminate a handful of Mujaahideen

To page 11.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Does a woman require her husband's permission for I'tikaaf during Ramadhan?

A. Yes, she requires his consent. I'tikaaf is not Fardh nor is it Sunnatul Muakkadah for every individual. Even for a Fardh-e-Kifaayah ibaadat, a woman needs the permission of her husband. She needs his permission for Nafil Salaat, Nafil Saum (fasting) and for all Nafil acts of ibaadat.

Q. Hajj is fardh on a woman, but her husband refuses to accompany her. He says that he will go with her after a year or two, but not this year. Her brother who is a man of Taqwa and knowledge has offered to accompany her. Should she delay her Fardh Hajj until her husband is ready to go with her?

A. She may not delay her Fardh Hajj. Since she has a qualified mahram male (her pious brother) to accompany her, she has to proceed immediately with or without the consent of her husband. It is not permissible for the man to deny consent or to prevent her from going. He may prevent her from a Nafil Hajj.

Q. Is it permissible for two women to be in I'tikaaf in one house and in one room?

A. Yes, they may be in I'tikaaf in one house and in one room.

Q. Is the dua/thikr of Ganjul Arsh Sunnat?

A. No, it is not Sunnat. This is not a Sunnat dua/thikr. Furthermore, the narrations depicting its virtues are fabricated. Instead of reciting this thikr, Tilawat of the Qur'an Shareef is infinitely superior.

Q. During times of calamity and personal hardship some people have amals (practices) such as reciting Surah Yaaseen 40 times, Surah Ikhlâs 100,000 times, etc. A number of people join in the practice to complete the recitation. Are such practices permissible?

A. Yes, these practices are permissible provided that bid'ah acts are not associated. While it is not Sunnat, it is permissible and beneficial. These practices are not public acts or congregational acts of ibaadat. Some relatives and friends may perform these amals in the privacy of their homes for the alleviation of the hardship.

Q. Sayyid Qutub of Egypt has written a Qur'an tafseer. Please comment on the validity and advisability of studying this tafseer. Was Sayyid Qutub a Shaikh of the Sunnah?

A. Sayyid Qutub of Egypt was a modernist who did not follow any particular math-hab of the Ahlus Sunnah. His Tafseer should not be studied. Laymen are bound to fall into grave error by studying his works.

Q. Is it permissible for woman to pierce their noses for inserting a stone? And, can they pierce their ears several places to put two or three earrings on?

A. It is permissible for them to pierce their noses and ears. But, they may pierce the ears in only one place for wearing only one pair of earrings. The style or fashion of piercing the ears in different places as mentioned by you is not permissible.

Q. Is it necessary for earrings to be also of gold and silver like finger-rings?

A. Women are allowed to wear jewellery of any material. Gold, silver and imitation jewellery of any kind are permissible for them. This applies to earrings as well. The only exception is a finger-ring. Only a gold or silver ring may be worn by a woman. Imitations are not permissible. Men may wear only silver rings, nothing else.

Q. When the Imaam or the munfarid (individual performer of Salaat) recites Surah Teen in Salaat, should the word 'balad' be said at the end of the Surah audibly or silently?

A. The word 'balad' is not said either audibly or silently at the end of Surah Teen during Salaat. Surah Teen ends with the word, 'Haakimeen', not 'balad'.

Q. After participating in the Sehri meal, I made my niyyat to fast. A few minutes before Sehri time ends, I feel like eating or drinking again. Is it permissible

to eat and drink even after niyyat for fasting has been made?

A. It is permissible to eat and drink during the entire duration of Sehri whether one has made niyyat or not. Even after having made the niyyat to fast, one may eat and drink as long as it is still Sehri time, i.e. Subah Saadiq (Fajr time) has not yet commenced.

Q. In most places where we live, the slaughterers who slaughter chickens are unmindful and careless. Some of them say that they recite Bismillah in their hearts. Will the meat be halaal if they recite Bismillah in their minds, that is without lip movement.

A. The meat will be haraam. It is compulsory for the slaughterer to recite Bismillah verbally. There must be lip movement. 'Reciting' in the mind is not recitation. The slaughterers should be instructed to recite Bismillah verbally on every chicken or animal they slaughter. The recitation should be at the time of slaughtering. If they neglect this essential requirement for the validity of Thabab (Islamic slaughter), the meat will be haraam.

Q. In Taraaweeh Salaat some Musallis thought that an ayat of Sajdah was recited. They therefore went straight into Sajdah. When they heard 'Samiallahu liman hamidah', they realised their error, and they stood up. By this time the Imaam was in Sajdah. Some made Ruku' and then joined the Imaam in Sajdah. Others simply joined the Imaam in Sajdah without making Ruku'. What is the position of their two raka'ts Taraaweeh?

A. Both groups, i.e. those who made Ruku' after the Imaam had completed Ruku' and those who had left out the Ruku', had missed one raka't. Ruku' is Fardh. Omission of it cannot be corrected by Sajdah Sahw. Those who had made Ruku' after the Imaam had completed the Ruku' had failed to follow the Imaam in this Fardh Ruku'. Their two raka'ts Taraaweeh were therefore not valid.

Q. The Imaam of the Musjid in our locality practices bid'ah. After the Fardh Salaat he recites loudly a variety of lengthy duas, thikrs, etc. He participates in mouloud functions, 7 and 40 day khatams for the deceased, urs and many other customs of innovation. Is it better for me to perform Salaat at home, or should I perform Salaat behind this bid'ati?

A. You should not perform Fardh Salaat at home. Performing the five Fardh Salaat in Jamaat at the Musjid is incumbent. Even if the Imaam is a bid'ati or a faasiq as well as these bid'atis generally are, you should go to the Musjid and perform your Salaat in jamaat. After the Fardh Salaat, do not join in the bid'ah practices the Imaam engages in. Leave the Musjid and perform your Sunnat and Nafil Salaat at home.

Q. Recently a so-called parliament of world religions was held in Cape Town with the local Ulama also in attendance. I have heard that several debates were held, during which a few muslims renounced the Faith and became murtadd (May Allah protect us.). How could the Ulama participate in such gatherings, discussions and debates?

A. Participation in these kufr discussions is haraam. The evil of these functions has now been confirmed to a greater degree by the irtidaad of the persons to whom you have referred. The presence of the Ulama did not serve any beneficial purpose. On the contrary they were humiliated by the irtidaad of those who were born to be kaafir, but who had managed to exhibit themselves as Muslims. There is never any benefit for Muslims in having inter-religious discussion. The position of Islam is crystal clear. We believe all religions besides Islam to be baatil and kufr. The Qur'aan emphatically declares: "Verily, the Deen by Allah is only Islam." The slightest accommodation offered to any other religion is tantamount to flirtation with kufr.

Q. Some people claim that there is no benefit in reciting the Qur'aan like parrots without understanding. They say that better than reciting without understanding, is to read a couple of lines of the translation with understanding.

A. These modernist deviates are plodding the path of shaitaan. Tilawat of the Qur'aan Majeed is a special and a separate ibaadat apart from understanding and

practising. The thawaab of the tilawat is not dependant on understanding. Rasulullah (sallallahu Alayhi wassallam) said that for each letter (harf) of the Qur'aan Shareef recited is the reward of ten virtues. The obtaining of these virtues does not require understanding. Shaitaan is manipulating the modernist deviates to sever the Qur'aanic bond of Muslims. The Mu'mineen are the Muhibbeen (Lovers) of Allah Ta'ala. The Muhibbeen derive enormous pleasure by repeating, (parrot fashion) the glorious and noble words of their Beloved. They display their love by their 'parrot fashion' tilawat. It is even by 'parrot fashion' tilawat that the Muhibbeen gain closer proximity to Allah Ta'ala. The Ahadith of Rasulullah (sallallahu alayhi wassallam) are replete with the virtues and wonders of 'parrot fashion' tilawat. Those who are following in the footsteps of shaitaan are deprived from the wonderful blessings of this pleasurable exercise of 'parrot fashion' tilawat.

Q. Is it permissible to have an IUD inserted to prevent pregnancy?

A. Prevention of pregnancy is in conflict with Islamic teaching. A harmful device such as IUD which causes considerable physical injury is not permissible. Among the serious injuries caused by this satanic kuffaar device are abdominal infections, perforated wombs, and ectopic pregnancies, etc. This device and similar other methods of the kuffaar come within the scope of tagheer khalqillaah or satanic changing of the creation of Allah. Changing the natural creation of Allah Ta'ala was a vow made by Shaitaan when he was expelled from heaven.

Q. A pious boy and girl want to get married. But the father of the girl refuses to give permission as long as the boy does not abandon his Math-hab and adopts Salafi'ism, the math-hab of the father. The father claims that if they marry without his consent, they will be living in zina (adultery). Please enlighten us on this issue.

A. Salafi'ism is satanic deviation. This new so-called math-hab is an aberration which has deflected its adherents from the Path of the Sunnah. Salafis have left the fold of the Ahlus Sunnah Wal Jam'ah by renouncing the four math-habs of the Sunnah. It is haraam to abandon one's Math-hab of Haqq for the sake of deviation. One who renounces his Math-hab for the sake of marriage exposes himself to kufr even if he adopts another Math-hab of Haqq. It is not permissible for example for a Hanafi to abandon his/her Math-hab to marry a Shaafi and vice versa. Such interchanging of Math-habs for nafaasani reasons is trifling with the Deen. This prohibition will apply to a greater degree when the religion adopted is the deviation of Salafi'ism. In this particular case, a Hanafi Imam may perform the Nikah without the consent of the Salafi father.

Q. Is it permissible for Muslims to derive an income from pool games? My brother has such a business. He invites us for meals to his home. Is it permissible to eat the food he serves when a considerable amount of his income is derived from these games?

A. All games of this nature are haraam. It is haraam to earn money from games. The income obtained in this way is not halaal. It is not permissible to eat the food served by your brother. You should not answer his invitation. It is your duty to explain to him the prohibition of these evil and destructive games. Both money and character are destroyed by these shaitaani games.

Q. I had presented a gift of some items to a baby of my relative. The father accepted the gift on behalf of the baby. About a year thereafter, we had an argument. The father has returned the gift to me. What is the ruling in this regard?

A. The gift which the father had accepted is the baby's property. It is not permissible for the father to destroy the property of his minor children. It is the father's incumbent duty to safeguard the property of his minor children. It is haraam for him to display his anger with you in a way which causes a loss to his minor child. The father has to incumbently pay his minor child the proper value of the items he has returned to you. Furthermore, since you are aware that the items belong to the child, you should keep it in trust for him/her

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

until he/she attains buloogh (puberty). When the child reaches adulthood, the items should be returned to him/her. If the items are such that they will become worthless by the time the child reaches adulthood, then sell them and retain the money in trust.

Q. A Maulana in a diatribe against The Majlis claimed that you have made interest halaal. Please comment.

A. The one who legalises interest (riba) is a kaafir. Ask the Maulana to furnish evidence for this claim.

Q. My mother does not want me to help my mother-in-law (wife's mother) although she is in need. Will I be disobedient if I assist my mother-in-law?

A. Whether the needy person is your mother-in-law or a complete stranger, it is an act of ibaadat and a command of Allah Ta'ala to assist the poor and needy. In acts of ibaadat, the unlawful desires and instructions of parents should not be heeded. To avoid annoying your mother, you should assist your mother-in-law discreetly. There is no need for her to know that you are aiding your mother-in-law. Your mother is behaving selfishly.

Q. Some learned men claim that the six fasts of the month of Shawwaal are bid'ah (innovation). Please comment.

A. The six days of Shawwaal are in fact Masnoon (Sunnat). One may fast the six days all in a row or spread them over the month.

Q. I forgot to make Sajdah Sahw. I remembered only after the dua in Qa'dah Akheerah (the last sitting). What is one supposed to do when this happens?

A. Make one salaam to the right. Then after making the two sajdahs, again recite Tashahhud, Durood and Dua. Complete the Salaat thereafter.

Q. In error if Sajdah Sahw was made without making one salaam to the right, will the Salaat be valid?

A. Yes, the Sajdah Sahw is discharged and the Salaat is valid.

Q. In Ramadhan, I continued eating about six minutes after Sehri had ended. This mistake was the result of my clock being faulty. Does this mistake invalidate the fast?

A. Yes, it does. You have to make Qadha of this fast.

Q. The Saudi government charges a considerable fee for providing road transport for the Hujjaaj on the occasion of Hajj. Formerly if one did not make use of the government transport, the money would be refunded. However, the government has made a new law. Even if one does not use its transport, one has to pay. There will be no refund. Can we pay the government with interest when we are certain of not going to use its transport?

A. It is haraam for the Saudi government to exploit the Hujjaaj in this way. It is not permissible for the government to charge for transport when its transport is not used. Nevertheless, it is not permissible to pay the zulm tax with haraam interest money in view of this payment also being in the path of Hajj.

Q. Is it permissible for a Muslim printer to print advertising material (pamphlets, etc.) for non-Muslims who advertise haraam meat and liquor.

A. It is not permissible for a Muslim printer to print pamphlets, etc. advertising haraam items.

Q. Can we consume Cross and Blackwell mayonnaise and tomato sauce?

A. This firm also produces an abundance of haraam meat products. It is therefore not permissible to eat even the vegetable products of a firm which processes haraam and halaal foods on the same premises and even utilizes the same utensils. Mayonnaise is also a doubtful product. Abstention is necessary.

Q. M.S.G. is a food ingredient found in many processed foods. Is this substance halaal?

A. Recent investigation has established that this substance is derived from plants. It is therefore permissible.

Q. I am heavily in debt. I cannot pay my house bond. I am paying a large amount of interest on a bank overdraft which I was forced to take for my business. I am saddled with debt and my business can't cope. Is it permissible for me to ask friends for Zakaat to pay my debts?

A. Purchasing a building by acquiring a bond from the bank or building society is haraam because of the interest which has to be paid. Interest, Rasulullah (sallallahu alayhi wasallam) said, is worse than seventy major sins put together, the lightest of which is like fornicating with one's own mother. Similarly, conducting a business on a bank overdraft is haraam because of the haraam riba involved. When people conduct their business and fulfil their desires for wanting a property, they forget the Shariah. They forget Allah Ta'ala's laws and flagrantly violate His commands by indulging in interest. But, when they run into financial difficulties as a result of their haraam activities they remember the Shariah. They remember Allah's law of Zakaat. Now they are eager to utilize Zakaat to pay their haraam interest debts. Such people should not be given Zakaat. The actual purpose of Zakaat is to fulfil the needs of the Fuqara and Masaakeen, not to bail out people who live in luxury and flagrantly violate the Shariah by indulging in haraam riba. Almost all people who work on bank overdraft are not repentant. They do not accept nor realise the haraam they commit. They only want Zakaat to bail them out of their financial mess. If they are bailed out, in all likelihood, they will fall into the same haraam hole again because in the very first place they have not repented and have not understood the villainy of riba. People in this category should sell their assets and live a simple life in a cheaply rented house. They should live within their means and not look towards Zakaat. Zakaat may not be loaned out, it has to be given to the poor.

Q. At an Islamic/Muslim School a Hindu male teacher was appointed to teach secular subjects to even baaligh girls. Is this allowed?

A. How can such a haraam and immoral set-up ever be allowed? These schools are neither Islamic nor Muslim. They are shaitani institutions where the morality and chastity of Muslim girls are pillaged. These are institutions which ruin the akhlaaq and Imaan of pupils. Shaitaan has blinded parents and even the learned men who are associated with these un-Islamic schools. The way to Jahannum is paved by these schools. The brains of teachers, trustees and parents have become deranged, hence they cannot see the evil of having an idolater male to teach young Muslim girls.

Q. The board of a Muslim school allows a ghair mahram male member of the management committee to observe the class teachings of female educators despite their protests. Please comment.

A. In the words of the Qur'aan Majeed: "They are losers in both this world and the Aakhirah." The abovementioned answer is applicable here too.

Q. The South African Hajj and Umrah Council has made it compulsory that everyone who goes for Hajj pays them R50. We can do without this charge. From this year, to make more money out of the Hujjaaj, they are making it compulsory on all groups to pay 295 riyals for getting tents for them in Mina and Arafat. Formerly the Muassasah allocated the tents free of charge. Is it permissible to pay these unjust demands with interest? Is it permissible to request the South African government to disband this organisation?

A. The information you have given about this Council is scanty. We cannot at this stage state categorically that the charges made are zulm and haraam. We firstly require full information on this body and its functioning before we can comment. Who has empowered this Council to levy the charge? For what is the money used?

Q. While performing four raka'ts Sunnatul Muakkadah Salaat, I recited by error Surah Falaq and Surah Naas in the first and second raka't respectively. In an error of this nature, what should be recited in the third and fourth raka'ts.

A. Recite any Surahs in the third and fourth rakat's. There is no Sajdah Sahw for this error.

Q. After completing the Salaat with Salaams on both sides, I remembered that I had to make Sajdah Sahw for having omitted a Waajib act. What did I have to do?

A. You should have immediately made the two Sajdah Sahw, then recited Tashahhud, Durood and Dua. Thereafter the Salaat will be terminated with Salaam as usual.

Q. Is Zakaat payable on 9 ct. gold? Much of the jewellery sold as gold is actually 9 ct.

A. Zakaat is not payable on 9 ct. gold. Zakaat is payable on 12 ct. and above.

Q. In our town a powerful public address system is used to deliver the Athaan. There is much consternation in the non-Muslim community which forms 80% of the population. We have received numerous complaints, especially for the Fajr Athaan. This according to them disrupts their sleep. The Muslim community disregards these complaints and refuses to tone down the loudness of the mike. We have thus been accused of being insensitive to others. I would like to have clarity on what the Shariah says with regard to the loudness of the Athaan. Are we required to make use of powerful speakers? Are we expected to decrease the volume of the sound because of the complaints from the non-Muslims?

A. While using a microphone for Athaan is permissible, it is not a requirement of the Shariah. It is not a necessary item for Athaan. Since this instrument is not necessary for discharging the Athaan obligation, we should not be insensitive to the requests of the non-Muslim neighbours. Although the arguments of the non-Muslims are spurious, it is not intelligent to become embroiled in arguments leading to enmity on this issue. Muslims should tone down the volume of their mikes to accommodate the non-Muslims. Why antagonise them when the Shariah does not demand the use of a public address system for the Athaan?

Q. Some Ulama are of the opinion that the present Islamic system of education at the Madaaris needs reformation.

A. Those who lack the Noor of Ilm are capable of such silly views. While they were studying they failed to understand what they were pursuing. The standard of Islamic education set by the Auliya and Akaabir Ulama is too high and beyond the comprehension of these 'learned' men with shallow understanding. It is not the Islamic system of education, which needs reformation. Rather, the nafs of these errant 'ulama' requires reformation (Islaah). Without an Aalim having acquired thorough Islaah of his nafs, he will not be able to appreciate and understand the priceless treasure the present Islamic system of education (i.e. the Dars-e-Nizaami) is. It is this type of misguided Molvi Sahib with such baatil views who finds himself entering the camp of Ulama-e-Soo' (Evil Ulama) who have so much damaged Islam and who are still harming and damaging Islam and the Ummah. May Allah Ta'ala save Muslims from the pernicious depredations of 'ulama' who are bereft of true Fear of Allah.

Q. In my opinion the Islamic ethos is lacking in the new type of Muslim secular school because the Ulama-e-Haqq are not involved in leadership capacities in these schools.

A. The personnel who operate these so-called Islamic schools are thoroughly un-Islamic and even anti-Islamic in their outlook and thinking. It is for this reason that kuffaar liberalism preponderates at these schools. It is for this reason that we observe all the influences of kufr schools - kufr ethos - permeating these schools. Ulama-e-Haqq joining these schools will not foster an Islamic

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

ethos in these schools. Far from it. On the contrary, Ulama who associate with these schools sooner or later join the camp of Ulama-e-Soo' without them even realizing.

Q. The thikr of Khatm-e-Khwaaja is nowadays much in vogue in many Musjids in South Africa. Previously this was an unheard of practice here. I observe that even some of the mureeds of Hadhrat Masihullah (rahmatullah alayh) organizing this practice in Musjids. I am also a mureed of Hadhrat Masihullah (rahmatullah alayh) and I had spent quite some time in Jalalabad in the suhbat of Hadhrat, but I never once observed this practice in Hadhrat's khaanaqah nor did I ever hear Hadhrat prescribing this Khatm to his mureeds. Could you please throw some light on this latest development?

A. Khatm-e-Khwaaja is an amal (practice) of some Auliya. It is not a Masnoon act of ibaadat and there is no demand by the Shariah nor by our Akaabireen to develop this dua/thikr into a congregational and public practice in the Musajjid or anywhere else. When a non-Sunnah act of thikr, etc. is emphasized and given such prominence whereby unwary, ignorant and unknowledgeable people are led to believe it to be a Sunnat or an emphasized act of ibaadat, then the doors of Bid'ah are opened. The prominence which some are attributing to this practice is fraught with grave danger – the danger of this act developing into a bid'ah like the many other practices of the Qabr Puja sect. Practices such as meelaad, urs, etc. were innocently started with good intentions, but later developed into acts of bid'ah dhalaalah. It is true that Hadhrat Masihullah (rahmatullah alayh) never ordered his mureeds to practice this khatm nor did he even speak on any virtues for it. Hadhrat Masihullah's emphasis was on Islaah-e-Nafs (moral reformation). Prescribed forms of non-Sunnah thikr and shaghl were not among the methods of Hadhrat Masihullah (rahmatullah alayh). In other words he never stressed these practices even if they had not entered the domain of bid'ah. These who are giving so much prominence to this amal are generally not the mureeds of Hadhrat Masihullah (rahmatullah alayh). However, we are aware that some of Hadhrat's former mureeds who have become bay't to Hajee Faarooq Sahib (rahmatullah alayh) have also adopted this way which is in conflict with the tareeqah of Hadhrat Masihullah. The emphasis on this practice as well as other practices which have no origin in the Sunnah is truly regrettable. In this time of fitnah, mureeds of even staunch opponents of bid'ah have opened up the way for innovation by publicly stressing on the observance of thikr and shaghl acts which are not part of the Sunnah. The danger of bid'ah always lurks in practices which never constituted part of the ibaadat of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. It is therefore essential that those who have by their practical example conveyed to unwary people that the Shariah orders observance of these amals, adopt far-sightedness. Shaitaan is a subtle and cunning teacher. He destroys learned and pious people by making them vehicles of bid'ah. They then mislead the Ummah. The Bareilli group fell into this danger when

practices which were originally mubah (permissible) were assigned the status of wujoob (compulsion). When this occurred, many other evil aberrations became attached to the originally permissible practices. Followers of the Ulama-e-Haqq should be exceptionally wary and cautious. These non-Sunnah amals should not be executed in Musajjid. And, even in privacy of khaanaqahs and homes the emphasis should not be of such a degree whereby unwary people start to believe that Tasawwuf is a hotch-potch of queer and mystical acts. In fact, these practices have no relationship with the Tasawwuf of the Qur'aan and Sunnah.

Q. Is the Halqah Thikr permissible in the Musajjid?

A. Halqah Thikr in the Musajjid is bid'ah. Such practices even if maintained within the limits of ibaadat (permissibility) are not permissible in the Musajjid regardless of who the personality who introduces this practice may be. The Sahaabah would expel from the Musjid those who introduced halqah thikr or any practices which were at variance from the tareeqah of the Sahaabah. The harm and damage which even sincere men cause the Deen because of their short-sightedness and because of having fallen in the traps of shaitaan and the nafs are worse than the dangers of the myriad of deviated modernists. May Allah Ta'ala protect us from the evils of bid'ah and dhalaal.

Q. The Bid'ati group has published a book in support of meelaad and qiyaam. I am sending you a copy. Please comment.

A. Coincidentally, we opened the booklet on the last page and observed the following statement: "Many of the youth don't know why they were told not to send Blessings and Salutations on the Prophet (sallallahu alayhi wasallam)." To this day we are not aware of even any baatil sect which has denied the sending of Salaat and Salaam (Blessings and Salutations) on Rasulullah (sallallahu alayhi wasallam). Even the Saudi Wahhaabis and Salafis who are notorious for their rejection of the Math-habs of the Salf-e-Saaliheen, proclaim the virtues of Durood, Salaam and Salaat on Rasulullah (sallallahu alayhi wasallam). In fact, our senior Ulama such as Hakimul Ummah Maulana Ashraf Ali Thaanvi (rahmatullah alayh) who were proclaimed kaafir by the Qabr Pujaari sect, have written treatises on the excellence and virtues of Durood, Salaat and Salaam on Rasulullah (sallallahu alayhi wasallam). Durood Shareef forms and integral part of our Ibaadat activities. Now since the Bid'ati writers of the booklet have raised their claims on the basis of pure fabrication and falsehood, it does not warrant an intelligent rebuttal. There is no sense in becoming embroiled with those who peddle falsehood. Their aim is not to establish the Haqq. On the contrary, their life's mission is to propagate falsehood because on falsehood they survive. We can only make dua that Allah Ta'ala guides them and extricates them from the pits of bid'ah dhalaalah and qabar puja (grave worship).

Q. Is it Islamically correct for a man who performs Tahajjud and goes to the Musjid to lose his temper and scream at his family members?

A. The good deeds a man performs are apart and distinct from his wrong acts. If a man performs Tahajjud, it does not necessarily mean that he will not lose his temper. It also does not mean that he should abandon his Tahajjud on account of his bad temper. He should continue his acts of ibaadat and struggle against the dictates of his nafs. A man who performs Tahajjud and loses his temper is far better than a man who does not perform Tahajjud and loses his temper.

Q. The rights of the husband are always emphasized and the wife is always told to be obedient to her husband. What advice is there for husbands who abuse their wives verbally and physically?

A. The Shariah emphasis naseehat for both husband and wife. It is wrong for you to infer that only women are ordered to observe huqooq (rights) of their husband. In fact, both the Qur'aan and Hadith exhort the husband to show utmost kindness and tolerance to his wife. Read our book, The Pious Husband, and you will understand that the Shariah does not restrict it's instructions and naseehat to only wives.

Q. A man divorced his wife soon after Nikah without having consummated the marriage. After the divorce, this man's father wants to marry the girl. His argument is that since the marriage was not consummated, he can get married to her. Is this correct?

A. No, it is not correct. The father cannot marry his daughter-in-law even if she was divorced before consummation of the marriage. The girl became his daughter-in-law by virtue of Nikah. Consummation is not a condition. Nikah with this girl is not valid.

SHAITAANI DECEPTION

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said that Shaitaan misleads worldly people, i.e. those who have abandoned the Akhirah for worldly treasures and desires, with carnal pleasures and sins. He misleads people of the Deen with acts of bid'ah which he adorns for them in forms of ibaadat.

Q. A certain Aalim convinces or tries to convince people of the evil of music by playing music in reverse or 'back-tracking'. Is it permissible to play music in this manner in order to convince people of its evil?

A. Music is haraam whether it is played forwards or backwards – reverse order or whatever order. Liquor is haraam whether it is drunk from the top or from the bottom after making a hole at the bottom of the bottle. To convince people of the evil of something or some act, it is not necessary to participate in the haraam act. In fact, it is haraam to participate in the forbidden act for gaining 'experience' about its evils. This Aalim Saheb is like a man who consumes liquor to experience the evils of it and to display the evil effects of it to others so that they may abstain from liquor after observing the satanism of inebriation. Such acts and arguments are the product of shaitaani and nafsani influence. It is haraam to play such music and haraam to listen to it.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A Muslim man and a Muslim woman allegedly this man's girl friend were shot dead by a kaafir man who was also having an affair with this same Muslim woman who incidentally happens to be married. Both were shot dead in public while talking in a shop on Friday during the month of Ramadhan. What is the Shar'i ruling in this matter. Most people are confused. Did they gain the blessings of the auspicious occasions of Jumuah and Ramadhan? Are they shaheed?/how was their janaazah to be performed? Some argue that since they were shot dead while speaking to each other, they could not have obtained the virtues of these auspicious occasions.

A. Judgment on the fate of the murdered couple cannot be passed by anyone. Only Allah Ta'ala is aware of the intentions of the hearts. Allah Ta'ala will decide the fate of the two who were murdered by the kaafir. We can only issue the rulings in terms of the Shariah's laws. No one can state with absolute certitude that the killed couple were indulging in evil conversation when they were shot. It is quite probable that they were declaring their intention of terminating the haraam affair. Be this as it may. Their fate in the Akhirah is the prerogative of Allah Ta'ala. According to the Shariah, they have obtained the virtues of death on a Friday and death during Ramadhan. According to the Shariah they are shaheed. They had to be buried without ghusul. Their garments should not have been removed. Janaazah Salaat had to be performed as usual. There is no need for people to be confused nor any need for them to indulge in gossip about the deceased. Leave their affair to Allah Ta'ala. Whatever He will do with them in the Akhirah or in Barzakh will be just.

Q. A man was killed by non-muslims robbers who held him up in his shop. Is he a shaheed?

A. Yes, he is a shaheed. All the rules of the shaheed (martyr) apply to him.

Q. Is there any merit in canvassing for mureeds. It has been observed that some khalifahs of Buzroogs in these times appoint their close mureeds to convince people to become bay't to them. Please comment on this practice.

A. Canvassing for mureeds is almost despicable practice. It has never been the tareeqah of our senior Akaabireen to canvass for disciples. In fact, they were hesitant to initiate mureeds. It detracts from the credibility and honour of a shaikh to appoint agents to lure and hook mureeds.

Q. A divorced woman has a girl child of four years. She denies the father access. She does not want the father to even see the child. In fact, it is her intention of totally severing the child links to the father. She wants the child to grow up without ever knowing her true father. This woman has married again and she wants the child to believe that her step-father is her true father. The step father is not related in any way to the child. The girl's father is very anxious to financially support the child. But this is rebuffed by the child's mother and the step-father. Even occasional gifts which

the father sends to the child is refused. What does the Shariah say about this state of affairs and about the custody of the girl?

A. The attitude of the mother is evil and haraam. The step-father has no rights over the child. The mother has lost the right of custody by virtue of her marriage to a man who is unrelated by blood to the child. It is haraam to conceal from the child the identity of her father. It is haraam to mislead and deceive the child into believing that her step-father is her true father. It is haraam to deny the father access to his daughter. He has the right to see his daughter and even take her occasionally to live with him. When the girl reaches 10 years, the father has the Shar'i right of claiming her. Presently the right of custody devolves to child's maternal grandmother in view of the child's mother having married someone who is not a close relative of the child.

Q. In this case (i.e. the case mentioned in the question above) will it be permissible for the child's father to resort to legal action in the kuffaar court to claim his rights if the mother remains adamant in her refusal?

A. Yes, it is permissible for the father to have recourse to even a non-Muslim court to claim his rights over the child. Before taking this step the father should enlist the aid of the local Ulama and other elders of the family and community. Perhaps they can speak some sense into the intransigent mother. If all else fails, then court action can be instituted.

Q. In an English translation of a book titled AUQAATUS SALAAT (The TIMES OF PRAYER), it is mentioned that Eid Salaat is Sunnat for men congregationally and for women individually in their homes. Is it necessary for women to observe Eid Salaat at home? Do they also have to recite the Eid Takbeers?

A. According to the Shaafi Math-hab, two raka'ats Eid Salaat is Sunnat for women too. They have to perform at home. However, according to the Hanafi Math-hab it is not Sunnah for women. There is no Eid Salaat for women even individually at home according to the Hanafi Math-hab. Furthermore, Eid Salaat for men is Waajib, not Sunnat.

Q. Are soaps Haraam for muslims to use? I have been abstaining form all soaps except for SILK-E which is, made form non-animal derivatives, but family members insist that soaps are halaal by virtue of what the local Jamiat says. My argument is that since there is doubt and there is an alternative available why are the Ulama reluctant to proclaim soap haraam or even investigate its permissibility? I have done investigating into the manufacture of soap and found that all soaps are made using fat, and most use animal fat.

A. In terms of a particular principle of Fiqh, called Qalbul Maahiyat, soap is halaal according to the Hanafi Math-hab even if made from impure or halaal animal fat. It is for this reason that your local Jamiat proclaims soap to be halaal and reluctant to investigate it. Since soap is halaal, the local Jamiat cannot declare it haraam. However, from the point of view of Taqwa, it is best to abstain from using soap made from animal fat. While this is the better option it cannot be imposed on all those who do not even understand the meaning of Taqwa. When people nowadays consume haraam foods with relish and criminally enjoy haraam television, it is not proper to

even ask them to refrain from soap which most Hanafi Fuqaha say is halaal. This is the Hanafi position. According to the Shaafi Math-hab, soap made from haraam or impure animal fat is haraam. But, how many Shaafis will accept this position of their Math-hab? Even the Shaafi sheikhs will deny this position. Since there is a halaal alternative, Shaafis should not use soap made from animal fat.

Q. A man who is poor is a frequent visitor of the tatters alls. Is it permissible to give Zakaat to this gambler?

A. It is not permissible to give Zakaat to a gambler. In all probability he will gamble out the money.

Q. Is it Islamically correct to pay Zakaat and then deprive the family of certain essentials?

A. If a man does not possess sufficient money to provide his family with essentials, Zakaat is not compulsory on him. Zakaat becomes obligatory only when one possesses the Nisaab value and more. The current Nisaab value is R700. If one has no debts and one possesses R700, Zakaat becomes waajib. But, if one's family lacks essentials of life, then obviously a man will have to use the money to provide the necessities of life. After he has made the provision of essentials for his family, if he still has R700 or more, only then will he have to pay Zakaat.

Q. In our town we have a lady's madrasah. At the end of the year they have jalsas (gatherings) which are like parties where braais take place. Ladies including grannys attend and sit on the stage. They sing songs (na'ats, etc.). Is all this correct?

A. These activities are haraam. These ladies have all become the victim of shaitaan's manipulation. It is haraam for them to leave the precincts of their homes for participating in such acts of stupid frivolity. As long as they are out of their homes for such unlawful activity, the curse of Allah and the Angels descend on them.

Q. Is it true that it is not necessary for a woman beyond child-bearing years to stay in iddat after her husband's death?

A. It is not true. Even this woman has to remain in iddat for four months and ten days after her husband's death.

Q. Is it permissible to bury hair and nails in the soil of house plants?

A. Yes, it is permissible.

Q. Does mispronouncing a word or omitting a word in anything in Salaat invalidate the Salaat?

A. It all depends on the effect produced by the mispronunciation or omission. If the meaning changes completely or an opposite meaning results, the Salaat will become invalid.

Q. Is it Sunnah to eat fruit after meals?

A. It is not Sunnah.

Q. What is the correct name of the daughter of Rasulullah (sallallahu alayhi wasallam)? Is it Fathima, Fathuma or Fathma? Also, was his mother's name Amina, Ameena or Amna?

A. None of these names was the name of Rasulullah's daughter nor of his mother. Rasulullah's daughter's name was FAATIMAH. His mother's name was AAMINAH.

Q. Is it permissible for a Hanafi Imaam to lead the Eid Salaat in the Shaafi way? The congregation is 99% Shaafi.

A. The Deen is not something to be taken lightly. Skipping from Math-hab to Math-hab for the sake of convenience and for accommodating the followers of another Math-hab is not permissible. When 99% of the musallis are Shaafi, why should a Hanafi lead the Salaat? It is not permissible for a Hanafi Imaam to lead the Salaat the Shaafi way and vice versa.

To page 12.

THE WAAJIB MAKTAB PROJECT

Over the past year the enemies of Islam in several countries have made desperate endeavours to scuttle the Ummah's Maktab Project. Tens of thousands of Muslim children formerly alienated from Islam were and are receiving basic Deeni Ta'leem at these Maktab ensuring the preservation of their Imaan and thwarting the plots of the agents of Shaitaan. In spite of the attempts of the enemies of Islam, this noble Work of the Deen continued on its course. Substantial successes were made despite the formidable obstacles created by powerful foes of Islam.

Obstacles and plots of a variety of kinds emanating from diverse enemies of Islam are cluttering our path. But with the aid of Allah Ta'ala we are confident to surmount these and extricate Muslim children from the abyss of *kufri* and *jahaalat* into which the forces of shaitaan have plunged them.

It is the fardh duty of all Muslims to assist in this noble and laudable Deeni service. For their own individual benefits in this world and the Akhirah as well as for the benefit of the Ummah at large, Muslims should rise to the occasion and aid this Project. The need is to expand the Project and establish Maktab throughout the world wherever Muslim children have become separated from Islam. This is not the responsibility of any particular organisation nor of any particular sect. It is the Waajib and urgent obligation of all members of the Ummah. It is an Imaan-Saving Project on which rests the safety of the Ummah. Without the mass establishment of Maktab, it is not possible to ensure the preservation of the Imaan of the growing up generations of the Ummah.

As a Muslim concerned with Islam and the Akhirah, you are required to step forward with your more than generous contribution to help keep afloat the sinking ship of the Ummah. In this world of over 50 or 60 so-called Muslim states, there is not a single government who aids this gigantic task of the Deen. Far from assisting, they on the contrary, aid the kuffaar conspiracy of eliminating Islam. Only Muslims who have Islam at heart are the benefactors in this Project.

MAKTAB COST

The cost of operating a Maktab for about 50 children is approximately between R3000 and R5000 (\$500 and \$900) per year. There are innumerable thousands of Muslims who squander huge sums in Islamically unproductive and even sinful undertakings such as haraam wedding feasts and functions. They are required to think of the floundering Ummah and to assist with this noble work of Allah Ta'ala.

We can say with confidence that today there is no nobler and no more urgent Deeni service than the Maktab Project. There is today no better way for gaining Thawaab-e-Jaariyah for yourself. Send your contribution to:

**Mujlisul Ulama of South Africa
Nedbank**

**Branch: Commercial Road
Acc. #: 1217 040 145**

If a direct deposit is made, post or fax a copy of the deposit slip. Fax to (041) 41-3566

If contribution is made by cheque, state on the cheque: **NOT NEGOTIABLE. ONLY FOR ACCOUNT NUMBER 1217 040 145**

Jazakumullah!

Issued By:

Mujlisul Ulama of South Africa
P.O. Box 3393
PORT ELIZABETH
6056
South Africa

THE MUNFARID

Munfarid is one who performs Salaat alone. If a munfarid enters the Masjid after the Jamaat has ended, he should not recite the qira'at of his Salaat audibly when he performs inside the Masjid. The Iqaamat of the Masjid also suffices for him. While Maghrib, Isha and Fajr Salaat are Jahri (i.e. the qira'at is recited aloud), it is permissible for the munfarid to recite silently.

SHI'ISM IS NOT ISLAM

It is essential that Muslim sympathisers of the Shi'ahs divest themselves of the notion that Shi'ism is part of Islam—that it is just as one of the other four Math-habs which constitute the Ahle Sunnah. Shi'ism is not Islam nor is it a sect of Islam. The ostentatious religious calls of an Islamic hue emanating from Khomeini and his clergy do not make Shi'ism any closer to Islam than the religious and 'Islamic' calls and slogans of religions such as Qadianism. Like Qadianism, Shi'ism too believes in the extension and perpetuation of Nubuwwat (Prophethood) after Muhammad (sallallahu alayhi wasallam). Although both religions (Qadianism and Shi'ism) overtly assert a belief in the finality of the Nubuwwah of Rasulullah (sallallahu alayhi wasallam), they covertly believe by way of fallacious interpretation in the continuation of Nubuwwah.

Shi'i religious literature abundantly clarifies the fact that Shi'ahs believe in the continuation of Nubuwwah after Rasulullah (sallallahu alayhi wasallam). The only cover presented by Shi'ism for this kufr belief is a name, viz., Imaam. Instead of calling the one they believe to be a prophet as a Nabi or Rasool, they describe him as an Imaam, and instead of saying Nubuwwah they say Imaamate. But, in terms of the Shi'i religion there is absolutely no difference between a Nabi and a Shi'i Imaam. In fact, Shi'ism propagates the superiority of an Imaam over a Nabi. Hence, Khomeini declares:

"It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imams, not even the cherubim or the prophets."

(Writings and Declarations of Khomeini: Islam & Revolution)

In the same book, Khomeini states:

"In fact, according to traditions that have been handed down to us, the Most Noble Messenger and the Imams existed before the creation of the world in the form of lights situated beneath the divine throne: they were superior to other men even in the sperm from which they grew and in their physical composition."

"The Prophet himself said: We have states with God that are beyond the reach of the cherubim and the prophets."

"It is part of our belief that the Imams too enjoy similar states. . . ."

It is thus clear from the above excerpts that Shi'ism asserts the superiority of its Imams above the ranks of the other Ambiya (alayhimus salaam). In fact, they even assert the superiority of Hadhrat Ali (radhiallahu anhu) over Rasulullah (sallallahu alayhi wasallam). Insha'Allah, we shall show from their writings that the Shi'i priests believe that Hadhrat Ali (radhiallahu anhu) is higher in rank than even Rasulullah (sallallahu alayhi wasallam). In Vol.1 of Al-Kaafi, the work

of the Shi'i authority, Al-Kalyani, the following appears on page 223:

"A man said to him (Abu Ja'far): O son of Rasulullah! 'Has Ameerul Mu'mineen (Hadhrat Ali) greater knowledge or some of the Ambiya?' Abu Ja'far said: 'Listen to what he says! Verily, I have explained to him that Allah has bestowed to Muhammad the knowledge of all the Ambiya and most assuredly He has bestowed all of it to Ameerul Mu'mineen. And he (the questioner) asks me if he (Hadhrat Ali) has greater knowledge or some of the Ambiya."

Al-Kafi is one of the most authoritative books in Shiah theology. Kulyani, the author is regarded by the Shiah clergy to be one of their top-ranking authorities. Thus, in the Shiah book, Shi'ite Islam by the Shiah priest, Tabatabai, Al-Kaafi is praised in the following terms:

"The book of Kulayni known as Kafi is divided into three parts. . . . It is the most trustworthy and celebrated work of hadith known in the Shi'ite world."

From the aforementioned extracts, it will be seen that according to Kulayni's "most trustworthy and celebrated" work of Hadith, the knowledge of all the Ambiya has been bestowed to Rasulullah (sallallahu alayhi wasallam) while the combined knowledge of Rasulullah (sallallahu alayhi wasallam) and all the Ambiya has been awarded to Hadhrat Ali (radhiallahu anhu). Insha'Allah, we shall deal with this aspect in greater detail in a separate treatise on this subject.

That it is a Shi'i conception that Imaamate is a continuation of Nubuwwah, there is no doubt. Their beliefs as propounded by their own authorities unequivocally assert total equality between Nubuwwah and Imaamate, in fact, Imaamate is even accepted to be superior to Nubuwwah by the Shi'i religion. The Shi'i book, "The Faith of Shia Islam" states:

To page 11.

OUR ENGLAND ACCOUNTS

Those who are able to deposit their contributions into our England account, should do so instead of depositing into our South African account. The following are the details of our accounts in England

If Zakat, deposit in:

**SERVANTS OF SUFFERING HUMANITY
ZAKAT ACCOUNT
No. 43-087-6092**

**Bank: Giro Bank PLC. Bootle, Merseyside
Giroaa (England)
Sorte Code 720004**

If Lillah or any form of Nafi (Voluntary-Nafi) charity, deposit in:

**SERVANTS OF SUFFERING HUMANITY
LILLAH ACCOUNT
No. 471976083 All other particulars as above.**

Important: Do notify us if a contribution is made into the Bank Account.

Majlis subscribers of England may also deposit their subscriptions/contributions in the Lillah Account of the SERVANTS OF SUFFERING HUMANITY.

Jazakumullah

SAAHIBUT TARTEEB

One who has no more than five qadha Salaat is called Saahibut Tarteel. When the Saahibut Tarteel makes qadha of his Salaat it is incumbent that he observes *tarteel* (sequence or order). He has to make qadha in the order in which he had missed his Salaat. If, for example, he had not performed Zuhr, Asr and Maghrib, then when making qadha, he has to first perform Zuhr, then Asr and lastly Maghrib. If he does not observe this order, his qadha will not be valid.

* As long as the Saahibut Tarteel has not performed his qadha Salaat, his *Adaa* (the present or current) Salaat will not be valid. Only if the time remaining for the *Adaa* Salaat is so less that if qadha is made, even the *Adaa* will become qadha, then the Saahibut Tarteel should first perform his *Adaa*, then his Qadha.

* If he has more than five Qadha Salaat, observing the sequence is no longer compulsory. The *Adaa* Salaat may then be performed even before the Qadha.

Shawwaal 1420 / January 2000

ZAKAAT NISAAB R724

MEHR-E-FATIMI R2.076

SIGNIFICANCE OF HADITH

Cupping is a treatment for sicknesses. In this treatment blood is drawn out of the body from specific parts. Rasulullah (sallallahu alayhi wasallam) and the Sahaabah regularly resorted to this method of treatment which is encouraged in the Hadith.

In a Hadith it is mentioned that if cupping is done on a Sunday or Thursday there is the danger of leprosy developing. A Muhaddith ignored the warning of this Hadith because the narration is classified Dhaeef (Weak) in the terminology of the Muhadditheen. He proceeded to have his blood cupped on a Sunday and soon thereafter he developed leprosy.

One night in his state of misery he saw Rasulullah (sallallahu alayhi wasallam) in a dream and complained about his disease. Rasulullah (sallallahu alayhi wasallam) responded: "Why did you resort to cupping on a Sunday?" He replied: "O Rasulullah! The Hadith in this regard is Dhaeef." Nabi-e-Kareem said: "It does not matter. You were attributing the Hadith to me." The Muhaddith now (in his dream) realising his error said: "I had erred. I repent." Rasulullah (sallallahu alayhi wasallam) in the dream made dua for the cure of the Muhaddith. In the morning when his eyes opened, he was delighted to see that he was completely cured.

The Hadith of Rasulullah (sallallahu alayhi wasallam) is not something to trifle with. As long as the narration is not fabricated, every Hadith should be treated and viewed with honour and reverence. Laymen and even some learned men misunderstand the technical classification of Dhaeef (Weak) and dismiss the narration. They reject the Hadith without attaching any importance to it. This attitude is fraught with grave peril for one's Imaan. Dhaeef Hadith gains a higher status of strength and authenticity if it is supported by other similar narrations with different Chains of Transmission. It will then leave the confines of 'Weakness'. Furthermore, although a Dhaeef Hadith is not used as a basis for formulating ahkaam (laws), in the realm of fadha'il (virtues and significance's) it is entirely acceptable. People should therefore be careful and understand what exactly they are refuting and whose statements they are refuting when they carelessly reject a Hadith which has been classified as Dhaeef.

THE BEST DEED

"The best deed is to oppose the nafs. (Abu Sulaimaan Darai)

Mujaahadah (to struggle) against the nafs is the primary duty of man on earth. The nafs in man is inherently evil. It is the fountain of all evil propensities. It is the evil nafs which contaminates the celestial soul (the Rooh) whose primary function is meditation on Allah Ta'ala. The material body with the evil nafs rob the soul of its heavenly and spiritual qualities.

Man is therefore required to constantly struggle against his nafs. The desires of the nafs have to be opposed and neutralised. It is only by means of constant mujaahadah that self-purification and reformation can be achieved. The method of achieving self-purification is mujaahadah. It is not thikr and dua. Thikr and Dua create barkat in our efforts and struggle. But without mujaahadah Islaah (reformation) of the nafs cannot be achieved.

People argue that it is too difficult and even impossible to restrain the nafs. They believe that the task of neutralising the nafs and keeping it subservient to Aql (intelligence) is insurmountable. This is a satanic and a nafaani deception. Allah Ta'ala does not impose on man a task which is beyond his capacity. Mujaahadah against the dictates of the nafs is Waajib. This in itself is sufficient evidence for the assertion that curbing the nafs and fettering it are fully within the capability of man.

After the initial period of struggle, the nafs will become obedient and adorned with lofty attributes. The task of restraining it will then no longer be onerous. Allah Ta'ala says:

"Those who strive towards Us, most certainly We shall guide them to Our ways."

"O People! Eat from what is on earth what is halaal and tayyib (wholesome) and do not follow in the footsteps of shaitaan. He only commands you with evil and immorality." Qur'aan

ACCEPTANCE OF DUA

Allah Ta'ala says in the Qur'aan Majeed: "Call unto Me. I shall answer you."

In this ayat, Allah Ta'ala gives the assurance of acceptance of Dua. The Mu'min should implicitly believe that his supplications are accepted by Allah Ta'ala. However, sometimes it appears as if our duas are not accepted. Rejection of dua is the consequence of transgression. While a man may be supplicating to Allah Ta'ala sincerely, he may also be indulging in sin. He may be violating the rights of others. He may be oppressing others. He may be dealing in haraam. He may be consuming haraam. These acts of transgression affect the *qubooliyat* (acceptance) of our duas.

When the Muslim is involved in constant sin and transgression, he should not be surprised if his duas are not answered.

Sometimes the bestowal of whatever is asked for is harmful for the supplicator. He may have made dua for wealth. In Allah's Wisdom if wealth is bestowed to him, this person will develop pride and become neglectful of his duties to Allah Ta'ala. Instead of giving him wealth, Allah Ta'ala gives him some other *ni'maat* (bounties) in lieu, or Allah Ta'ala removes calamities from him or saves up special treasures for him in the Akhirah.

Since there are a variety of factors which determine the acceptance and materialization of duas, one should never lose hope nor become dejected. The Mu'min is required to repose his trust at all times in Allah Ta'ala.

A DESTITUTE

Rasulullah (sallallahu alayhi wasallam) once asked the Sahaabah to define a destitute. They said that one who has no wealth is a destitute. Rasulullah (sallallahu alayhi wasallam) said that a destitute is a man who will initially have an abundance of wealth in the Akhirah. People will come to the Divine Court demanding their rights which this man had plundered or abused. His wealth will be taken to fulfil the rights which he had usurped or failed to honour. He will thus be left without wealth. Such a man is a destitute.

SIGNIFICANCE OF GHUSL ON JUMUAH

There are many virtues of ghusl on the day of Jumua. Once Hadhrat Nabi Isaa (alayhis salaam) passed by a hunter who had caught a she-springbuck. Pleading, the buck said to Hadhrat Isaa (alayhis salaam):

"O Ruhullah! Let the hunter allow me to feed my kids. I shall return thereafter."

Refusing, the hunter said that the buck will not return. In response the buck said:

"If I do not return, I shall be worse than the person who refrains from ghusl on Fridays."

The buck was then allowed to go. After feeding her kids, the buck returned. Hadhrat Isaa (alayhis salaam) had intended to purchase the buck from the hunter for a gold coin. He wanted to set it free. But before his arrival, the hunter had slaughtered the buck. Hadhrat Isaa (alayhis salaam) in grief cursed the hunter and said: "May there never be blessings in your profession."

The effect of Hadhrat Isaa's curse will remain with hunters until the Day of Qiyaamah. There is no barkat in the profession of hunting. Rasulullah (sallallahu alayhi wasallam) said that a hunter is a *ghaafil* (an unmindful and careless person).

In Ithyaal Uloom, Imaam Ghazaali (rahmatullah alayhi) states that whenever there developed a conflict between the people of Madinah and Makkah, they would say to each other: "You are worse than the man who does not take ghusl on Fridays."

Imaam Shaafi (rahmatullah alayhi) said: "I never refrained from Jumua ghusl whether at home or on a journey."

In a Hadith it is narrated that below the Arsh (Throne of Allah) are many cities filled with Angels. They all supplicate to Allah Ta'ala to forgive those who take ghusl on Fridays and perform Jumua Salaat.

Rasulullah (sallallahu alayhi wasallam) said that the Jumua ghusl eradicates sins from right under the roots of the hairs on the body.

To gain the virtues of ghusl it is necessary to make niyyat of ghusl. If on a Friday one has to take ghusl of janaabat, then the niyyat of ghusl-e-janaabat should be made first. Thereafter niyyat of Jumua ghusl should be made. The one ghusl suffices for both acts.

QADHA SALAAT

When performing qadha of Witr in the Musjid, the hands should not be raised in the third raka't before reciting Qunoot. If the hands are raised, others will understand that qadha is being offered. It is not permissible to reveal one's sins.

Delaying the performance of Salaat until after the expiry of the valid time is a major sin if this is done without valid Shar'i reason. If one has a valid reason then although not sinful, it is nevertheless most embarrassing. To conceal one's sin the Shariah allows one to forego the Sunnat act of raising the hands when performing qadha of Witr in the Musjid.

Also, it is not necessary to recite Iqamat when making qadha Salaat in the Musjid.

THE YAHOOD

Allah Ta'ala revealed to Hadhrat Musaa (alayhis salaam) that He has made the entire earth a place of ibaadat for his Ummat and also a way of *tahaarat* (i.e. Tayammum). They should recite the Tauraah in Salaat from memory. Salaat which they perform individually would be accepted.

When Hadhrat Musaa (alayhis salaam) conveyed this Wahi to the Yahood, they rebelliously rejected it saying that they would perform Salaat only in their temples; they would not avail themselves of Tayammum and they would not perform Salaat individually. They would also not recite the Tauraat from memory in Salaat.

As a punishment for their rebellion, these concessions were taken away from them and handed to the Ummah of Rasulullah (sallallahu alayhi wasallam)

THE SPECIAL DAYS

In Majaalisul Abraar it is mentioned that Allah Ta'ala revealed to Hadhrat Musaa (alayhis salaam) that Saturday is his (Musa's) special day; Sunday is Hadhrat Isaa's special day; Monday is the day of Hadhrat Ibraaheem (alayhis salaam); Tuesday is Hadhrat Zakariyya's special day; Wednesday is Hadhrat Yahya's day and Thursday was the special day of Hadhrat Aadam (alayhis salaam). Friday is the special day of Muhammad (sallallahu alayhi wasallam).

DUA ON A FRIDAY

According to Hadhrat Ibn Abbaas (radhiyallahu anhu), Rasulullah (sallallahu alayhi wasallam) exhorted that ten raka'ts be performed before Jumua Salaat. These ten raka'ts do not refer to Dhuha Salaat. These are an additional Nafil Salaat. In each raka't after Surah Faatihah, Surah Ikhl'as should be recited 10 times. After this Salaat, recite the Tasbeeh:

Subhaanallaahi wal hamdulillaahi wa laa ilaha il lallaahu wal laahu akbar wala houla wala quwwata il la bil laahil aliy yil azweem.

After this, whatever dua is asked will be accepted by Allah Ta'ala.

THE PANGS OF DEATH

For lightening the pangs of death and for protection against the punishment of the grave, Rasulullah (sallallahu alayhi wasallam) advised the following Salaat:

Perform two raka'ts on Friday night. In every raka't after Surah Faatihah recite Sural Zilzaal 15 times.

(The night in the Islamic calendar precedes the day. Friday night will commence after sunset on Thursday.)

TAKABBUR

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayhi) said: "Takabbur (pride) is among the worst maladies. This disease is found much in the Ulama. In proportion to their lofty rank, their takabbur too is great."

Some personality has truly said: "The calamity attached to knowledge is takabbur." Takabbur eliminates the Noor of Ilm (Knowledge). Hadhrat Thanvi (rahmatullah alayhi) said that *jahl* (ignorance) with which takabbur is not associated is better than knowledge with which takabbur is associated.

SLEEPING

According to the Hadith sleeping after Asr leads to weakness in memory and intelligence.

THE LESSER EVIL

In the Shariah there is a principle called *Ahwanul Baliyyatain* which means the 'lesser of two evils or the lesser of two calamities'. In terms of this principle, when one is confronted with two evils or two calamities, one should opt for the lesser one.

In some quarters this principle has been misunderstood. Even some learned men misinterpret it, thus involving people in the commission of *haram*. The operation of this principle is based on a condition. This condition is the non-existence of a lawful alternative. This principle cannot be availed of if a lawful option exists. Only when confronted by two evils and there is no exit may this principle be applied. When there is simply no other alternative, the Shariah orders that one should save oneself from the greater calamity by acceptance of the lesser calamity.

An example of the operation of this principle is given in the *Qur'aan* Majeed. Eating *haram* meat is permitted to save one's life. When a person is in the dire straits of starvation and no *halaal* food is available, then to save oneself from death, consumption of even pork becomes permissible. The conditions for this permissibility are:

- (1) Total unavailability of *halaal* food of any kind whatever.
- (2) Eating only sufficient to save one's life. Eating to satiation is *haram* as well as eating for taste or pleasure.

The two evils or calamities in this example are death due to starvation and consumption of *haram*. The lesser evil according to the Shariah, not according to our logic, in this example is consumption of *haram* to the extent of need.

A principle cannot be applied in isolation of its *shuroot* (conditions). It is not lawful to apply the principle and ignore the conditions which are essential for the validity of the principle. Thus, if a *halaal* option is available, it will be *haram* to apply the principle of *Ahwanul Baliyyatain*.

Once this has been understood there will be no difficulty in applying this principle. However, if someone is simply bent on misinterpretation for the purpose of gaining *nafsaani* satisfaction, then there is no rational argument for such a person. This man of *dhalal* is not the subject of this address. Some examples will be cited to illustrate the misinterpretation of this principle, which is generally motivated for the manipulation of situations at the behest of the *nafs*.

* The question is asked: Is it better for a woman to work in her husband's shop or elsewhere in a stranger's business where she will be among *ghair mahrams*? Since the lesser evil is for a wife to be with her husband in his shop, misguided learned men advise that the woman should work in her husband's shop. Even though she will be constrained to commit many *Purdah* violations and ruin her modesty in the *purdahless* environment of the shop. They argue that in view of it being the lesser evil, it is permissible for her to be employed in her husband's shop.

This fallacious argument has completely ignored the essential condition for the application of this principle. There is a third lawful alternative available here, and that is adherence to the original command of Allah Ta'ala, viz., women should remain in the holy precincts of their homes. In the first instance it is *haram* for women to emerge unnecessarily from their homes. It is the obligatory duty of the husband to ensure that he maintains his family. It is not the duty of the wife to earn and feed the family nor assist with this obligation. It is a *kabeerah* sin to pull her out of the sanctity of the home and plunge her into an environment of immorality and *Hijab* violations. In this example, the woman is not compelled by anyone to choose between two evil options. She simply has to reject both options and remain at home in obedience to the *Qur'aanic* command:

"And (O you women!) remain within your homes."

* It is better for a woman to participate in a *thikr* session in a *Madrasah* hall than to wander around in a hypermarket. Since the lesser evil is the former, votaries of public *halqah thikr* claim that she should participate in this form of *thikr*. Again, the essential condition for the application of this principle is ignored. A woman is not under compulsion to either visit the hypermarket or to participate in the *thikr* session. Since there is no such obligation or compulsion or need for her, it is not permissible for her to invoke this principle. She has to

To page 11.

SALAAT DUHA

Whoever performs 12 raka'at Chaasht (Salaat Duha) on a Friday, Allah Ta'ala records 1200 deeds of virtue for him and increases his ranks in *Jannat* by 1200. This significance of Chaasht Salaat has been narrated by Hadhrat Ali (radhiyallahu anhu). The minimum of Duha Salaat is two raka'at.

THE DANGER OF ANTIBIOTICS

Ear Infection Antibiotics Overprescribed/Wednesday November 26 2:16 PM EST

New York (Reuters)-- Experts say the routine use of antibiotics against pediatric ear infections produces little health benefit while contributing to the spread of drug-resistant bacteria. "Clinicians should reconsider routine use of antimicrobials for all children with acute otitis media (ear infection)," say researchers Dr. Larry Culpepper of the Boston University School of Medicine in Boston, Massachusetts, and Dr. Jack Froom of the state University of New York at Stony Brook, New York. Their commentary appears in the current issue of *The Journal of the American Medical Association*. Culpepper and Froom evaluated the results of seven different studies conducted over the past 30 years. They found that while antibiotics were linked to short-term decreases in the duration of pain and fever in patients in a few (but not all) of the studies, "no long-term (more than six weeks) benefits are reported." All seven studies concluded that children recovered from ear infections at roughly similar rates, regardless of type of treatment. Culpepper and Froom believe the frequent use of antibiotics for common ear infections raises risks that children will harbor drug-resistant bacteria during subsequent illness. They point out that children whose previous ear infections were treated with antibiotics "have a rate of ampicillin-resistant bacteria that is three times higher during subsequent otitis media episodes. In extreme cases, deaths from drug-resistant meningitis have been linked to built-up antibiotic resistance traced to previous treatment for ear infection."

SOURCE: The journal of the American Medical Association.

WINE IN COCA-COLA?

The following article was found in the international newsgroup rec. food. veg. cooking:

Re: What is in Coca-cola?

Article: 16607 of rec. food. veg. cooking
Newsgroups: rec. food. veg. cooking
From: nightfly@charlote.inf.net
Subject: Re: What is in Coca-cola?
Date: Fri, 17 Jan 1997 09:54:29 GMT

Q. smaidi@aol.com writes:

I recently read that Coca-cola contains pig's blood and wine, along with other things. I've not had a coke in a long while, and was wondering if this beverage does contain these things.

A. narad@nudibranch.asd.sgl.com (Chuck Narad) wrote. SURPRISE! Coca-cola actually DOES contain wine. Really. Honestly. Truly. Coca-cola still includes small amounts of cola extract. This is really only for the sake of tradition, since the flavour we know as "Cola" has nothing to do with such extract (it's cinnamon, citrus and vanilla, if you're wondering.) In fact, no other brand of cola except coke bothers to use any cola derivatives. as far as we know. But Coca-Cola still does, and they derive the extract via a red wine soaking. The infused wine is then put straight into beverage.

Mind you, this extract-wine is only a very small ingredient in coke, almost a trace element. But there IS wine in Coke, and Coke is about 1 to 2 proof (half to a full percent alcohol). This is nowhere near the minimum classification for an alcoholic beverage, of course. There is nothing that unusual about this, either: many food products contain extracts, and most of those extracts are derived from alcohol.

You can actually taste the wine in Coke if you have a sensitive tongue. Splash a bit of red wine into a cup of

To page 11.

CANCER - DIAGNOSIS OF THE 'EXPERTS'

Diet changes can reduce cancer risk-experts by Patricia Reaney.

Cancer is preventable and eating less meat and more fruit and vegetables could reduce cases of the disease up to 40 percent a year, medical experts said. "Dietary imbalance is a cause of cancer", Dr. Tony McMichael of the University of London told a news conference to launch a major report by the World Cancer Research Fund (WCRF) on nutrition and cancer. We are running the human biological engine on the wrong type of food", he added. People should change to a more plant-based diet and meat, if eaten at all, should be considered as a garnish...not the central part of the diet," said John Potter, director of the cancer prevention research programme in Seattle, Wash. He said the experts who compiled the report were convinced by several studies that the link between a meat-rich diet and the risk of bowel cancer was strong enough to justify recommending limits of meat consumption. The WCRF report supported the findings of a British government study, also released Thursday, that suggested people should eat less meat to avoid bowel cancer. The committee on Medical Aspects of Food and Nutrition Policy (COMA) advised people who eat three ounces or more meat a day to cut back their consumption. Medical experts have long suspected links between high intake of animal fats and meat and development of cancer, but authoritative WCRF report is first to examine food and cancer prevention from a global perspective. Potter, chairman of the report panel, said the manner in which meat is prepared could also be a source of risk. The study suggested meat should be well-cooked and not charred. Grilled, cured and smoked meats should be eaten only occasionally. Limiting alcohol consumption to two drinks a day for men and one for women, reducing sugar and salts, and doing exercise can also help to prevent cancer, it is said. At least 20% of lung cancer, 33% of breast cancers and 66% of colon cancers are preventable by appropriate diets, together with the associated factors of regular physical activity and maintenance of healthy body weight. "Together with no smoking, this means that 60-70% of cancers are preventable," the report said. Every year up to 10 million new cancer cases are diagnosed and seven million people die from the disease. Unless action is taken, experts estimate the number of new cases and deaths to rise to 14 million by the year 2020. "This is not an unimportant case of morbidity and it is preventable," said Potter. British medical experts welcomed the report, saying it was a major step to improving people's diets. "Cancer is an emotive issue and almost everyone has a friend or relative who had, or is suffering from, the disease. If people know that the diet can reduce cancer, it may change people's eating habits," Dr. Tim Key of the Imperial Cancer Research Fund (ICRF) said in a statement. "It provides strong evidence for the role that the diet plays in the prevention of cancer," said the British Dietetic Association. But Sir Richard Doll, of the ICRF's clinical Trial Service Unit, was not thoroughly convinced. He agreed that a balanced diet would reduce the risk of developing cancer but he added, "the jury is still out on the aspects of diet that cause cancer." Fifteen scientists from nine countries worked on the report for three years. They assessed over 4,000 studies on diet and cancer before preparing the 650-page study, which will be distributed world-wide. Potter described the report as a "call to action" to individuals, governments and policy makers. "As global cancer rates rise, the cancer prevention message should be top of the public health agenda throughout the world."

ALLAH IS NOT OBLIVIOUS

"Never think that Allah is oblivious of the perpetrations of the oppressors. He only gives them respite until the Day when eyes will stare with shock."

Everything which happens is by His command and within His knowledge. All things good and bad will run their predetermined course. No one should labour under the oppression that Allah Ta'ala is oblivious of what is happening to them.



HAJJ-E-TAMATTU'

To page 10.



There are three kinds of Hajj: **Ibraad, Qiran, and Tamattu'**. Since the majority of people perform Hajj-e-Tamattu', we shall briefly outline this form of Hajj.

Hajj-e-Tamattu' consists of Umrah and Hajj performed with two different Ihraams in the same journey. **Ihraam** is the state in which Hajj is performed. The garb which the pilgrim wears is also known as Ihraam.

Hajj is performed during the months of Hajj which are **Shawaal, Zil Qadh and the first thirteen days of Zil-Hajj**.

Miqaat is the boundary beyond which it is not permissible to go without Ihraam.

Mutamatti' is the person performing Hajj-e-Tamattu'.

The Mutamatti' will enter the state of Ihraam at the Miqaat or before arriving at the Miqaat. It is preferable to first take ghusl. After this ghusl, males should not wear any sewn clothing. Don the two unsewn loose sheets of the Ihraam dress. Perform two rak'ats Salaat with the head covered. After the Salaat, uncover the head. Now make the intention of the Ihraam of Umrah. (Dua and niyyat forms are to be found in many booklets). After having made the niyyat of Hajj-e-Tamattu', recite the Talbiyah. It is Waajib to recite the Talbiyah once and Mustahab to recite it thrice. Men should recite the Talbiyah audibly and women silently. The pilgrim is now in the state of **Ihraam**. Whilst in this state various prohibitions and restrictions will apply to the pilgrim. During the state of Ihraam recite the Talbiyah in abundance and continuously. Do not waste your time involved in idle conversation as numerous people do.

On arrival at Makkah Muazzamah, make arrangements for your luggage. Thereafter proceed to the Haram Shareef. Enter the Masjid with the right foot and recite the relevant Dua. On sighting the Ka'bah Shareef, recite the relevant Takbeer and Dua, also Talbiyah. At this occasion make any Dua for yourself and family.

While reciting Talbiyah approach Hajr-e-Aswad with the intention of performing the Umrah which is part of the Hajj-e-Tamattu'. Stand anywhere in the Mataaf area with the Hajr-e-Aswad on your right-hand side about a metre away. At this point make the niyyat for Tawaaf and move sideways towards your right in the direction of Hajr-e-Aswad. When directly in line with Hajr-e-Aswad, i.e. facing it, raise both hands just as one does during Salaat and recite the relevant Takbeer formula and lower the hands. Then raise the hands for Istilaam of Hajr-e-Aswad. Nowadays it is almost impossible to kiss Hajr-e-Aswad on account of the crowd always milling around. A narrow band of dark-red tiles nowadays indicates the position to stand on when making the Istilaam. The Tawaaf commences from this point.

After the Istilaam turn towards your right and proceed with the Tawaaf. During the Tawaaf the Ka'bah Shareef will always be on your left side. Care must be taken that the Ka'bah always remains on one's left side during the Tawaaf. During Tawaaf, one's face and breast should not be turned towards the Ka'bah.

On reaching Hajr-e-Aswad again, one circuit (Shaut) of the Tawaaf has been completed. The Tawaaf has seven Shauts. Make Istilaam of Hajr-e-Aswad each time you reach there. In view of the large number of people making Tawaaf, you will obtain only a few seconds for the

Istilaam.

Idhtiba' is to keep the right shoulder bare during Tawaaf. Only males make Idhtiba. During this Tawaaf, i.e. the Tawaaf of the Umrah of the Mutamatti', Idhtiba' has to be made for the entire duration of the Tawaaf. Therefore, make Idhtiba before starting the Tawaaf or just before forming the niyyat for the Tawaaf. After the Tawaaf, there is no need for Idhtiba'.

Raml is to walk in soldierly fashion. The chest should be pushed out and the arms and shoulders should move about. It is a march-like walk. Raml is only for men. In this Tawaaf, Raml has to be made in the first three Shauts. Thereafter discontinue it. Raml does not mean to jog or run as most people understand. Jogging and running is to be done during the Sa-ee of Safa and Marwah.

After the seventh Shaut of this Tawaaf again make the Istilaam of Hajr-e-Aswad and then perform two rak'ats Tawaaf Salaat behind Maqaam-e-Ibraahim. If it is crowded here, perform the Salaat anywhere in the Masjid where place is available. Do not perform Salaat in the path of those who are making Tawaaf. Many people do so because of ignorance.

After the Tawaaf Salaat go to the **Multazam** which is the area between the Door of Baitullah Shareef and Hajr-e-Aswad. Here make Dua.

After Dua at the Multazam, proceed to the **Well of Zam Zam**. Drink of its water as much as you are able to. The Well is nowadays sealed off by a glass partition. Its water is available from taps in the vicinity. When drinking its water, face the Qiblah. After drinking, make the relevant Dua.

After drinking Zam Zam water, again proceed to make Istilaam of Hajr-e-Aswad. Thereafter proceed to make the Sa-ee of Safa and Marwah.

Sa-ee of Safa and Marwah consists of seven Shauts (Circuits), starting at Safa and ending at Marwah. From Safa to Marwah is one Shaut and from Marwah to Safa is also one Shaut. The Sa-ee will end at Marwah, i.e. the seventh Shaut.

During the Sa-ee males have to do a bit of running between two points known as **Al-Meelainul Akhdharain**. This position is nowadays indicated by green pillars and green fluorescent lights. Run between the fluorescent lights.

When reaching Safa, face the Ka'bah—look at the Ka'bah—and make dua. Nowadays only a very small portion of Safa and Marwah remains, the rest having been tiled over. Mount the original rock protruding from the tiles and make your Dua in that position. Dua should be made on both Safa and Marwah each time one reaches there at the end of a circuit.

After completing the Sa-ee proceed to a barber to either shave off the hair (**Halq**) or clip it (**Taqseer**). **Shaving is only for men.** Do not have your hair cut by the kids or others who wait at Marwah for this purpose. They do the Taqseer (clipping) incorrectly. Such incorrect Taqseer will not release the pilgrim from the restrictions of the Ihraam.

After **Halq or Taqseer**, the Mutamatti' is released from all restrictions of the Ihraam. He is now no longer in the state of Ihraam. His Hajj Ihraam will be donned on the 8th Zil-Hajj. While in Makkah Muazzamah, the pilgrim should perform as many Nafl Tawaafs as possible and generally involve himself in Ibaadat, abstaining from all sinful, futile and

pursuits.

THE 8TH ZIL-HAJJ (First day of Hajj):

While the Mutamatti' has to don Ihraam on the 8th Zil Hajj by the latest, he may enter the state of Ihraam even before the 8th. The same procedure of Ihraam as described earlier will be adopted. The only difference will be the niyyat which will be for Hajj and not Umrah. Again he will recite the Talbiyah in abundance and constantly.

On the 8th, after sunrise leave for **Mina**. You will spend the night in Mina. Five Salaat (Zuhr, Asr, Maghrib, Isha and Fajr of the next day) will be performed at Mina.

THE 9TH ZIL-HAJJ (Second day of Hajj):

On the 9th Zil-Hajj after it has become a bit light, you will leave for **Arafaat**. Continue with Talbiyah along the way also recite Takbeer. When your gaze falls on Jabal Rahmat in Arafaat, recite Takbeer and make Dua. Also recite Tahleel, Tasbeeh and Istighfaar.

In Arafaat Zuhr and Asr will be combined and performed during the time of Zuhr. The Imaam will deliver a Khutbah after Zawaal in Masjid-e-Namrah which is at the edge of Arafaat on the side of Makkah Mukarramah. The Zuhr and the Asr Salaat will be performed in Jamaat.

After having performed the Zuhr and Asr Salaat proceed to your halting place in Arafaat. It is valid to halt in any place anywhere in Arafaat. At your halting place (**Mauqaf**) involve yourself in Ibaadat. Do not waste your time in futility and idle conversation.

During the **Wuqoof (Halt)** at Arafaat endeavour to stand as much as possible facing the Ka'bah, engaging in Ibaadat.

THE 10TH ZIL-HAJJ (Third day of Hajj):

At sunset on the Day of Arafaat, reciting Talbiyah and making Dua, set out for **Muzdalifah**. Remember that it is not permissible to depart from Arafaat before sunset. At Muzdalifah make ghusl or wudhu. Besides the place known as **Wadi Muhassar**, you may stop at any place in Muzdalifah although it is best to stop near to Masjid-e-Mash'are Haraam. In Muzdalifah, Maghrib and Isha Salaat will be combined during the time of Isha. At Muzdalifah spend as much of the night as possible in Ibaadat. This night is superior to even Lailatul Qadr.

In the morning, after Subh Saadiq, perform Fajr Salaat as early as possible with Jamaat. If this is not possible, perform the Fajr even alone. Thereafter, facing the Qiblah engage in Talbiyah, Tasbeeh and Tahleel. Raise the hands and make Dua. About five minutes before sunrise depart for **Mina**.

On reaching **Wadi Muhassar**, run through, emerging in haste. From Muzdalifah take along seven tiny pebbles. It is permissible to pick up these pebbles from along the route or from elsewhere. However, the pebbles should not be picked up from near the Jamaat.

On reaching **Mina**, the Pillar known as **Jamratul Uqba** has to be pelted. Stand in a position with Mina on your right and Makkah on your left. Hold a pebble between your thumb and forefinger of the right hand. Strike the Jamrah with it. Repeat this seven times. **Stop the recitation of Talbiyah with the striking of the first pebble.** When striking the Jamrah recite the relevant Takbeer formula. The striking of the pebbles is known as **Rami**. After Rami return to your place of stay. The time for this

To page 10.

EVIL GAZES

Prohibiting gazes and glances of evil, the Qur'aan Majeed says:

"Say (O Muhammad!) to the Mu'mineen that they cast down their gazes and guard their chastity."

Casting glances at ghair mahrams is a sin which is extremely reprehensible. The sin of casting glances at ghair mahrams has been described as *zina* in the Hadith. The Hadith says in this regard:

"The eyes commit zina."

Both males and females are profusely involved in this evil sin of zina of the eyes. The intensity of the involvement in this vice is so much that people have ceased to even think of it as being sinful. To think of sin lightly is close to kufr.

The zina of the eyes eliminates Taqwa. It blights the Noor of intelligence, and the Noor of the heart is severely tarnished. Once a man who had been looking at ghair mahram women entered into the gathering of Hadhrat Uthmaan (radhiyallahu anhu). By virtue of his *firaasat* and *Noor-e-Baatin*, Hadhrat Uthmaan (radhiyallahu anhu) could perceive the zina in his eyes. However, in order to avoid embarrassing the man, Hadhrat Uthmaan (radhiyallahu anhu) said in general terms:

"What has happened to the people. Zina is gushing from their eyes."

Men of profound taqwa do not disgrace or embarrass others. Sometimes Allah Ta'ala reveals the inner conditions of people to his Auliya. On the other hand, those who indulge in ghebat and relish in embarrassing others are never gifted with spiritual abilities of this nature.

This sin of evil gazing is rampant among all classes of people. The so-called overtly pious, the Ulama, the Mashaaikh, young people, old people, male and female, all are involved in this despicable sin.

According to the *Ahl-e-Kashf* a severe spiritual malady of darkness afflicts the eyes of those who are involved in this despicable disease of gazing at ghair mahrams. A man of *firaasat* can discern the impurity in the eyes of the culprit. There is no spiritual glitter in the eyes of a person who is polluted with the disease of evil gazing. (Ahl-e-Kashf are the Auliya who are inspired by Allah Ta'ala)

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"Once in a dream I saw Dajjaal being accompanied by a large gathering of women together with musical instruments. I am therefore extremely cautious of them. Those who are engrossed in the vice of evil gazing will join the company of Dajjaal."

Hadhrat Abul Qasim Qushairi (rahmatullah alayh) said: "The (evil) gaze is an arrow from among the arrows of shaitaan."

(In fact this is a Hadith narration.)

Once while making tawaaf of the Ka'bah, a *buzroog* (saint) saw a one-eyed man supplicating with great fear: "O Allah! I seek Your protection from Your Wrath." The *buzroog* enquired from him the reason for his intense fear. The man said:

"Once while making tawaaf I cast an evil gaze. From out of nowhere a hand appeared slapping me with such force which smashed my one eye."

Once a mureed of Hadhrat Junaid Baghdaadi (rahmatullah alayh) cast an evil gaze of lust on a handsome young Christian lad and remarked: "What, will Allah Ta'ala assign such a handsome form to Jahannum?" Hadhrat Junaid (rahmatullah alayh) said:

"You glanced at him with evil intent. Soon will you see its consequence."

Soon thereafter, this mureed forgot the entire Qur'aan Shareef.

It is imperative to restrain the nafs and curb the eyes from commission of this haraam act. Shaitaan and the nafs have deceived most people into believing that it is beyond their power to prevent their eyes from gazing at ghair mahrams. Some pressure exercised on the nafs may seem difficult in the beginning. But it is utterly baseless to claim that it is beyond one's power to restrain the nafs and curb the eyes. When a firm resolution is made, Allah's aid is acquired. It does not behove the Mu'min to destroy the *roohaaniyat* which he acquires from his acts of ibaadat by involving himself in this reprehensible disease of the eyes.

FUTILITY

A man came to an Aalim and asked if the parents of Rasullullah (sallallahu alayhi wasallam) were Muslims or not. The Aalim enquired: "Are you aware of the *faraa-idh* of Salaat?" The man confessed that he did not know the *faraa'idh* of Salaat. The Aalim commented:

"It is utterly disgraceful that you are ignorant of the rules of Salaat about which you will be questioned firstly in Qiyaamah. In spite of this ignorance you are concerned about the Imaan of Rasullullah's parents. Neither will you be questioned about this in the Hereafter nor is any of your worldly activities dependant on having this knowledge. You should be concerned with your vices and virtues." It is not proper to become involved in futile talk which is neither required for our Akhirah nor for our worldly life."

Rasullullah (sallallahu alayhi wasallam) said:

"Of the beauty of a man's Islam is his abstention from things which are futile."

Futility is a malady which tarnishes and hardens the *baatin* (the spiritual heart). Furthermore, it is highly disrespectful and hurtful to Rasullullah (sallallahu alayhi wasallam) to probe the Imaan of his parents.

From page 9.

HAIJE-TAMATTU'

Rami is from Subh Saadiq on 10th until Subh Saadiq on the 11th. But, the Sunnat time is from sunrise until zawaal on the 10th. After zawaal to sunset, the time for the Rami is Mubah (permissible). The time from sunset to Fajr is Makrooh.

After the Rami on the 10th, the next act is **Qurbaani**, which is **Wajib** for the **Mutamatti'**

After Qurbaani is **Halq** (shaving the head) or **Taqseer** (clipping the hair). Women should cut just over an inch from the plaits of their hair.

Once the hair has been shaved or clipped, one is released from all restrictions of Ihraam excepting sexual relationship which still remains prohibited.

Now return to Makkah Mukarramah to perform **Tawaaf-e-Ziyaarat** which is Fardh. The best time for this Tawaaf is the 10th. However, it is permissible until sunset on the 12th Zuil Hajj.

After Tawaaf-e-Ziyaarat return to Mina and spend the night there.

Sexual relations are lawful after completing Tawaaf-e-Ziyaarat.

THE 11th ZIL-HAJJ (Fourth day of Hajj):

Rami of all three Jamraat has to be made on the 11th after zawaal. First pelt Jamrah Ula, then Jamrah Wusta and finally Jamrah Uqba. If possible, make Dua and recite Tasbeeh, Tahleel and Istighfaar after the Rami of the first and second Jamrah, i.e. after each Rami. But, do not make Dua after the Rami of the third Jamrah (Jamrah Uqba). After completing the Rami, return immediately to your place of stay.

THE 12th ZIL-HAJJ (Fifth day of Hajj):

On the 12th, repeat the Rami of the three Jamraat in the same way. You are now free to leave Makkah Muazzamah.

THE 13TH ZIL-HAJJ (Sixth day of Hajj):

Although not incumbent, it is nevertheless *afdhil* (meritorious and best) to repeat the Rami of the three Jamraat on the 13th. This should be done after zawaal. Thereafter return to Makkah.

DEPARTURE: When departing from Makkah Muazzamah for home, perform **Tawaaf-e-Wida (Farewell Tawaaf)** which is **Wajib**. Then perform two rakats Tawaaf Salaat near to Maqam-e-Ibraheem. Go then to the Well of Zam Zam. Drink of its water while gazing at Baitullah Shareef. Now go to the Multazam and pour out your heart in fervent Dua. Thereafter make Istilaam of Hajr-e-Aswad and cast your gaze on the Ka'bah and depart with a heart filled with sadness.

OUR QUR'BANI PROJECT

Once again we shall be embarking on our Qur'baani project in the villages of Bangladesh and elsewhere, Insha'Allah.

Although the purpose of Qur'baani is not the eating of meat, it nevertheless provides some meat for the poverty stricken people in the villages where the Maktab are located. In Bangladesh alone we have approximately 620 villages to cover - villages wherein our Maktab are operating. We hope that Muslims will respond generously to enable us to make Qur'baani in all these villages.

The approximate cost of making Qur'baani of a cow (7 shares) is R1200 (\$200). For a single share it is approximately R180 (\$30). Any surplus remaining after the Qur'baani is made will be diverted to the Maktab Project.

Please send your contribution early along with the names in favour of whom the Qur'baani is to be made. Contributions may be posted to our postal address: P.O.Box 3393, Port Elizabeth 6056. The better course is to make a deposit into our banking account and send us a copy of the deposit slips with your details. Our banking details are as follows:

Send your contribution to:

Mujlisul Ulama of South Africa
Nedbank

Branch: Commercial Road

Acc. #: 1217 040 145

If a direct deposit is made, post or fax a copy of the deposit slip. Fax to (041) 41-3566

If contribution is made by cheque, state on the cheque: **NOT NEGOTIABLE. ONLY FOR ACCOUNT NUMBER 1217 040 145**

Jazakumullah!

Our Fax/Phone No. is 041-4513566

MUSIC

Rasullullah (sallallahu alayhi wasallam) said:

"Verily, Allah sent me as a Mercy to the worlds and as a Guidance for the world, and He has commanded me to destroy musical instruments."

ILM-E- DEEN

The Ilm (Knowledge) of the Deen is not book-knowledge. It is a Noor about which the Qur'aan says:

"We have made for him (Muhammad) a Noor with which he walks among the people."

The effect of this Noor of Ilm is so wonderful that if the Man of Ilm is surrounded on all sides by swords, his heart does not panic.

Worldly kings constantly live in fear of being killed and even poisoned by those within their homes and palaces. Despite their armies and security forces they pass their days in fear and worry. On the other hand, the Aalim of Haqq whose heart Allah Ta'ala has made radiant with the Noor of Ilm can sleep in peace and in safety all alone in any jungle or wilderness.

KUFR OR STUPIDITY

Imaam Ghazaali (rahmatullah alayh) said that the cause of abandonment of any Sunnat of Rasullullah (sallallahu alayhi wasallam) knowingly and without valid reason is either plain stupidity or hidden kufr. The subtlety of this kufr (*kufr Khafi*) is such that one does not even perceive it.



From page 6.

SHI'ISM IS NOT ISLAM



"We believe that Imamate is one of the fundamentals of Islam and that man's faith can never be complete without belief in it. It is wrong to imitate our fathers, family or teachers in this matter, even if we respect them, for it is just as necessary rationally to consider the Imamate as it is to consider tawhid and nubuwwah."

"We believe that, just as it is necessary for Allah to send someone as a prophet, so it is also necessary for Him to appoint an Imam."

"The Imamate is therefore a continuation of the prophethood, and the reasoning which proves the former's necessity is the same as that which prove the latter's."

"We believe that, like the prophet, an Imam must be infallible, that is to say incapable of making errors or doing wrong, either inwardly or outwardly. . ."

"Their (i.e. the Shi'i Imams) position in regard to Islam is the same as the Prophet's, and the reasoning which necessitates their infallibility is the same as that which necessitates the Prophet's infallibility, and there is no difference between them in these matters."

There is no difference of opinion among the Shi'ahs regarding their belief of the equality between Rasulallah (sallallahu alayhi wasallam) and the Imams of Shi'ism. The abovementioned statements testify to this claim.

The same book, viz., "The Faith of Shi'a Islam", states:

"We believe that the Imamate, like Prophethood, must be an appointment from Allah, through His Messenger, or, an appointed Imam. From this point of view,

the Imamate is the same as the Prophethood."

No one should therefore labour under the misapprehension that Shi'ism believes in the Islamic concept of Finality of Nubuwwah. The Qadianis claim to believe in the Finality of Nubuwwah, but their devious interpretation of this concept opens the way for them to accept Mirza Ghulam as a Nabi. In the same way, the Shi'ahs believe in the continuation of Nubuwwah inspite of their claim to believe in the Finality of the Nubuwwah of Muhammad (sallallahu alayhi wasallam). Each and every attribute, office, function and institution exclusive with Nubuwwah is asserted for the Imams by the Shi'ahs. One who studies the religious literature of the Shi'ahs will not fail to understand that on only this one basis of Imamate, the Shi'ahs are not Muslims.

Rejection of a Nabi is kufr. One who does not believe in a Nabi is a kaafir. This is the belief of Islam. But according to the Shi'ah religion, belief in Imamate is Fardh just as Fardh as it is to believe in Rasulallah (sallallahu alayhi wasallam). According to Shi'ism, one who denies any of the Shi'i Imams—one who does not accept any of the Shi'i Imams—is a kaafir. Propounding this view, the Shi'i authority, Kulayni, states in his "most trustworthy and celebrated work of Hadith", Al-Kaafi: "We (i.e. the Imams) are those whose obedience Allah has made Fardh. . . . Whoever denies us is a kaafir."

This belief of Shi'ism categorically indicates that the Shi'i religion regards its Imams as Ambiya. All those who do not subscribe to the Shi'i doctrine of Imamate are branded as kaafirs by the Shi'ah religion. This is an

indisputable fact in terms of Shi'ah theological writings. It is entirely another matter for Khomeini and the present Shi'ah clergy to ostensibly claim that they regard Sunnis as Muslims. Such devious statements are based on the Shi'ah doctrine of taqyah (holy hypocrisy) and stem from pernicious political motives.

DISPLEASURE OF PARENTS

Among the greatest calamities which can befall a person is the displeasure of parents. If the displeasure of parents is justified, it is tantamount to the displeasure of Allah Ta'ala. Rasulallah (sallallahu alayhi wasallam) said:

"The pleasure of Allah is in the pleasure of your father and the displeasure of Allah is in the displeasure of your father."

The worst calamity will be if parents died while they were displeased with their children. Such children have nothing to live for when such disaster befalls them. A child who has been so miserable and unfortunate should render acts of *thawaab* in abundance on behalf of his deceased parents and supplicate to Allah Ta'ala to forgive him as well as his parents. An efficacious act in this regard is to recite *Subhaanallaahil Azweem wa bi Hamdi hi* 100 times after Jum'ah Salaat and to make dua of Maghfirah (forgiveness) for parents and for oneself.

SIGNIFICANCE OF JUM'AH

* According to Imaam Ahmad (rahmatullah alayh) the night of Jum'ah (Friday) is superior to even Lailatul Qadr.

* Rasulallah (sallallahu alayhi wasallam) said that during every Jum'ah night Allah Ta'ala frees 70,000 people from the punishment of Jahannam.

* Whoever dies during the night of Jum'ah or even during the day is forgiven all his sins. He emerges from this earth completely purified. He attains the rank of martyrdom (shahaadat).

* It is Mustahab to attend the Janaazah Salaat of a person who dies on a Friday.

From page 8

COCA-COLA

Coke and taste it, then sip some unaltered Coke. You'll notice that that you can still taste the wine.

What's the point of this? Probably none. But I thought everyone would like to know. Oh, and as for pig's blood, not friggin' likely.

That Coca-cola contains wine may not matter much to the writer but it makes a big difference to Muslims the world over.

Rasulallah (sallallahu alayhi wasallam) said: "My Exalted Rabb has sworn by His Honour that whoever among His servants even drinks a gulp of wine will be given puss to drink in the same quantity, and whoever abandons it for His fear will be made to drink from clean, pure containers".

[AHMAD]

Muslim reports that Rasulallah (Sallallahu alayhi wasallam) said: "Allah has made a vow that anyone who drinks any intoxicating thing will be made to drink 'finatul khabul' on the Day of resurrection."

The Companions (Radhi'allaahu-anhu) submitted "What is 'finatul khabul'?"

He explained: "It is the sweat of the Jahannamis".

[MISHKAAT]

Fom page 8

THE LESSER EVIL

simply reject both options and follow the Islamic injunction of remaining at home.

In fact, inviting women to participate in public lectures, thikr, Taraaweeh, etc., is not influenced by the principle of *Ahwanul Baliyyatain*. It is simply a new-fangled teaching of misguided learned men who seek to justify their errors by resorting to misinterpretation of the principles and teachings of the Shariah.

From page 1. THE CONSPIRACY TO SWALLOW THE UMMAH.

lacking in everything necessary to keep a war going in terms of western and kuffaar understanding.

No one can fight the Plan of Allah Ta'ala. The plot of these kuffaar will progress to only the limits set by Allah Ta'ala.

PECULIARITY

A wonderful peculiarity in the process to halt and thwart the conspiracies of the kuffaar is that all these unexpected developments are the initiation of Muslim individuals. Governments and organisations do not form part of the system of unexpected developments. Thus we see the forerunner in the system of Madaaris was an individual and so was the founder of the Tabligh Jamaat and so is the position with the Makaateb and Madaaris, and even with the Jihaad movements. All these unexpected developments which throw the kuffaar conspiracy off course have never been planned by the Ummah or by any government in any Muslim land. These were spontaneous developments initiated by individual Muslims in whose hearts Allah Ta'ala flashed the ideas which they had to practically implement. For such spontaneous and sudden and unexpected developments, the plots of the kuffaar have no programme. They therefore react with panic and seek to counter it with brutality and a madness injected into their brains by shaitaan himself. But they dismally fail.

GRAVE-WORSHIP

Another peculiarity in the kuffaar plot to wipe out Islam is their pratonage which they offered in every country and in every era to the cult of Qabar Puja (Grave-Worship). The British tolerated and in fact sponsored the Darghah cult in the Indo-Pak subcontinent. Even the anti-religion atheists of Russia fostered this evil cult after they had brutally annexed the lands of Islam to their empire. Inspite of closing down the Musajjid and the Madaaris and banning all Tabligh activity, the Russian Satanists allowed Qabar Puja (the Dargah cult) to flourish. They had realised that to destroy the brains of

Islam one of the most effective ways was to get Muslims hooked to Qabar Puja and the type of 'tasawwuf' (satanism) which the marijuana-smoking 'spiritual guides' who operate the dargahs (the graves of the Auliya) practise. But, Allah Ta'ala in His infinite mercy raised a band of His devotees to smash out the brains of Qabar Puja.

INAABAT ILALLAAH

Muslims should become alert to the dangers of kuffaar conspiracies which are surrounding them. The Ummah cannot afford to sit back complacently as an idle observer witnessing his own destruction. Along with a return to Allah (Inaabat ilallah), Muslims are required to sacrifice and aid those who are in the forefront in the field to guard the Ummah and Islam. Rasulallah (sallallahu alayhi wasallam) said that there will always remain a small devoted band of his followers who will remain ever-vigilant, holding aloft the Standard and the Sword of Islam, moving under the Shadows and Shade of the Swords of Jannat, exposing themselves to dangers and sacrificing their all for the Love of Allah Ta'ala. Muslims who are unable to enter into this field of effort and sacrifice are at least required to aid this Holy Task with their Duas and financial resources and with whatever other means they possess. If they fail in this duty, they will most assuredly be apprehended by the Punishment of Allah Ta'ala. The Qur'aan Majeed says:

"Beware of a fitnah which will not overtake only the transgressors among you."

The Ummah has to rise to this occasion and to this danger which is globally facing it. The kuffaar are poised to swallow the Ummah, to swallow the lands of Islam, to eliminate the children and women of Islam and to annihilate every trace of Islam from the surface of the earth. But, they must necessarily fail. We must necessarily do our share -- we must do whatever is in our power to hold aloft the Flag of Islam.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Should the saliva formed when brushing the teeth with a miswaak be swallowed or spit out?

A. It should not be swallowed.

Q. Is it Sunnah to drink Zam Zam water standing at all times?

A. Standing and sitting while drinking Zam Zam are both permissible and Sunnah.

Q. Should women cover their faces when performing Salaat in the public such as Musjidul Haraam when men are around?

A. If they are not in the state of ihraam, they should cover their faces.

Q. Is it permissible for women to visit the grave of Rasulullah (sallallahu alayhi wasallam)?

A. Yes, it is permissible.

Q. Is it better for women to perform Salaat in Musjidul Haraam or in their hotel rooms?

A. It is better that they perform Salaat in their hotel rooms.

Q. Is it permissible to perform Salaat while reading from the Qur'aan copy?

A. This is not permissible. The Salaat becomes invalid if one recites by looking in the Qur'aan.

Q. When proceeding for Hajj or Umrah by plane from America, is it permissible to delay donning ihraam until Jiddah?

A. Ihraam should be put on at the Meeqaat or before reaching the Meeqaat. Meeqaat is the boundary beyond which it is not permissible to go without ihraam. The Meeqaat for those approaching from America by plane is Juhfah which is crossed while airborne before landing at Jiddah. For Americans it is best and safest to put on ihraam when leaving from America. While it is permissible to don ihraam in the plane before passing over Juhfah, the simplest way is to don ihraam in America prior to departure. If the ihraam is delayed until Jiddah, the penalty of Dum (a sheep) becomes incumbent.

Q. Someone made Witr Salaat before the two Sunnat raka'ats. Is his Witr valid?

A. Yes, his Witr is valid.

Q. A person recited an aayat of Sajdah during Salaat, but he did not make Sajdah nor Sajdah Sahw. Is his Salaat valid?

A. Yes, his Salaat is valid. Sajdah Sahw does not compensate for this omission. He should repent. Besides Istighfaar there is nothing one can do to rectify this error.

Q. I want to marry the daughter of the brother of my maternal grandfather, i.e. my mother's cousin. The elders in our tribe forbid this marriage. They claim that marriage between us is not valid. Is this correct?

A. Marriage to her is valid.

Q. Can a person who has accepted Zakaat use the money for anything he wishes or does he have to spend the Zakaat on only food?

A. He may use the Zakaat for any of his lawful needs. It is not necessary to restrict the money to only food.

Q. I committed a serious crime. During Ramadhan I broke a couple of fasts intentionally without valid reason. I had participated in Sehri with the intention of fasting. Should a Kaffaarah of 60 days fasting be made for each Ramadhan fast broken?

A. Since the several broken fasts are of one Ramadhan, only one 60 day Kaffaarah should be made. In addition to the Kaffaarah, the fasts missed have also to be made qadhaa.

Q. Is it permissible to keep fresh flowers in the home?

A. Fresh flowers decay and have to be thrown away after a couple of days. The flowers are expensive. Since keeping fresh flowers leads to waste of good money, it is not permissible to keep such flowers. The Qur'aan Majeed describes those who waste as the "brothers of Shaitaan".

Q. A Musjid has three floors. Is it permissible for late-comers to perform a second Jamaat on one of the top floors?

A. All three floors are the Musjid proper. According to the Hanafi Math-hab a second Jamaat cannot be made inside the Musjid. Since the top floors are also the Musjid, the latecomers may not have a second Jamaat on any of the floors.

Q. When a second Jamaat is held in the area where Janaazah Salaat is performed, should Iqamat be recited?

A. The Athaan and Iqamat of the Musjid suffice for the entire neighbourhood. Although it is not necessary for the second Jamaat to recite Iqamah, it is permissible.

Q. A stepmother tried to seduce her young stepson. Is it permissible for this stepson to drive her around to places where she wishes to go? Is it permissible for him to be alone in the house with his stepmother?

A. The stepson in this case should maintain strict hijab. He should not drive her around. He should not be alone with her at home. In fact, he has to compulsorily remain far from her.

Q. Is hijab (purdah) incumbent between a woman and her milk brothers?

A. If her milk brothers are honourable persons practising the Deen, strict hijab is not necessary for them. She may appear in the presence without niqaab and speak to them. However, she may not accompany them on a journey. If they are not strict adherents of the Shariah, strict purdah for them is necessary.

Q. If the Athaan is being called when entering the Musjid, what should one do? Should one remain standing until completion of the Athaan?

A. One should sit down, not remain standing.

Q. I broke my fast a few minutes before sunrise because it appeared that the sun had set. Later it transpired that the sun had not set. Is there qadha for this fast?

A. Yes, qadha has to be made even if it was broken mistakenly a few seconds before sunset.

Q. Removal of blood by a process called cupping is said to be Sunnat. Please explain what exactly cupping is and what are its benefits?

A. Cupping is the removal of blood from certain parts of the body by means of needles, etc. This is a treatment for diseases. It was practised during the times of the Sahaabah and Rasulullah (sallallahu alayhi wasallam) encouraged it. He also had blood removed by this process. In it is cure for many diseases. However, only those who are qualified in this method of treatment are allowed to practise it.

Q. Is it true that the Angels do not visit homes wherein the females do not cover their hair?

A. Yes, it is true. This is mentioned in the Hadith. Although it will not be sinful for a woman to leave her hair uncovered in the privacy of her home, it is still in conflict with Islamic culture for a woman to habitually leave her hair uncovered even in her home. It is a practice disliked by the Malaikah (Angels).

Q. Are Dhuha and Ishraq the same Salaat?

A. Some Ulama say that it is the same Salaat while others differ. We regard these as two separate Salaats. This is the view of our seniors.

Q. What should I do with haraam gifts such as toys with pictures, images, haraam sweets, etc. which are given to my children? I usually throw them away.

A. You should refuse acceptance. Explain to the people the reasons for your refusal. Don't be concerned with their annoyance. While refusing you will also be discharging the duty of Amr Bil Ma'roof Nahy anil Munkar (Commanding righteousness and prohibiting evil) by explaining to them. Perhaps some of them will understand and refrain from these haraam items. You should never allow your children to play with any items which are haraam. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that such toys should be broken and thrown away.

Q. Environmental activists say that it is wrong to use bleaches, detergents and other harsh chemical household cleaning products. Is it Islamically wrong to use these products?

A. Islamically it is permissible to use these products.

Q. I am a Shaafi. How many times should masah of the head and ears be made?

A. According to the Shaafi Math-hab masah of the head and ears should be made thrice, each time with fresh water.

Q. Is it better to forgo Sunnatul Muakkadah Salaat in order to make qadha of Fardh Salaat? I have an abundant of qadha to be made.

A. No, do not abandon Sunnatul Muakkadah. Along with qadha, perform all the Sunnatul Muakkadah as well. Muster up courage and perform as many qadha as you can at a time.

Q. Should Shaafis who had missed the Eid Salaat make qadha of it?

A. Yes, they should make qadha of the Eid Salaat which they had missed. It is best to perform this qadha the same day. However, it may be performed on any other day if it was not made on the same day.

Q. I spent some time with Salafi friends. I observed that they were very careless when it came to eating meat products of non-Muslims. They regarded all meat halaal. In their opinion it suffices to simply recite Bismillaah and eat the meat of non-Muslims. They say that the meat of the People of the Book is halaal. What is the view of the Shariah?

A. The modernist Salafis pay no heed to the issue of halaal and haraam food. They consume the meat products of kuffaar with relish. The meat of the Christians of today is never halaal. Christians no longer slaughter correctly as they used to slaughter in former days. The system of slaughter of the Ahl-e-Kitaab and of Muslims is the same. But, nowadays Christians no longer kill animals by thabab. How can the meat of such Christians be halaal when the meat slaughtered by even Muslims is haraam if the Muslim does not slaughter according to the rules of the Shariah. A Muslim stabs an animal to death or refrains from reciting the Tasmiyah at the time of Thabab. The meat of such a killed animal is haraam. How can the meat of an animal killed similarly by a kaaafir - a Christian - be halaal? The permissibility of the meat of the Ahl-e-Kitaab refers to the meat of animals which the People of the Book slaughter by the system of Thabab which is the same as the way Muslims slaughter. Some Jews still in this age slaughter correctly. If investigations confirm that the animals have been slaughtered correctly, then the meat will be halaal. Nevertheless, inspite of halaal, the Fuqaha state that it is Makrooh (reprehensible) to eat even the halaal meat of the Ahl-e-Kitaab. As far as the modernist Salafis are concerned, they are the followers of their nafaani desires. Consumption of haraam freely has blighted their intelligence and corroded their hearts. They are therefore always intransigent and hard-hearted.

Q. A man's hand has been amputated just below the elbow. Should he wash the portion below the elbow during wudhu?

A. It is compulsory to wash that portion as well as the elbow.

JUMUAH ATHAAN AND SALAAT

The first being who called the Jumua Athaan was Hadhrat Jibraeel (alayhis salaam). He calls the Athaan every Friday from the fourth heaven. He mounts a special minarah (tower) in the fourth heaven and announces the Athaan.

The Angel, Hadhrat Mikail (alayhis salaam) mounts a special minbar of red ya'qoot (a precious stone of Jannat) and delivers the Khutbah. After the Khutbah he performs the Jumua Salaat.

Hadhrat Jibraeel (alayhis salaam) then supplicates to Allah Ta'ala to bestow the thawaab of his Athaan to the Ummat of Muhammad (sallallahu alayhi wasallam). Similarly, Hadhrat Mikaeel (alayhis salaam) bestows the thawaab of his Salaat to the Ummat of Rasulullah (sallallahu alayhi wasallam).

ZAKAT

Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakat in accordance with the Shariah, they may divert their Zakat to us. To enable us to distribute the Zakat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakat-payers.

When sending your Zakat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakat to us.

THE SIGNS

"Among the signs of Qiyaamah are the appearance of singing females (in abundance) and musical instruments..." (Hadith)